

THE HOMOSEXUAL NEUROSIS

BY

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(VIENNA) . . .

Authorized translation by

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TRANSLATOR'S PREFACE

The present volume completes my English version of the *Homosexualität* portion of the author's *Onanie und Homosexualität*. The first portion has been issued a few months ago, under the title *Bisexual Love*, and it is very gratifying that the publication of the present volume was made possible so soon after the appearance of the first. The translation of the part dealing with *Autoerotism* is also completed, and will appear shortly. One of the most important works of clinical psychopathology will thus be available, for the English reading professional ranks, in unabridged form.

These three volumes, though available separately, in some respects form an instructive continuity. At any rate those interested in any of the fundamental problems discussed therein will find most helpful an acquaintance with all three volumes.

Furthermore the student or physician interested in mental problems will find the implications of the principles set forth herein of the utmost practical significance, aside from their specific bearing on the problems of Homosexuality and Autoerotism. These clinical studies stand forth, in the first place,

as lessons in analysis and therapy; but incidentally they reveal certain fundamental aspects of human nature more clearly than such a revelation was possible without the aid of the psychoanalytic method of research. The knowledge thus gained for therapeutic purposes is also applicable to many other practical problems of life. One approaching the study of a work like the present, with the intention of improving one's therapeutic efficiency and of thus increasing one's professional usefulness, is quite likely to discover before long that his whole outlook, as a professional man, and, above all, as a social being, has undergone a wholesome transformation.

Indeed, all fundamental knowledge has this quality of spreading, fan-like, clearing up with its helpful implications more than appears obvious at the beginning. It is not surprising, therefore, that Psychoanalysis, at the present stage primarily a therapeutic method, but reaching into the inner recesses of the human soul more penetratingly than any other method of inquiry, should also prove the most helpful method of interpreting all other problems generated by the functions of the human instincts and emotions.

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Brookline, Mass.

CONTENTS

CHAPTER	PAGE
I The Relations of the Homosexual to the Other Sex—Fear, Disgust, Hate, and Anger—Homosexuality and Epilepsy—Sadger's Researches—Hirschfeld's Theses—Fear of the Sexual Partner—Disgust for Woman—Sadistic Attitude—Epilepsy and Homosexuality—Other Reactions Indicating Revulsion—My First Early Experiences—Sadger's Investigations	11
II Role of the Father and of Other Members of the Family—Dislike of Children—Letter of a Homosexual Who Feels the "Penetrating Eye" of Women—Homosexual Tendencies Due to Early Fixation—Jealousy of the Father—A Homosexual Who Hates His Mother—A Beloved Boy as the Image of the Sister—Psychology of Love within the Family Circle—Fear of the Child—A Girl Who Hates All Children—Differentiation from the Mother	53
III Homosexuality and Jealousy—Masked Jealousy—A Jealous Wife of a Physician—Why Women Abuse Servant Girls—Transference of Jealousy to the Surroundings—Jealousy of the Father—Jealousy of the Residence—Jealousy of the Past—A Young Woman Oversensitive to Any Noises	109
IV Jealousy and Paranoia—Jealousy as Projection of One's Own Inadequacy—Freud's Researches on Paranoia—The Investigations of Jullusburger—The Jealousy of a Paranoiac—Jealousy Delusion of a Merchant—Jealousy and Alcoholism—The Evolution of Mankind from Bisexuality to Monosexuality—Metamorphosis Sexualis Paranoica—The Monotheism of Sexuality—Jealousy and Criminality	155

CHAPTER		PAGE
V	Homosexuality and Sadism—The Analysis of a Homosexual—Earliest Memories—First Account of His Attitude—Fear of Tuberculosis—His Attitude towards His Parents—First Dream—Dreams of Urinals—Anal Eroticism—Coprophagia—The Mother as a Tyrant—Transvestitism—An Important Dream—Voyeur and Exhibitionist—Other Dreams—Poems to the Mother—Maternal Body Dreams—Sadistic Phantasies—A Spermatozoan Dream—The Dream About Wild Bears—Summarization of the Analytic Data in the Case—The Formula of Homosexuality	199
VI	History and Analysis of a Homosexual—Childhood Reminiscences—Anal Erotism—Attachment to the Mother—Interpretation of Dream Symbolisms—Love of the Father—Regression Theory of Homosexuality	227
VII	The Neurotic's Inability to Love—The Narcissism of the Homosexual—Progressive Sexual Differentiation with the Growth of Culture—The Position of the Homosexual in the Struggle between Sexes—The Social Causes of Homosexuality—Homosexuality among Greeks—Increase of Polar Sexual Tension—Various Therapeutic Measures—Hypnosis—Moll's Association-therapy—Psychoanalysis—The Path towards Cure and the Conditions for Recovery	269

I

THE RELATIONS OF THE HOMOSEXUAL TO THE OTHER
SEX—FEAR, DISGUST, HATE, AND ANGER—HOMO-
SEXUALITY AND EPILEPSY—SADGER'S RESEARCHES
—HIRSCHFELD'S THESES—FEAR OF THE SEXUAL
PARTNER—DISGUST FOR WOMAN—SADISTIC ATTIT-
TUDE—EPILEPSY AND HOMOSEXUALITY—OTHER
REACTIONS INDICATING REVULSION—MY FIRST
EARLY EXPERIENCES—SADGER'S INVESTIGATIONS.

Jedermann trägt ein Bild des Weibes von der Mutter her in sich: davon wird er bestimmt, die Weiber überhaupt zu verehren oder sie geringzuschätzen oder gegen sie in allgemeinen gleichgültig zu sein.

—Nietzsche.

THE HOMOSEXUAL NEUROSIS

I

Everyone carries within himself a pattern of womanhood derived from his mother: that determines whether he should respect or depreciate woman; or whether his attitude towards woman in general should be one of indifference.

—Nietzsche.

Our investigations thus far have repeatedly shown us that in the case of homosexuals the heterosexual path is merely blocked, but that it would be incorrect to hold that the pathway is altogether absent. I have proven that the individual, as representative of our modern culture, finds it impossible to maintain his bisexuality; therefore he represses either his homosexuality or his heterosexuality. We also convinced ourselves that organic bisexuality has nothing to do with psychic bisexuality. *Hirschfeld* expressly emphasizes that he has met with homosexuality among strongly virile men and among

persons typically female. The organic theory of homosexuality has broken down completely. One would suppose that the investigators would necessarily turn to the psychologic concept. No. The psychic forces are still underestimated and the heterosexual period of homosexuals is still overlooked. Although *Hirschfeld* emphasizes that to psychoanalysis belongs the merit of having pointed out first the heterosexual component, why does he not draw the natural deductions from this acknowledged fact? He arrives at the following conclusions:

1. Genuine homosexuality is always an inborn condition.

2. This inborn state is conditioned by a specific homosexual constitution of the brain.

3. That specific brain structure is brought about through a peculiar mixed condition of male and female hereditary plasm.

4. That ambisexual state is found frequently associated with pronounced instability of the nervous system.

5. Between the specific and the nervous constitution there exists an intimate relationship.

6. All external causes are operative only in the presence of the inner homosexual constitution.

7. External causes—provocative—are so common that in 99 per cent. of cases the innate homo-

sexual disposition breaks forth sooner or later and becomes clearly manifest in consciousness.

8. Homosexuality is neither a morbidity nor a degeneration; it is neither a taint nor a criminal trait, representing merely an aspect of natural development, a sexual variant, like many analogous sexual modifications in the animal and vegetal world. (*Hirschfeld, Homosexualität*, p. 394.)

Our data do not uphold these contentions. How can *Hirschfeld* speak of an innate homosexual constitution when elsewhere in his work he admits the constant presence of heterosexual instincts? How can he maintain that homosexuality is a trait reaching back to the very roots of individuality when every careful investigation proves the contrary?

The following statements show his contradictions on the subject:

"Here too it has been contended that all these deviations from the sexual type during childhood and puberty do not conclusively lead to the diagnosis of homosexuality, that the earlier periods of life are undifferentiated with respect to sex, that boys as well as girls, young men as well as young women, often become eventually fully heterosexual in spite of pronounced androgyny and sexual incongruities; even the transvestites of both sexes show early traits inharmonious with their respective sex, and certainly many passivists, succubists, or masochists show

themselves already as boys somewhat lacking in 'mannish' traits while female activists, incubists and sadists lack certain womanly traits already in their girlhood, though all retain the capacity to love the opposite sex and therefore prove themselves later heterosexual. . . .

"At any rate one thing is certain. If a child is a *urning*, it grows up a heterosexual person with the same unconditional certainty with which the 'normal' child becomes heterosexual. Thus the special character of the *urning* looms forth as something fundamental having its roots in the depths of personality." (*Hirschfeld, Homosexualität*, p. 121.)

Naturally, *Hirschfeld* adopts a safe method of excluding all cases which do present a history of heterosexuality. He calls such cases "pseudo-homosexuality" thus placing them in a category apart from the genuine *urning*. *Bloch* also calls the heterosexual inclination of typical homosexuals a sort of "pseudoheterosexuality."¹ This method of dealing with the subject admits of no proofs.

¹ "Homosexuals who display their inclination clearly only after puberty show an interest in the other sex before and during the period of puberty. For instance, I have been told by a 23-year-old typical homosexual, today a victim of *horror feminae*, that at 16 and 17 years of age he entertained strong fancies about girls and ran after them, although without any particular sexual feeling desire. This transitory and undefined preoccupation of homosexuals with the opposite sex is a sort of 'pseudoheterosexuality.'" (*Bloch, loc. cit.*, p. 597.)

Bloch suggests the test that a genuine theory of homosexuality must be capable of embracing all cases. The *Hirschfeld* theory of "the third sex" cannot do so. It is neither founded nor proven either on organic or on psychologic grounds.

But why is it that the homosexual shifts so completely away from the sexual partner? *A. Adler* has conceived in these cases the hypothesis of a "*fear of the sexual partner*." This observation certainly holds true in the case of many homosexuals, but is not true of all cases. Nature does not operate in such simple ways and a single key does not unlock the riddle of homosexuality.

In accordance with the results of our investigation thus far we may conclude: the homosexual finds^v closed for him the path which leads to the other sex, and the barrier is psychical. Anxiety, disgust and scorn support the forces of homosexual love. These feelings do not exhaust the range of inhibitory factors and we shall presently turn our attention to others. But we must take up the psychogenesis of these inhibitions in a thorough and systematic manner.

May fear of the sexual partner drive a person into homosexuality? We must answer this question in the affirmative inasmuch as we are able to trace that fear in a number of cases.

First, let us take up the case of *Krafft-Ebing* (Obs. 159) since it is so simple and obvious:

54. Mrs. X., 26 years of age, married 7 years, confesses herself attracted for some time to persons of her own sex; she respects and even feels a certain sympathy for her husband but marital relations with him she finds repulsive. She has made him abstain from sexual relations with her since the birth of their youngest child. Already at the boarding school she felt a keen interest in other young women, which she can only describe as love attraction. *But occasionally she had also felt herself attracted to particular men and lately a certain man had put her resistance to test. She was often afraid she might forget herself with him and therefore avoided being alone with the man.* But these are merely passing episodes in contrast with her passionate inclination towards persons of her own sex. Her true love is expressed in kisses, caresses and intimate contact with the latter. Failure to gratify that yearning is painfully uncomfortable and is largely responsible for her present nervous state. The subject does not assume a particular sexual rôle in relation to persons of her own sex, and she did no more than indulge with them in kisses, petting and embracing. The subject considers herself of a passionate nature. Quite likely that she masturbates. Her sexual perversion she looks upon as "unnaturally morbid." Nothing in the woman's ordinary conduct or external appearance betrays such an anomaly. About her child-

hood she is unable to report anything of significance. She was quick to learn, had poetic and esthetic inclinations, was considered somewhat nervous, loved reading of novels and sentimental romances, was of a neuropathic constitution, and extremely sensitive to changes in temperature. It is noteworthy also that at ten years of age, because she thought that her mother did not love her, the patient dissolved matches in coffee and *drank the solution so as to make herself very ill and to draw her mother's affection to her.*

Here we see an inclination to heterosexual relations which is not cultivated on account of fear. This young woman, with a tremendous homosexual leaning as shown already by her attachment to her mother, marries a man, in whose embrace she remains frigid, but fears to be alone with a man who rouses her, because he may prove dangerous to her. We see that her pronounced bisexuality leads her to fall in love with a man, to be his sweetheart, in her fancy, but she hesitates to turn her fancy into a reality, the "fear of sinning" preventing her from carrying out the step. Then she looks upon the heterosexual inclinations as passing whims and turns to her homosexual fancies. She is running away from the male. She fears the man she loves because a strong love implies submission to the male. She gravitates away from him, not because the male

is unable to yield her gratification but because she fears him. But we must understand how this flight from the male, which manifests itself also in her dyspareunia, originated. How little such life histories bear on this point, without psychoanalysis! In my study of dyspareunia² I describe similar cases and show how aversion towards the male originates in the first place.

Through *Freud* we have learned that fear, like disgust, is a repressed form of *libido*. Though this view is correct, it is not always adequate. My own researches have shown that every fear represents in the first place fear of self.

But why should the homosexual entertain any fear of himself during intercourse with woman? What he fears is his excessive sexuality when it is commingled with criminal tendencies.

The frequency with which fear of one's own criminal aggressiveness stands back of impotence and homosexuality can hardly be overestimated. *Krafft-Ebing* describes a typical bisexual who had experienced orgasm but once in contact with woman. But that happened during the commission of a delict (*Obs.* 142, p. 273) on his part.

"It is remarkable that he did experience gratification that one time during the (forced) act. After the act he was overcome with nausea. One hour

²In vol. III of *Disorders of Instincts and Emotions: The Sexual Frigidity of Woman; Psychopathology of Woman's Love Life*. English translation by Dr. James S. Van Teslaar.

after the assault he again had coitus with the same woman and with her consent but that time he no longer experienced any satisfaction." That proves that the orgasm depended on his abuse of force. The fear is fear of violence, the disgust is disgust of self, both coming into play so as to protect one against deeds incompatible with one's ethical standards.

I know a large number of homosexuals who have actually confessed to me that they are able to have intercourse with women only while they are in a strong rage. But then they are in fear of themselves, so dangerous do they become. One subject confessed to me that he had nearly strangled his sexual partner. Other homosexuals feel an inexpressible rage just after coitus. In such cases the heterosexual act is associatively related to some criminal act. Some unconscious fancies depict and urge cutting up, strangling or beating the female companion. These men are extreme woman-haters and hatred is always deadly.

I reproduce here a single relevant observation:

55. Mr. H. K. is a well-known homosexual who prefers particularly males of low standing. The more powerfully built the men are the greater is his orgasm. He prefers to choose packers, furniture movers, expressmen and generally individuals of strong build. His greatest orgasm he experi-

enced during intimacy with a member of an athletic club, a man who had a very small penis. He feels such a strong fear of women that he does not trust himself in a room alone with one. He does not remember having ever been sensuously stirred by a woman. Several times he tried intercourse with prostitutes but fled each time as soon as he found himself alone in the room with the woman. A cold sweat breaks out over his brow and he runs off precipitately as if pursued by a thousand demons. A short analysis over a few days revealed that this was a typical case of a criminal fancy, the subject having indulged for a long time in the onanistic fancy of strangling a woman. ("All women ought to be exterminated" . . . is a favorite sentiment often expressed by this man.) In his phantasies he has also committed assaults on men, and the thought of ripping open the anus of a man has occurred to him already several times.

His fear of women is the fear he may forget himself and strangle one of them. But he is also afraid of men, that is, he also fears he may commit some assault on a man. Therefore he protects himself through choosing men of powerful physique. They should be stronger than he. Thus he feels assured that he will not be able to assault them. Lately he has been seeking a mannish woman who should also be stronger than he. Evidently he proposes to protect himself also in that case . . . against himself.

The homosexuality showed itself to be a flight from his criminal heterosexual tendencies.

Other homosexuals protect themselves against woman through disgust. How closely hatred, fear, and disgust stand in this connection may be seen in the following observation by *Hirschfeld*:

"A certain homosexual related to me that he is able to have intercourse with a woman but that immediately afterwards he is seized with a terrible anger against the woman and once after the act he spat at her in disgust; since that, in order to avoid consequences, he leaves the room as hastily as possible immediately after the ejaculation.

"How far the aversion may go is shown by the case of the homosexual *Herzog von Praslin-Choiseul* who at Paris in 1864 strangled *post coitum* his young bride, the daughter of *General Sebastiani*. It may be mentioned in this connection that by far the greater number of sadistic women who prevail upon masochistic males of grossest physical and mental type to carry out acts of violence upon them are in reality homosexual women with a sexual aversion to men. Professor *Albert Eulenburg* told me that all the alleged sadists among females whom he knows have proven themselves in reality to be homosexuals. I, too, know but three women among twelve sadists who deny homosexuality." (*Hirschfeld, loc. cit. p. 96*).

First we learn that this homosexual, through fear of himself, runs off in the nick of time. The act of spitting may be the symbolic substitute for a more serious act. If additional testimony were needed to support the relevance of my conception, the case of the *Duke von Praslin-Choiseul* stands forth as the clearest proof one could wish. Plainly *Hirschfeld*, as usual, confuses here cause and effect. The *Duke did not strangle his bride because he was homosexual,—he had taken flight in homosexuality, because he felt impelled to commit a “passion crime” and he tried to protect himself against his own wild instincts.*

Particularly interesting from the criminologic-psychologic standpoint are the cases of epileptics who during the attack are diverted from their usual sexual path. The epileptic is a criminal who during the attack carries out some criminal deed. Ordinarily the deed is carried out in the phantasy, but here and there the epileptic commits overtly some deed of uncommon cruelty. During his epileptic attack the patient gives expression to his criminal trend. The attack is the equivalent of the crime. Readers interested in this important problem I must refer to my original study.³ I have been much surprised that it has received so little attention on the part of neurologists and criminologists. It is the fate of psychoanalysts. The current fashion in

³ *Nervöse Angstzustände*, 2nd ed., p. 336.

science has decreed our ban, our works are overlooked and are neglected even when they are of fundamental significance, like my contribution on epilepsy.

Epilepsy, with the exception of the Jacksonian type, is a particular form of hysteria. In the hysterical attack, too, the unconscious forces break through and the individual carries out various instinctive promptings while his consciousness is side-tracked. The epileptic attack represents more the criminal, the hysterical corresponds more to the sexual urge. Naturally the epileptic attack may also substitute some sexual crime (*crime passionelle*), and that, frequently, is the theme of the attack. It is thus obvious that homosexuals who shun crimes of passion may fall easily a victim to attacks during which the crimes are carried out vicariously. In our study of sadism we shall analyze in detail such a case.⁴ Here I wish to point out merely the interesting fact that during the epileptic attack heterosexuals commit homosexual acts and reversely.

56. Mr. W. H., 39 years of age, a strongly built young man, comes to me to be treated for epilepsy and every time he is accompanied by an attendant. Since his 16th year he suffers attacks and several times he was seized while on the street. For that

⁴ Vol. V. in: *Disorders of Instincts and Emotions*. English version by Dr. Van Tieslaar.

reason he does not go out alone and is always accompanied by his attendant, a simple fellow to whom he seems much attached. He is totally incapacitated from following any occupation for it turns out that his attacks are more frequent when he endeavors to work. On account of his attacks he has prevailed upon his well-to-do father to keep him in the country where he has nothing to do but to go on walks. He is soft and pliant so long as things go his way. But if contradicted he flies into great rage. He does not burst out with anger but tries to control himself and soon afterwards he has an attack during which he sees red. He reproaches himself a great deal on account of his failure to achieve something in life and because he is the cause of so much trouble to his parents. His ethical standard is a very high one and that is a point of great significance in the differential diagnosis of genuine epilepsy. He bemoans his misspent life and wants to be cured. If only there were some way to free him of the trouble! Regarding his sexual life: he relates that he is decidedly homosexual and that boys and handsome young men particularly attract him. The attendant is clearly a protection against his homosexual excitations. When he meets boys who attract him he clings to his attendant pretending to fear an oncoming attack. While living in the country at the present his attacks come on only at night and in bed. He does not recall the

aura, except that he sees red, and he remembers no dream starting or accompanying the attack. He masturbates occasionally; always with the fancy that he is playing with small boys. I suggest to his parents that he ought to be psychoanalyzed. In view of the hopeless character of other current therapy this may be his only chance of recovery. The father agrees. But as the patient lives some distance from Vienna I advise the father to remove him to the city for the duration of the treatment. This he also agrees to do. Next day the mother calls and asks me to use my influence to prevent the boy from staying in Vienna. That would bring him back home and she is tremendously afraid of him. Her husband does not know it, she has kept it from him. During the attacks the son turns on her and attempts to attack her. Once she succeeded to repel him only by the exercise of her strength. During the attack he rolls his eyes fearfully and threatens she must die because she is responsible for everything. I arrange that the patient should see me only twice a week after that. But on the third appointment he failed to appear, because I had stipulated as one of the first conditions of my treatment that he must go to work. The very next day he reacted with several attacks. The father found that the treatment proved "too exciting" for the boy, and I agreed readily to give up the analysis when the father took entirely the son's side and

disagreed with the suggestion that the boy must take up some occupation.

This case shows the outbreak of homosexuality during the attacks and an affective relationship to the mother such as is shown by many homosexuals, as we shall explain more fully later.

The reverse also happens,—heterosexuals committing homosexual deeds during the attacks. The repressed components of sexuality always break through during the attack.

Tarnowsky, too, speaks of “*epileptic pederasty*.”⁵ The “*epileptic pederasts*” are usually of active character. As an example he mentions the case of a criminal who came under his personal observation. A young man, wealthy, apparently fully heterosexual, goes to the house of his beloved after a sumptuous dinner during which he had imbibed a great amount of wine. The lady of the house not being at home he went to a room where a 14-year-old boy was asleep, assaulted him and also the chamber maid who ran to the spot attracted by the boy’s outcries. After that he fell into a sleep which lasted 12 hours. When he awoke he recalled nothing of the episode. It was found that he was subject to epileptic attacks particularly after wine. *Hirschfeld* observes in this connection:

⁵ *B. Tarnowsky, Die krankhaften Erscheinungen des Geschlechtsinnes* (The Morbid Manifestations of the Sexual Instinct). *Eine forensisch-psychiatrische Studie*. Berlin, 1886, p. 61 ff.

"Usually the epileptic neurosis—which, as a matter of fact, I have noticed but rarely among homosexuals—influences homosexuality in the sense of removing the inhibitions and increasing the impulsive energy of the instinctive cravings. I have had under examination a particularly serious case of this character, a man-servant, subject to epilepsy who during a fit of rage and anger strangled to death and then hacked to pieces a boy. In this, as in similar cases, there was a previous history of a fusion of homosexuality and epilepsy. At any rate it is conceivable that during the beclouding of consciousness induced by the epileptic seizure all psychic factors undergo such a complete transformation that even tendencies ordinarily wholly foreign to consciousness and not even tolerated in the foreconscious, insofar as the latter may be revealed, find ready outlet. *Burchard*, too, has observed an epileptic of normal sexuality who during the seizures committed homosexual assaults on other patients." (*Hirschfeld, loc. cit.*, p. 214.)

What I have said about the influence of alcoholics holds true also of epileptic attacks. The latter also neutralize the inhibitions and the bisexual and criminal aspects of human nature come clearly to surface. It is noteworthy that *Tarnowsky's* patient also indulged in alcohol before the onset of the attack.

The following case shows that the attacks may also be simulated:

57. Mr. Z. T., a bisexual, subject to anxiety attacks, relates that he suffered a great deal once because his mother devoted herself very lovingly to a brother during the latter's illness. He was 22 years of age at the time and extremely jealous. Once he found himself alone in the room with his mother. Without knowing what he was doing he threw himself on her with the intent of assaulting her. The mother shouted and the sisters and servants came rushing in. He simulated an epileptic fit, threw himself on the floor and remained for an hour apparently in a faint. Physicians were called in and they declared the condition epilepsy. For two days he acted as if he heard nothing of what was said and knew nothing of what was going on. His deed caused him endless shame. He was not reproached on account of it and he spent two months in a comfortable sanatorium.

How closely related are make-believe and illness with every neurotic! This young man suffered also from fear and disgust of women but that, as well as his whole anxiety neurosis, disappeared completely under psychoanalytic treatment. The case stands as one of my most successful therapeutic accomplishments.

We turn our attention now to a consideration

of the disgust with which homosexuals are inspired by the other sex. I have already repeatedly stated that the disgust represents a repressed desire, that it stands for the repulsion of unbearable tendencies. Heterosexuals show a similar aversion for their own sex,—a feeling which the homosexuals have repressed. That much the very beginner in psycho-analysis knows; the observation belongs to the *a b c* of practical psychology. Nevertheless, we still find disgust and scorn of woman pointed out as proofs of homosexuality. Disgust is not a proof of the absence of the proper *libido*. The true homosexuals would show a complete indifference towards the opposite sex. Occasionally they do assume such indifference for their attitude is always affective and negativistic. *Hirschfeld* contradicts himself repeatedly on this point.

In one place he emphasizes that the genuine homosexual is indifferent towards woman and shows no disgust:

“On this point also I find myself in agreement with *Numa Praetorius*,⁶ who in one of his essays remarks that most persons ‘show an inclination towards one sex but only indifference towards the other sex.’ He is of the opinion that the disgust of heterosexuals’ feeling-attitude of disgust towards homosexual deeds, too, is an intellectual process in-

⁶ *Jahrbuch f. sexuelle Zwischenstufen*, vol. IX, 1908, p. 504.

duced by the prevailing social attitude and judgment rather than instinctive and innate. If the dislike were genuine heterosexuals would hardly get along so easily and so often with homosexuals nor would the latter carry on so readily masturbatory acts with the opposite sex, even though the acts be limited to mechanical excitations." (*Hirschfeld, loc. cit.*, p. 218.)

But another passage of the work reveals the opposite view:

"A 26-year-old workingman relates: 'At 17 years of age an older friend of mine induced me once to have sexual intercourse with a woman—I was unaware at the time of my *urning disposition*—and I felt such disgust that I vomited. Since that time I have a "holy horror" of any contact with woman, until a few weeks ago when driven to despair I tried to control myself. It was useless, I could attain neither erection nor ejaculation and instead, the continuous irritation brought on an inflammation of the member.' "

"A Bavarian merchant relates: 'As a result of repeated intercourse with women I have acquired a serious nervous derangement, a strong sense of lassitude associated with vomiting and migraine lasting for days. The odor exhaled by woman causes me greatest distress. I am now unable to gratify a woman, but on the other hand contact with a sol-

dier makes me happy, it strengthens and revives me." (*Hirschfeld, loc. cit.*, p. 96.)

In the passage next following he expresses himself even more plainly:

"It is very striking to note that women in executive positions, directresses, etc., are much more severe with the male employees, servants, etc., than with the female personnel. There are homosexual males who avoid any service by women and chiefly for that reason dislike restaurants employing female waitresses. Also, there are homosexual women who avoid business relations with men for similar reasons. Without knowing why, homosexually predisposed girls begin early to feel that being conducted home by gentlemen is something superfluous as well as unpleasant. Many *urnings* and *urlinds* actually experience a physical distress when some member of the opposite sex so much as helps them on with their coat. *I know several homosexual physicians of extreme sensitiveness whose aversion to the female characters is so strong that physical examinations of women, particularly of their sexual parts or breasts, is highly repulsive to them and the aversion may go so far as to make it impossible for them to undertake such an examination.*" (*Hirschfeld, loc. cit.*, p. 98.)

Such accounts prove that the attitude of the homosexual towards the opposite sex is not one of

indifference. Where that is claimed it may be doubted; at any rate it does not correspond with psychoanalytic experience. Hatred, anger, disgust, physical discomfort serve as protections against the other sex. That is true of male as well as of the female homosexuals.

For a short space I shall now limit my observations to male homosexuals. I shall attempt to make clear how I have arrived at my present conception. *The homosexual's scorn of woman, his emotional revulsion-attitude against the other sex, is precisely what led me to formulate my new conceptions.* I had the opportunity to analyze a homosexual. During the very first consultation hours there was revealed that heterosexual stage through which every homosexual must pass. Previously it was my custom to refuse to analyze homosexuals because I had assumed *Hirschfeld's* view that *uranism* is an innate condition. This particular patient suffered of various anxiety attacks and came to be treated for his anxiety not for his homosexuality. His anxiety state showed itself particularly as a fear of woman so that he could not trust himself to be alone with one. Among his acquaintances there was also a very sympathetic spinster. They went on walks together for hours but his fear still dominated him and he could never trust himself with her alone in a room. They held their conversations either in a public garden or at a restaurant. Naturally I

looked into this anxiety condition and began to investigate this homosexual who had maintained relations with an elderly gentleman for years, with reference to his heterosexuality. I was surprised when he brought forth countless heterosexual reminiscences from his childhood. During the first few days I heard the usual history of *urnings*: the liking for girls' games, womanly behavior, he had always been more like a girl in everything, etc. But soon the picture changed and the heterosexual tendency became gradually more evident. His dependence on the attachment to the mother was striking. One-sided as my attitude was at the time, I made certain deductions, somewhat hastily, regarding the roots of homosexuality, and in the first edition of my *Angstzustände* (1908), after several similar experiences, I wrote:

"As is shown by my latest investigations these cases are frequently neuroses. Some time homosexuality improves or may disappear under psychoanalysis. Homosexuality represents merely the complete revulsion of infantile incestuous thoughts. Homosexual males never experience any erotic feeling in contact with a strange woman; they confess that they can feel towards these women only as towards a sister or the mother. That discloses to us the roots of homosexuality. The concept 'woman' is unalterably fused with the concepts 'mother'

and 'sister.' The *Abwehr* of incestuous fancies determines the flight into homosexuality. That transposition naturally is facilitated through corresponding somatic changes. The homosexual, too, is a victim of infantile reminiscences. Thus homosexuality 'turns out to be but a special form of the neurotic repression.'

With youthful impetuosity I formulated the results of my investigations somewhat hastily at the time and expressed the therapeutic results in too optimistic a tone. In the course of time I learned to know better. Many patients who considered themselves cured were only improved and stuck to their *uranism*. We shall have to speak of that with full particulars.

For the present I must consider more fully the theme "mother and homosexuality." The relationship between the two I had originally conceived according to the Freudian formula. I did not see at the time the influence of other forces, such as I have already pointed out here. The earliest dream of my first homosexual, for instance, was about a murder, the victim being a woman; I did not understand that dream. I did not know that the fear of woman stood for the fear of criminal tendencies, that the subject was a sadist who had saved himself through homosexuality from committing some regrettable deed. These impulses accompanied the

incest phantasies which were unusually strong and of which he was fully aware long before analysis. The latter were merely pushed out of consciousness as unbearable. A short time later *Sadger* published his first analysis of a homosexual and in that contribution he formulated the thesis that like every other neurosis homosexuality arises during the fourth year and that the task of analysis, therefore, must be to reach back to the fourth year.⁷

Sadger emphasized: "From the very first I assumed that the homosexual tendencies may be acquired only if they are formed during the first four years, precisely as in the case of hysteria and compulsive neurosis and that psychoanalysis ought to uncover the fact. What stood beyond psychoanalysis must be innate and corresponds to the sexual constitution proper."

That work, extremely one-sided and full of contradictions, still attempts to reduce homosexuality to the love of the father. The mother plays a limited rôle. It is mentioned passingly that the subject of the analysis had never loved a being so dearly as the mother; but even before the mother's

⁷*Fragment der Psychoanalyse eines Homosexuellen (Jahrb. f. sexuelle Zwischenstufen, vol. IX, 1908).* [A typical illustration of the wrong way of carrying on a psychoanalysis, the kind of painful ordeal during which the subject calls out in distress: "But, pardon me, what *must* I tell you? You just torture me, nothing less!" The most important relations are overlooked, the patient is tortured to admit that he is in love with *Sadger*, so that after fourteen hours of this sort of torment he runs off.]

death an aunt had attracted to herself the boy's love.

But what are the conclusions drawn by *Sadger* from the case? None whatever! He is pleased that he has been able to bring to light such interesting material but knows not what to do with it. Among the various questions and answers there is a very significant passage suggesting an important conclusion. Concerning his attachment to the mother the subject states: "*And my love arose chiefly through compassion, because father drank a great deal lately and paid attention to other women and mother often wept and that made me feel badly.*"

That is a fact which I have had occasion frequently to corroborate. The children of drinkers and "woman-chasers" turn easily homosexual, in the endeavor to be unlike the father. They then hate woman and scorn everything that the father liked in particular. They become abstinent and try to behave contrary to the father in every respect.

Sadger's patient actually points out this tendency. He states: "Father clearly had no homosexual inclination as he was a great admirer of women. From the time he began telling me about the school—he was particularly fond of French women—he also advised me to marry only a French woman and showed me French pictures and the photos of various French women. It was thus in-

stilled in me that I ought to marry a French woman." And what did the father accomplish thereby? Was it jealousy or pity and love for the mother? The father accomplished the contrary of what he set out to do. Instead of obedience he was met with spite. The subject relates: "Later when I became aware of my homosexual inclinations, *everything French-like was particularly hateful to me, especially the French women, I no longer liked the French language or anything whatever related to French. . . .*"

The subject had a pronounced fear of marriage, having seen a sad example of it in his own home. He dreams of getting married, a minister is about to perform the ceremony, and he is so unhappy in the midst of it that upon awakening his happiness knows no bounds. He fears every great passion. "I am afraid of a really tremendous love, because such a passion always makes me unhappy." The analysis discloses other relations to the father which are of greatest significance.

The feeling-attitude in question dates in fact from the earliest childhood. As yet we are ignorant of child nature and we do not fully appreciate that the fundamental traits of life show themselves very definitely during early childhood. This boy must have conceived early the thought: *I must not be like the father!* and so he turned away from women be-

cause the father was an admirer of that sex. Whether this choice of attitude was also influenced directly by love for the father I am unable to assert in that particular case. It seems to play a contributory rôle and greatly denied love may enhance the child's attachment to the mother. *But does not the example of a drinking "woman-chaser" contrasted to the picture of a quiet suffering mother seem to be enough to induce the differentiation and to maintain it as its underlying determining motive?* Back of the homosexuality of the first case of the kind analyzed by *Sadger* stands the subject's fear of becoming like his father. The violent fancies disclosed in the course of the analysis show that there are also other reasons for the subject's fear of woman. He is so constituted that he cannot see blood. This peculiarity denotes the conversion of a craving for violence and signifies a repressed sadism.

In Russia he once witnessed how a man split his wife's head open with a stone. . . . The occurrence so impressed him that he could never get it out of his mind, and he also likes to dwell on wars and other bloody scenes.

There can be no doubt the man is a sadist and that with reference to women in particular. He has full reason to fear woman. His fear is fear of himself. He must turn to man, towards whom he does not feel the instinctive sexual hatred which

makes heterosexual excitations impossible for him. When he has intercourse with a woman, he feels subsequently a tremendous disgust and revulsion, the whole thing seems to him unnatural. In the end he gives up all such attempts.

Obviously he is all the time seeking a kindly pre-eminent father for he falls in love with an elderly philosopher, out of respect for philosophy, as he paralogizes, because he looks to philosophy to redeem him from his suffering. The differentiation is an attempt at gaining freedom, a tendency to overcome the nature of the father. The love of the philosopher is a substitution for the love of the father.

Thus we see the importance of the early life history of every subject for the understanding of homosexuality. The constellation of childhood permits the reading of the horoscope for the future. Perhaps this uncontrovertible truth contains the root of all astrologic art, "the planetary laws governing the facts of life." The father as the sun, the mother as the milder moon and the children, the stars. Our fate arranges itself in accordance with the constellation of these planets. Blind accident and innate forces coöperate to create man as he is.

But let us look further into the investigations of *Sadger* to whom the credit must not be denied of having applied himself earnestly to the attempt of solving the problem of homosexuality.

His next publication appeared also in 1908.⁸ Here we find clearly taken into account the infantile heterosexual attitude which all homosexuals usually forget but which always precedes genuine homosexuality.

"The young student, 21 years of age at the time, was sent to me, because he was tormented by various homosexual inclinations, especially directed towards young boys 14-20 years of age, associated with all sorts of masochistic feelings. In contact with woman (a prostitute with whom he sought intercourse three times till then, the first two times spontaneously, to see whether he is at all potent, the third time, on medical advice as well as upon his father's insistence) he found himself entirely *impotent*. Questioned whether he ever felt any inclination towards the opposite sex, he only recalls that when he was two or three years of age he once opened the garden gate for a girl of about his own age, with a flourish of extreme gallantry. Concerning any hereditary factors he can only relate that a brother of his mother's had some mental trouble. The mother herself seemed to have something boy-like and manly about her, on the other hand the father showed very little sensuousness and rather pronounced inverted traits, while a sister, who died early, had a *very boy-like facial expression*.

⁸J. Sadger: *Ist die konträre Sexualempfindung heilbar?* Zeitschr. f. Sexualwissenschaft, 1908, p. 712.

She preferred boyish games and at 4 or 5 years of age she chose a boy's hobby horse for her Christmas present. Some female cousins—on mother's as well as on father's side—were clearly amphigenously inverted. The subject himself had unusually broad hips and the growth of his facial hair was noticeably scant. As a child he is supposed to have played only with dolls, never with soldiers, he never took part in boys' games and he also learned embroidery.

"Plainly a clear case of inversion with masochistic traits. What was revealed through the analysis of this particularly intelligent subject? In the first place, a remarkable peculiarity: *his earliest inclinations were directed towards women,—not some one in particular, but a number of them. His first beloved was the mother* and, of course, after a time he turned away from her. After that he felt himself tremendously attracted to an elderly mother of children, proposed marriage to her and that woman later figured in many of his pubertal coitus dreams. Next he displayed such an extreme gallantry towards a girl of his own age that it became very noticeable and his mother spoke to him about it and he felt very ashamed and uneasy.

"During his childhood a servant maid also had made a deep impression on his feelings and she reappears in various male types. Among the homosexual inclinations traceable to the first years I

look upon his attachment to a couple of uncles as the strongest and most significant, next the love of a 9-year-old boy belonging to the nobility (baron). In his fourth year the attachment to a boy who taught him masturbation, in his sixth and seventh years the influence of a private teacher. During his fourth year, on account of his mother's condition, following childbirth, he slept for a time with his father in one bed and this suggested various homosexual wishes and fancies. When a little sister came into the world *he promptly fell in love with her*. Even more striking is the subject's normal sexual calf-love affairs in his seventh and eighth years with three or four schoolgirl mates of about his age. It turned out that each one of these girls contributed some traits to the types, both male and female, which later were alone capable of rousing his emotional interest.

"These facts, of which the subject was entirely unconscious and which had to be brought to surface after months of diligent analysis, yield an entirely new picture. First of all they show us how little even the most intelligent person knows himself, and, consequently, how careful we must be in accepting even the most candid statements. Secondly,—that even pure cases of inversion do not exclude the presence of normal sexual inclinations, indeed, that the latter may actually be present, though the subject be unaware of the fact. Thirdly,—and

finally,—that the inversion is traceable as far back as the fourth year although it may reach consciousness only during puberty.”

Here already I must point out the first contradiction. It is not a fact that the inversion is traceable back to the fourth year. I have analyzed a number of cases in which the inversion arose after puberty and much later. The beginnings of the homosexual disposition reach into childhood with all persons. This turning away from the other sex may break forth early in some cases and in others much later. *But it is a fact that every analysis discloses the heterosexual trait which the homosexuals forget, or speaking more correctly, repress, because it does not appear to fit into their system.* Analytically this case of Sadger's seems to me to be an instance of fixation upon the sister. The boys are substitutes for the sister. We will give the histories of several such cases. He who understands the neurotic's art of metamorphosing his ideals, he who has learned through their dreams to appreciate this trick of substitution, will readily appreciate that a girl may be loved through falling in love with a boy. It is related of Platen that he possessed a marvelous phantasy. For a long time a colleague was changed for him into an owl whom he avoided on the way. In Neapel he kept for days a cat on his lap pretending it was an enchanted

princess. Genuine fetichism shows to what unbelievable metamorphoses the sexual ideal is subjected. With the homosexuals to find a boy who stands as symbol for self or for a sister is a common experience. Like all neurotics they do not possess the capacity to distinguish between the world of fancy and that of reality. I have called neurosis *the tyranny of symbolisms*. This is particularly true of the neurotic who becomes homosexual. All values are transformed, the object becomes subject and vice versa. In the midst of this transformation of all facts one thing remains fast and true: the infantile ideal which is yearned for with the persistence generated by the eternally ungratified craving.

In his next contribution *Sadger* reports the results of the analysis of an invert during a period of six months (*Zur Ätiologie der konträren Sexualempfindung*, Med. Klinik, 1909, No. 2). The special preference of his patient for passive pederasty he traces to the frequent use of enemas during childhood. (In fact it seems to me that the many unnecessary enemas administered during early childhood may contribute towards the fixation of the anus as an erogenous zone.) He also traces out in this case the repressed heterosexuality. "The vacillations of the *libido* between male and female are like the facial innervation which, as is well known,

is based on the equilibrium between the muscles innervated simultaneously by the pair of *facialis* nerves. Paralysis of the *facialis* nerve on one side causes not only weakness of the muscles on the affected side but induces also contractures of the muscles on the opposite side." The patient referred to was attached exclusively to his father, who, himself somewhat homosexually inclined, won the child's heart through his excessive tenderness, in contrast to the rather severe mother. During his fourth year, on account of the mother's pregnant state, he slept with his father, an occurrence to which *Sadger* attaches great significance. The objects of the boy's homosexual attachments bore some resemblance to the beloved sister. He weaned himself away from his attachment to his mother during his fifteenth year, when he saw his mother deformed with a tremendous ascites on account of which she had to be tapped a number of times. Her appearance at the time filled him with disgust for all women. As over-determination of this feeling-attitude of aversion he recalls the following: after the puerperium referred to above his mother had a profuse leucorrhœal discharge which the boy, already sensitive to all scents—he was four years of age at the time—found very repulsive whenever he approached his mother. The subject also recalls vividly how his mother repulsed his aggressive ways with her, between his 3rd and 6th year. ("He

always wanted to grab her by the breasts and tried to go to her room and to the bathroom as soon as she went in.”)

Much as physicians unacquainted with infantile sexuality may ignore such aggressions they do take place and some mothers have verified them for me. On the other hand it is hardly likely that a child four years of age should be repelled from the mother on account of scent. At that early age scent is rather a stimulant and is never accompanied by disgust.

I turn now to the last and most comprehensive deductions formulated by Sadger in his study entitled: *Ein Fall von multipler perversion mit hysterischen Absenzen* ('A case of multiple perversions with hysterical amnesias').⁹

This work contains a chapter entitled “*New Contributions to the Theory of Homosexuality*.” Here Sadger abandons entirely his former notion about the significance of the fourth year and states: “*Permanent inclination towards one's own sex usually comes to surface and is certainly increased during puberty, or during the prepubescent period at the earliest, in our latitude around the tenth or eleventh year. Occasionally an earlier onset is recorded and every case of that kind is due to some special factors.*” Permanent homosexuality is es-

⁹ *Jahrb. f. psychoanalytische u. psychopathol. Forschungen*, vol. II, 1910

tablished through some significant incident which leads to the repression of the mother in her rôle as helper and teacher. Such incidents are death, sudden financial reverse, and consequent serious neurosis, making sanatorium treatment necessary, inconsiderate persecution of the boy on account of masturbation and similar traumata. The love feeling is turned from the mother to the father, or to older comrades, or to comrades of about the same age, who stand as substitutes for the mother and initiate the boy into the facts of love. . . ."

The path to homosexuality leads over love of self, through narcissism. "The state of being in love with one's own person, which shows itself also in the admiration of one's own genitalia (*sic*), is never absent as a developmental phase." Every person has two aboriginal sexual objectives to which he clings throughout life: the mother and self. The father replaces self only for a short period because as the primary rival in his relationship to the mother the child early assumes an antagonistic attitude towards him. The *urning* hates woman for an obvious reason: "when the best of women, my own mother, amounts to no more than that, what can there be to any other woman?"

Here follows a convincing proof that the *urning* identifies himself with his mother. The *urning* always plans to instruct his beloved, for the mother does it. (Does not the father, rather, do it?) The

patient has instructed a waiter in geology and history of art, subjects which did not interest the latter. But the mother had done the same. . . .

Most *urnings* are said to be "only" children. (This statement like many another of *Sadger's*, is positively false. Among 500 homosexuals *Hirschfeld* found only 67 "only" children and among them only 54 were sons. My own statistical figures are even smaller. But the percentage among my neurotics is practically the same.)

Sadger summarizes his findings in five fundamental statements:

"1. The *urning* is a victim of withdrawal from the mother (the first caretaker or nurse, respectively) in whom he is himself seriously disappointed. He represses the mother by identifying himself completely with her.

2. The path to homosexuality leads through narcissism, that is, love of self, as one was, or as one may ideally be.

3. The sexual ideal of the invert includes not only traits of former female and male sexual objectives but also features of one's own beloved self.

4. Being brought up in surroundings exclusively feminine—the father does not count in such circumstances—fosters homosexuality in the male as well as in the female, for reasons that are not suf-

ficiently clear as yet. Moreover the *urning* is usually an only child.

5. Finally inversion may be fostered by a sort of 'latter-day obedience' to the mother's commands. I have observed not rarely that mothers warn their children against harmless, though warm and friendly contact with the other sex, as something unpermissible and bad and that the teaching thus instilled may unfortunately increase the disposition to one's own sex through later obedience."

The first of these conclusions is a false one. The homosexual is not a victim of withdrawal from the mother, but rather of a fixation on her. But this subject will be discussed fully later.

One represses no person with whom one identifies one's self. *Identification is direct love, differentiation means repression.* Many homosexuals identify themselves with the mother—of that there can be no doubt. But that identification already implies the repression of the father-ideal. *The problem of homosexuality cannot be solved one-sidedly, and I have the records of a number of cases in which the mother plays no rôle whatever.*

The only psychologic hypothesis we possess—Sadger's—fails to satisfy on account of its one-sidedness. It holds true of certain cases. But it neglects entirely the great significance of sadism,

it overlooks the fact that the attachment to the father is more important and more deeply repressed than the love for the mother, it overlooks entirely the identification with the father and the differentiation from him and it fails altogether to explain the occurrence of later homosexuality, which is of particular interest to us (*tardive Homosexualität*). The awakening of homosexuality is ascribed to a period which varies according to the different investigators all the way from the fifth to the twentieth year, and even later. I mention here the ages shown in the first twenty of my cases taken at random. Homosexuality became manifest at 12, 10, 12, 15, 16, 22, 13, 11, 14, 8, 14, 12, 17, 17, 17, 13, 21, 15, 17, 24 (Average, 15).

The ages as given are generally high,—only in one subject did the homosexual attitude become manifest as early as the eighth year. But that, certainly, is incorrect. For we know that the homosexual leaning is present already during the earliest period and positively that children's feeling-attitude is bisexual during the first few years. The figures are significant only as showing us that "genuine homosexuality" is preceded by a lengthy period of latency.

II

RÔLE OF THE FATHER AND OF OTHER MEMBERS OF THE FAMILY—DISLIKE OF CHILDREN—LETTER OF A HOMOSEXUAL WHO FEARS THE "PENETRATING EYE" OF WOMEN—HOMOSEXUAL TENDENCIES DUE TO EARLY FIXATION—JEALOUSY OF THE FATHER—A HOMOSEXUAL WHO HATES HIS MOTHER—A BELOVED BOY AS THE IMAGO OF THE SISTER—PSYCHOLOGY OF LOVE WITHIN THE FAMILY CIRCLE—FEAR OF THE CHILD—A GIRL WHO HATES ALL CHILDREN—DIFFERENTIATION FROM THE MOTHER.

Wenn wir nun alles dieses uns vergegenwärtigen und wohl erwägen so sehen wir die Päderastie zu allen Zeiten und in allen Ländern auf eine weise auftreten, die gar weit entfernt ist von der, welche wir zuerst, als wir sie bloss an sich selbst betrachteten, also a priori, vorausgesetzt hatten. Nämlich die gänzliche Allgemeinheit und beharrliche Unausrottbarkeit der Sache beweist, dass sie irgendwie aus der menschlichen Natur selbst herausgeht; da sie nur aus diesem Grunde jederzeit und überall unausbleiblich auftreten kann als Beleg zu dem naturam expelles furca, tamen usque recurret.

—Schopenhauer.

II

Considering all that and taking everything carefully into account we find that pederasty has been manifest at all times and in all countries in a manner very unlike what we had at first presumed a priori, that is, by considering abstractly the subject. Precisely its complete universality and irradicable character everywhere shows that the thing somehow flows out of human nature itself; only in that way could it persist at all times and everywhere as an accompaniment to naturam expelles furca, tamen usque recurrent.

—Schopenhauer.

I begin this chapter with the history of a case, a subject with whom I have never spoken. I know him only through correspondence. Nevertheless the case seems to me of great significance as it substantiates many of my previous conclusions. The need of psychologic insight as shown by our necessarily brief histories of homosexuals becomes more fully obvious as we become acquainted with a complete analysis of a homosexual.

62. Mr. G. L. writes me:

"I shall attempt to conform with your request and give you a cursive and true insight into my sexual and mental life. Born and raised the youngest of ten children, three of whom died early of children's diseases, I lived in the country till my 5th year, when I started going to school and I remember nothing of that period except that I was tremendously fond of *playing with fire* and that I kept up till then, more or less, the habit of bed-wetting, an act which was associated with the pleasurable feeling that I was sitting on the chamber. I know also that I envied my sisters a great deal. My unusually strict and religious parents naturally subjected me to rigorous training and thus I learned early to distinguish between mine and thine, good and evil, truth and falsehood. Continually watched over by parents and instructors—a custom contrary to the modern spirit—I was kept from many of the children's games.

"When I did play, it was mostly with boys and I do not recall having preferred the company of girls. My free time was taken up a great deal with agricultural pursuits and I was about 8 years of age when the first sexual episode took place which left an impression on my mind, *having witnessed that year how some boys of my own age played with the sexual parts of a dog and, another time, how the same boys played with their own sexual parts, taking one another's member in the mouth,—but with-*

out feeling on my part any desire to imitate them. With girls I came but little into contact as a child, but I remember once having been present when several boys, 11-12 years of age, abused a girl but I took no part in the deed. At about that period I put on women's clothes a few times though today a man in women's clothes rather disgusts me. Two incidents concerning me personally are still vivid in my memory, namely, playing once with my privates, in the presence of other boys, and another time, warmly embracing the naked body of another boy while playing a 'mother and father' game. Thirteen years thus passed with nothing eventful taking place, except a fall from a tree as the result of which I hurt myself rather seriously. It was at that period that my teacher, who considered me not only a bright boy but a model student as well, prevailed upon my struggling parents to permit me to continue my schooling. I was able to secure, in fact, a free scholarship at an Institute. Shortly after that a schoolmate grew attached to me and he taught me to masturbate. Although I had already erections, there was no seminal loss, probably on account of deficient development. He and another schoolmate prevailed on me to masturbate then—but nothing more. About that time other comrades were in the habit of speaking of some girl or other, admiring her beauty. *This talk about a 'pretty girl' struck me as strange*, so far as I remember.

It was during my second high school year (*gymnasial-klasse*),—I may have been just over my 14th year, at the time,—when a teacher appeared in class with the trousers absent-mindedly unbuttoned and when I noticed it my eyes became glued on his trouser fly as though in a trance, and thus I awoke, for the first time, to the sad realization of my sexual bend. From that time on I noticed that I was extraordinarily attracted to this teacher although he did not like me in school. It was then that my first struggles, the first wishes in my awakened boyish soul, began to shape themselves. There were two boys in particular who, among others, charmed me with their attractiveness. I masturbated a great deal during that period, without indulging in any particular phantasies,—occasionally in the company of other boys. But I had the feeling of being sexually attracted to boys and in my dreams appeared the wish to be their friend. But the stimuli were not of a character which I found impossible to curb. Next I felt myself irresistibly attracted to an elderly man. Neither in the waking state nor in my dreams did I think at all of women during that time. Around my 18th year I experienced the first stormy upheaval which nearly unbalanced me. I came into close touch with a distant relative, an attractive, interesting and splendid intellectual man who, moreover, was happily married. I then passed through the anguish of unrequited love, kept dreaming of

what was beyond my reach, and endeavored to still my unnatural passion through excessive onanism. The keen struggle to preserve my secret, the intense mental torture, caused me one day to break down. The strict but kind-hearted talk of my relative in whom, of necessity, I forced myself to confide, saved me that time from suicide. The next day the house physician was called, a cordial and kindly young man, who took a strong professional interest in me. Day after day he spoke to me and tried to influence my mind and he succeeded in shifting my sexual feelings entirely into the background and in about five months he thought I was ready to try regular intercourse. But the attempt proved a new defeat for me. *The secret aversion, the fear of infection,* made me prove myself impotent at the critical moment. But I did not tell the physician *and shortly thereafter he dismissed me as cured.* There followed again years of struggle. Fearing mental breakdown I was driven to the idea of seeking final release through suicide. But I lacked courage for the deed. . . . Was it cowardice, was it the yearning of my sickly body that prevented me from ending then a life unblessed by a single experience of that highest yearning of a healthy body,—the consummation of love? During that time my relative also died and my anguish was unbearable. For I was absorbed in that great passion of mine so deeply that I had forgotten all about the rest of the world.

I was hardly reconciled to that misfortune when further anguish came into my life; several men crossed my path with whom I would have no doubt entered into intimacy if I had found any points of contact. In my despairing mood I confided in *Hofrat W.*, who consoled me saying that my misfortune could not be very deep rooted since I had come to him about it. He advised me to seek intimacy with girls (I came a great deal in contact with girls in the course of my daily work and also forced myself to learn dancing). In accordance with his advice I resorted to *puellae publicae* and had intercourse a number of times but without particular pleasure or satisfaction. Yes, I went so far as to propose marriage to a girl of a good family. It was my fate not to meet with a favorable response, although secretly I was gratified at that. For I could not think that my supreme passion intimately and indissolubly linked to the nature, the appearance and form of boyhood and charming old age would ever be overcome. Springtide and autumn, boyhood and old age, evoke in me the wonders of development and suggest the soft quiet stealing in of blissful eternal peace. Although the sense of touch alone is enough to rouse in me the most wonderful feeling of bliss, contact with a woman leaves me indifferent, if it does not actually inspire me with disgust. Thus I kept up for a time longer, greatly agitated but unyielding, the fear of being

discovered keeping me back. Tortured at night by the yearnings of the day while dreaming of endless bliss by conjuring up the most intimate scenes depicting contact, dreaming and thinking also of oral (lip) contact, but never of any love act *a posteriori*. In terror of being found out—I blushed at the lightest pointed joke when in company—I often thought of joining the foreign legion or to migrate to some country where homosexual love is not looked upon as a crime or as something shameful.

“Often I heard of places where persons of my bent may be found but I never had the courage to look them up, fearing that I would be recognized, that I would be put to shame and that I should lose my means of subsistence. I am particularly pained at the thought that I must pass for an inferior dissolute type while millions and millions of insignificant tramps are placed on a higher level in the eyes of the law, enjoy life and are even honored and respected while I, in spite of possessing the qualities of a truer manhood, must waste my life in joyless existence. Two women came into my life with whom I became somewhat intimate, *one attracting me temporarily because her physical appearance was like that of a boy underdeveloped, the other, because I was at the time under the influence of alcohol*. But I noticed in connection with those two experiences that I felt no particular satisfaction during bodily contact with the women or while kiss-

ing them, in fact, many women cause me nausea if I so much as take food out of their hand. Several *puellae publicae* have tried to rouse my sexual feelings (*lambentes glandem membri*), but in spite of erection I felt no particular pleasure, and the act was always followed by a feeling of despair—the same old story. Sometimes in my anguish I sought the church and there I broke into tears and I yearningly clasped my hands in prayer without being a believer at heart. Ofttimes I thought my mind must be affected and thought I had to go to an asylum for the insane but it would make my trouble known to do so and I feared I should have to forego contact with men forever after that. Occasionally I dreamed also of women, but without any particular feelings, while if I dreamed of clasping in a warm embrace or only touching or even merely looking at a boy, or at an elderly man, I felt great pleasure. I dreamed of contact with the lips. Something more about the family: On account of father's strict discipline I inclined more to mother who was more indulgent. One of four sisters is married, also both brothers, happy and satisfied, I believe. (I am very bashful with all my relations, old and young.) One uncle only showed eccentricities and he remained single. All my other habits of life are not unlike those of any normal young man, I have friends who are married and who are unaware of my condition. But time after time I am tremendously agitated on

account of my mental struggle. Finally, to conclude: my dear doctor, you cannot prevail upon me again to try to look you up at your office because the penetrating look of your office girl inspires me with the fear that my condition is recognized and diagnosed at a glance. If you feel inclined to advise me how best to withstand this craving or to mention some country where I may go, I should be very grateful to you—if not, I have learned to bear defeat." . . .

One of the usual confessions, overlooking most important features. The self-incriminating feeling of the masochist who has "learned to bear defeat," is indicated by the ridiculous fear of the "penetrating look" of my office girl. This fear would probably be traced through analysis to his sadistic attitude towards women. There are a number of other interesting statements. He belongs to a family of many children, a severe father, a negligent mother, he is jealously envious of his sisters. A large number of homosexual episodes are related about his childhood and his habit of putting on women's clothes. That shows clearly the tendency to identify himself with the mother or sister. But why did he want to be a woman? Why did he want to assume the rôle of mother? He wanted to supply a woman, to substitute the mother to his father. Here it was *the strong father* who so attracted the

boy that the latter wanted to be everything to him. Subsequently he falls in love repeatedly with elderly men who stand for substitutes of his father. The elderly man is always the *Imago* of the father. During the homosexual episodes with elderly men, either actual or occurring merely in the boy's fancy, he finds himself still a child towards whom the father displays tenderness and who is permitted by the father to carry on *fellatio* upon the latter. He is also drawn to young boys. There he plays the rôle of the father while the boy supplies the picture of his own youth.

Interesting is his distinct disgust at women which disappears after alcoholic drinks enough so as to enable him to carry out coitus. He was also near falling in love with a girl who had a boyish appearance. That betrays certain relations between boy and girl. The boys are loved when they show the traits of a beloved sister, the old men when they recall the father.

His path towards woman is blocked. Disgust and fear of infections cover more significant motives bearing a religious coloring. Every prostitute becomes the sister, a younger edition of the mother. Without analysis the genesis of this paraphilia cannot be understood. He avoids me because he is unwilling to discover the truth. The over-severe father seems to have roused in him the yearning for a kindlier one and to have determined the develop-

ment of his feeling-attitude. An attachment to the sister seems also clearly discernible.

63. Mr. T. D., 26 years of age, has struggled vainly for years against his homosexual disposition. He is attracted to old, gray-bearded men, who always represent to his mind an erotic ideal, and loves to be in their company, go on walks with them, play cards or perform music, and loves also the company of very simple fellows, preferably sailormen, plasterers, and soldiers, and among the latter prefers artillerists. His sexual activity consists in holding the friend's *membrum virile* in his hand and giving his own to be held by the other likewise. Orgasm follows rapidly at that. After the deed, regrets and strong avowals never to repeat it. The last time he tried it a watchman caught him in the act and brought him together with his companion, a workingman, to court.

Analysis discloses the following facts: He has repeatedly tried to have intercourse with women but each time great fear and disgust prevented. Strong erections, but before *immissio penis*, the *membrum* turns soft and useless. Accomplishment of the orgasm through manual friction of the organ by the woman's hand is possible, but is followed by a powerful feeling-attitude of disgust and he must leave immediately. He has had various opportunities to become intimate with certain women and girls, they

have even incited him to it, but he does not feel tempted.

His family history is as follows: He is the only son of a very kindly man who died four years previously. The mother died at his birth and that has established in his mind an intimate association between coitus and death. He cannot help thinking of that association when with women. His father was extraordinarily tender with him, and for his sake never married again. When he was still young his father always played with him, devoting to him all his spare time. Later their relationship became even more intimate. There was a sort of marriage situation with his father.

He began to masturbate at a very early age and claims to have indulged in phantasies only about common men, imagining they were handling his *membrum virile*.

His attachment to his father was decidedly morbid. If the father stayed away from the house a quarter of an hour longer than usual, he began to cry and could not be consoled. The whole object of his life was to bring joy to his father and to replace in the latter's life the lost mother. When the father fell ill he took it so much to heart that it was feared his mind would break down. After the death of his father he attempted suicide and was thwarted in the act by his father's faithful servant. He made all sorts of resolutions, among others, not to mas-

turbate during the year of mourning. He did not live up to that. . . . At first he is unable to recall heterosexual episodes from his childhood and his memory fails him equally regarding homosexual facts. But suddenly the cloud which seemed to cover his childhood lifts and a vast number of reminiscences come to surface, showing the developmental course of his homosexual tendency. His father had always been a strong admirer of the other sex and even as a child he had observed that the father was maintaining intimate relations with the nurse, the cook, as well as with the maid servant. Once he surprised his father in the act of embracing the cook while the two were alone in the room. The irate father boxed his ear because he entered without knocking at the door. That was one of the rare occasions on which his father punished him. He also overheard at night how his father crawled into the nurse's bed, who was still very young and pretty at the time and carried on all sorts of doings with her. Later he received private instruction from a male tutor who conformed to the *genius loci* and was also intimate with the servant girl. As a child he often wished he were a woman so as to take the cook's place in gratifying his father. The father seemed to fear that the boy might fall into the women's hands and did not delay warning his son with appropriate teachings. At 12 years of age his father instructed him frankly about the dangers of

masturbation, with the result that he struggled hard against the habit without, however, overcoming it. A few years later his father spoke to him about the terrible dangers of venereal diseases, warning him against prostitutes. He was told he must watch out, for he would have frequently occasion to go through the city, and the prostitutes are always eager to seduce such innocent young boys so that many a one is ruined for life.

It is significant also that at 5 years of age he played with a girl from the neighborhood, trying to imitate the father. He must have hurt the girl for she cried out, the nurse rushed in, a serious scene ensued, and he was severely chastised by the nurse.

An ugly impression was produced on him when he witnessed a terrible quarrel between their cook and the nurse who were jealous of each other on account of the father's attentions. They grabbed each other by the hair and the whole household was in an uproar. The cook had to leave the house at once. He believes that after that incident his father gave up all intimate relations with the women in the house. At 19 years of age he fell in love with the cashier of a coffee house and would have very much liked to possess her. But his father, to whom he told everything, warned him against all cashier women because they are usually diseased and infected. As a warning he told him that in his youth he once suffered very unpleasant consequences as the

result of an affair with that kind of a woman and was even subjected to blackmail.

He filled his heart with a gruesome fear of woman. In addition to that he placed in his hands a book relating all about the evil consequences of sexual diseases, so that after that he did not dare come near a woman without the protection of a condom. After intercourse, which consisted merely of digital manipulations in his case, he had to bathe at once and to wash his genitals with soap several times. After homosexual acts he did not feel the compulsion to carry out these ablutions.

We now come to the analysis of his acts, which show themselves veritable compulsive manifestations. Suddenly he becomes restless, energetically tries to control himself, then paces back and forth for hours, until he falls into the hands of one of the male prostitutes who easily recognize their prospective victims. But as he never mentioned any name and never established any lasting intimate relations, he escaped blackmail. Once he thought that a certain masseur had studied his physiognomy and had later recognized him. He saw that fellow a few times in front of his home. Immediately he left Vienna and undertook an extensive journey which kept him for some months in foreign countries.

In the act he tried to find the love caresses of his father. He split love into its well recognized two components. The erotic side he reserved for elderly

men, physicians, and the faithful elderly friends,—while for sexuality proper he turned exclusively towards men of low rank. Similarly he divided his father's personality into two parts, the high-striving, intellectual, lofty-minded father, and the woman fancier, the lover of ordinary servant girls. He was still playing the rôle of a male but during the act he regressed back to childhood, becoming again a child who longs for the father's tender love squandered on servant girls. Moreover the ordinary males also had the traits of servants, they were of the servant class.

We have here an instance of the transposition of the love of servant girls to males. He had always a weakness for servant girls and since he feared he might yet get tangled up in marriage with a cook, he tried to keep away from them. Only once in the home of a friend he embraced suddenly a cook and passionately kissed her. "I could have without a doubt cohabited with her," he told me. But he soon quit visiting that particular friend. . . .

He identified himself completely with the father. He lived in his own house, acted like the father, had the same kind of wardrobe, although his father had aged a great deal. But in one respect he wanted to be different. He engaged therefore a male servant and always took his meals outside, so as to have no cook in the house. But that servant he kept always at a certain distance. He did not care to

have any love affairs with servants in the house, like his father.

The analysis disclosed his repressed sadistic attitude towards woman. His first attempts at intercourse with women failed him and he was able to carry out coitus successfully only under the influence of alcohol. Later he did recall a single successful coitus without that aid. The girl had roused his anger with the remark that he was merely an insolent fellow. He jumped at her, ready to strike her, and was tremendously excited. In that roused state he carried out coitus. *But he would have rather strangled her.*

He showed an idiosyncrasy against certain female occupations. Nurses in their garb he would have gladly torn to pieces. He also hated all nuns. It was not well for any woman to rouse his anger. He could be very dangerous when roused. He confesses entertaining as his favorite phantasy the thought of tearing to pieces a woman.

The reason for this sadistic attitude: His *infantile jealousy* of all women since woman had robbed him of his father's love. Among them was also a nurse who had taken care of the father during a prolonged illness.

That hatred of women made him impotent and drove him into the homosexual path. For he was afraid of himself when finding himself alone in the presence of a woman. He rushed away from houses

of prostitution suddenly, as if a thousand demons were after him.

I succeeded in convincing him that this sadistic attitude was a rudiment of his early feelings, that he was really fighting against ghosts which he had long since dispelled. Now it was up to him to avow consciously his criminal tendencies and to render them innocuous through meeting them in the open. Presently he began having intercourse with *puellæ publicæ*, before the analysis was ended, and even undertook to carry out coitus *lege artis*. He forced himself to do it because he no longer cared to incur the risk of coming into conflict with the law. (The legal case against him was squashed because there had been committed no overt act and such manipulations ordinarily are unpunished in Austria, if they cause no open scandal.) Later he chose a sweetheart who accompanied him on his travels and whom he suddenly abandoned. He had meanwhile met a woman who captivated him mentally and spiritually. Two years later I received their engagement card. In this case the analysis accomplished a complete recovery.

Here we found a complete fixation on the father, which had to be overcome first in order to free the path to woman which had become obstructed by all sorts of infantile imperatives. Neither the mother nor the persons who trained him during his earlier

years play any rôle in the psychogenesis of his homosexuality; on the other hand there was his strong sadistic attitude towards women which showed itself in a personally baffling fear of women.

This case shows how one-sided *Sadger's* explanation is of homosexuality, when he traces its psychogenesis solely to the relations with the mother and overlooks entirely the rôle of the father.

We must also bear in mind that many children gravitate to the mother only because they feel themselves neglected by the father, because they hate the father, and are unable to attain a proper feeling-attitude towards him. Precisely that overstressed love of the mother and the obvious antagonism against the father adroitly covers the fixation on the father.

I will now report three similar cases from my own practice, relating only the important details:

64. Mr. S. L. has not worked as bank employee for the past three years or more. Three years ago he began to complain of various nervous ailments and was granted a leave of absence to recover his health. That leave proved his undoing. He did not improve; instead, he became totally unable to work and is now no longer able to return to his duties. His father always maintained that the whole trouble was imaginary, and wanted to hear nothing of a prolongation of the leave. But the man's suffering

became gradually worse. Out of spite for his father's attitude he at first simulated the aggravation of his trouble and his condition in the end actually grew so much worse that it shattered him to pieces and he lost control over himself. He experienced attacks of dyspnea so severe that he could not talk. The dyspnea occurred in paroxysms. After one year he lost his position with the bank and, reduced to want, he appealed to his well-to-do father for aid. The father denied him any assistance because he did not consider the son unable to work; he thought the son was simulating so as to impose on him. S. L. sued his father for sustenance and won, aided by the testimony of a number of physicians who certified that his case was one of severe neurasthenia, so that his father had to give him a monthly allowance. Father and son broke all personal relations so that the payment was made through an attorney. Thereafter S. L. was inspired by no other thought than revenge on his father. He was very clever in thinking out new legal issues and additional suits against him. Finally he came to the conclusion he was not the rightful son of his father and threatened a law suit which only his love for his mother prevented him from actually starting. She was revolted at the son's terrible accusation but so strongly under his influence that she did not have the will power to break with him. She met him clandestinely, placing money

into his hands. He loved his mother above all else and urged her to leave the father. He put detectives on his father's trail, hoping to be able to fasten against him the accusation of being untrue to the mother. He always spoke of his father as "the old rascal," "the old scamp," "that miserable, quarrelsome rake." "Should I see him today writhe in agony it would be the best and most pleasant day I ever had." I had never seen before so bitter a hatred of the father.

He was a confirmed homosexual, hating all women with the exception of his mother, whom he held in divine veneration. The alleged breach of faithfulness which he alleged her to have committed with a person of high position (the well-known family romance of the neurotic) he excused as natural for it would have been a miracle for that noble soul to have remained true to so terrible a man. The father compelled her to coitus with brute force. He was the offspring of such a coercion, etc. . . . He loved only younger men, even boys, and he was fairly brutal towards them. Occasionally he carried on deeds with older men towards whom he then preserved an attitude of submissiveness and passivity, trying to please them in every way. He permitted pederasty on his person and did not shrink from *fellatio*.

The analysis showed a passionate love of the father, a feeling which on account of its unattainable

aspect turned into bitter hatred. He thought the father was partial to the other sons and fled to the mother to whom he often complained about the father's severity and lack of affection. In his homosexual acts he played actively the rôle of the father, becoming at such times very severe and almost cruel, passively he carried out the act as if he were with the father, being then very submissive, and thus allowing his whole repressed love to outflow as if bent on showing him: *that is how loving I would be with you always if you only were agreeable!* Cruel phantasies revolving around revenge upon the father as the central theme were confessed under strong resistances. Several times he came near shooting his father. He often fancied himself in situations in which his father depended altogether on his compassion and magnanimity. For instance, he would imagine his father had committed some great fraud. He himself had become a millionaire through an ingenious invention of his own. His father comes begging at his feet and is refused any aid. His favorite reading is books describing cruel punishments, the inquisition tortures, etc. The well-known work of Octave Mirbeau, "*Le jardin des supplices*," threw him into ecstasy.

The other roots of this subject's homosexuality I do not dwell upon because I am concerned here only with the rôle of the father. . . .

The next case shows a very similar situation:

65. Mr. G. Z. for some years has had intimate relations with an elderly man, an artist, whose studio is the meeting place of a number of young men exclusively. He is not a musician like the others, but a jurist, and had met incidentally Mr. X, his fatherly friend, as he calls the man. Before that time he had been entirely abstinent. He became Mr. X's friend only at the age of 21. The friendship was wholly platonic until they undertook a journey together. At Salzburg they occupied together the same room, because the hotel was filled. They carried on intercourse (*coitus inter femora*), he playing the female rôle on that occasion as well as subsequently. G. Z.'s relations with his father are very stressed. They hardly speak to each other. He is employed in his father's office, but has only business relations with him. His whole spare time he devotes to his mother. One day he surprised his mother with the information that he had had his father watched and found out that the father maintained clandestine relations with a number of women. He requested his mother to break with the father. He raised a terrible row with his father, ordering the father to withdraw from the office and leave the business entirely to him, and at that the father showed him the door. A letter from the mother convinces him that he is not the son of his father;

thereupon he locks himself in the room and commits suicide by shooting himself.

Jealousy of the father had driven him to suicide. During the acts with the fatherly friend he played the rôle of the son replacing the women in the life of the father.

66. Mr. T. B., 32 years of age, like Case 64, is also unable to work. He has tried everything but cannot make anything go. His father is a common employee reduced to seek occasionally the son's financial aid. But the young man now stays at home and complains of attacks which he describes as of an epileptic nature, occurring only at night, but which prove to be hysterical anxiety attacks. His brother is diligent and hard-working, the favorite of the family. When the brother is praised he turns so wild that he is boiling with rage. He speaks but little with the brother, exchanging with him only necessary words. Regarding his father he declares that living together with him he finds most painful. He has delicate tastes. But his father's manner of eating and talking rouses his anger. He will bless the day when he shall once more be working and in a position to leave the parental home. The mother was on his side, believed in his illness and in the genuineness of his attacks, and comes at night during his attacks to his bed, trying to help him and to quiet him to the best of her powers. The

mother alone knows that he is homosexual and she does not disturb him in the least on that score. But she turns jealous as soon as she sees him pay any attention to a girl, and every night, too, she comes to the kitchen to make sure that her sons are not taking advantage of the servant girls. She accompanies the ailing son on his errands and is his confidante. She does not get along at all well with her husband and they have ceased marital relations long ago. There are thus two parties in the house, he with his mother, and the father with the other son.

Moreover, the ailing son raises various issues so that there are daily quarrels and conflicts in the house. The father published a statement in the newspaper to the effect that he will no longer be responsible for debts and obligations contracted by the son. Thereupon the mother, who earns an independent income with her piano lessons, left the house together with her favorite son. They rented another home for themselves and the mother hopes that the separation and the quiet care will bring about her son's complete recovery. At this stage T. B. is brought to me for analysis. Two days later I am called to the father. T. B. had gone there under an excuse and while searching among the books he was seized with a very severe attack and had to be put to bed. He was now so ill that he could not leave the bed. It was the love of the father that had driven him to the place. He could not live without

seeing his father and could not endure the thought of leaving the father alone with the brother. The mother moved back to the old home. As prerequisites for my analysis I suggested isolation of the subject and moderate occupation, and the mother apparently agreed. Next day the patient wrote me that on account of his attacks he would be unable to live among strangers, and that therefore he must give up the treatment. An experience similar to that I had with the epileptic, Case No. 51.

The specific phantasy during his indulgences in which he played always a passive rôle, represented him as the mother who gives herself up to the father. The following dream yielded some light on the matter:

"I lie on the bed in a remarkable attire, a hood on my head and dressed in a green robe. I gaze in a looking-glass and instead of my person I see my mother, and father in the act of bending over her to give her a kiss. Now the image in the looking-glass fuses with the original, the two coming together and forming a single picture. I feel myself turning into a woman and everything male about me falls off or disappears. I have long black hair, a white skin and a high voice. My arms stretch out to embrace a man and I awake with a feeling of anxiety and a rapid heart beat."

An analysis of this dream is superfluous. The subject was unwilling to see its meaning.

But the fixation upon the mother is often also marked with hatred. It must not be thought that the homosexual is always disposed pleasantly towards the mother. It also happens that the love for the mother is covered under an overt hatred and an unnatural disgust, as is shown by the following case:

67. H. U., 24-year-old sculptor, homosexual as long as he can remember. His inclination is always towards waiters and restaurant employees. Has four sisters and an older brother who had to go to America and is lost to them. His father is a writer, a genial but impractical man who stuck to journalism. He clings to his father with every fiber of his heart, protecting him against the attacks of the mother who is tired of her husband's continual love affairs and cannot stand them any longer. The father lives in a dreamy state continuously, passing from one ecstasy, lasting from several days to a week, into another. He is not finicky in his love adventures, drawing the line neither at servant girls nor at prostitutes; daily he has some new rendezvous and in that way squanders a great portion of his income. There are always quarrels in the house, and the father does not like to stay at home, preferring to spend his evenings in the public houses.

The relations between mother and son are as unpleasant as between the parents. The son always lets his mother know that she is repulsive to him. If she attempts to come near him in the room he avoids her, shouting: "*Don't touch me, mir graust vor dir,—you give me the shivers!*" He never permits her to fondle him, and has no good word for the poor tortured woman. Towards his sister he is also always sarcastic, aloof, and likes to meet her admirers to make uncomplimentary remarks about her to them. The situation became seriously aggravated, he had to leave the house, and now wants to meet no one of the family except the father, whom he sees daily at the newspaper office. He hates fanatically all women and dotes on *Strindberg* and *Weininger*.

Back of this hatred of women stands his great love for the mother, the sisters, and all women. In that respect he is exactly like his father, whose fate he does not want to share. He protects himself against the love for his mother because he would be lost and subordinate to women if he yielded. The gruesome quarrels which he witnessed during his childhood showed him a father who ruined himself on account of women, a man unable to achieve the full expression of his high ideal because he squandered his energies on numerous love adventures. Homosexuality serves him as a protection against all womanhood. His attachment to waiters is ex-

plained through the fact that his mother had been a waitress whom his father had married after she had become pregnant by him so as to legitimize the child. After two weeks he breaks up the analysis because he feels that his attitude towards women is being changed. In that attitude lies his security. Among waiters he prefers small young boys who remind him of his sister.

This fixation upon the sister is not so rare, as is shown by the next case, which dates back to my earlier psychoanalytic experience.

68. Mr. P. G., teacher in a high school (*Realschule professor*), consults me on account of an ailment which began a few weeks ago and which threatens to destroy all his joy of living. He is 26 years of age and has had no sexual intercourse. In fact, he has not had even one genuine love affair. A few months ago he met a girl whom he liked very much and they became engaged. They were to be married in six months. She is a friend of his sister's, a girl to whom he had not previously paid any particular attention but during an outing he got to know her and to appreciate her so well that he fell suddenly in love with her. It was not a great consuming passion,—rather a mutual understanding and a strong spiritual kinship. He was abstinent through conviction. He wanted to enter the mar-

riage bond a pure man and was proud that in that respect he was unlike his friends and colleagues. Then something happened in his life which threatened to break him to pieces and even drove him to thoughts of suicide. I relate the occurrence in his own words:

"In my class there is a very beautiful, physically imposing, slim, bright young fellow whom I liked on account of his excellent answers and fine manners. I directed my questions at him with great pleasure, whenever the other boys could not answer, knowing that I would always receive from him the correct answer, and I have often held this favorite scholar of mine up to the others as an example of how they ought to be. One night I dreamed that the boy was lying in my bed and that I embraced and kissed him. I woke up, scared, and presently quieted down. 'Nonsense,' I said to myself. 'Anything may come up in a dream!' At school that day I found myself somewhat uneasy towards that boy because I could not help thinking about my dream. I avoided putting any questions to him. As was frequently his habit, the boy waited for me after school hours and asked permission to accompany me on the way. We had to go the same road and I was pleased to pass the time talking with him. He entertained me. I heard a great deal about what the pupils were saying about the teachers and it seemed to me very interesting. Teaching means building up souls, and

so I wanted to implant every noble and high ideal in the soul of this child.

"I granted him also that day, gladly, permission to come along. I was strikingly distracted and silent. Whereas formerly I had been in the habit of taking him by the arm now and then, this time I avoided all intimate contact, because the dream stood between me and the handsome young boy, rendering any intimacy or informality impossible. I reached home and very promptly went to my bride. She found me absent-minded, wanted to know the reason,—and about that, naturally, I could but be silent. I wanted to show her tenderness; she goaded me with her kisses and caresses. But, oh, horrors! In the midst of her kisses my mind turned to the young fellow and when I felt her lips, so warm, I thought it was the boy's lips. I pushed her, scared, out of my arms, pretending I did not feel well, and hurried back home.

"I was so excited that for a long time I could not fall asleep. I decided I would fight the insane passion. I had heard before passingly about boy love, knew also that it was the custom and fashion of the day in ancient Greece, but I myself had never before entertained the least thought of a man or boy. I felt I ought to remain a teacher no longer if I failed to conquer the feeling and to master the impression of the dream picture on my mind, conjured up, undoubtedly, by unconscious wishes. I resolved to

be strict with myself, to give up the attachment to the boy, and to avoid his company after school hours. For it was I who first spoke up and invited him to keep me company on the way home. I resolved to be strong and to devote once more all my affection and my love to my bride.

"Next school day I forced myself not to turn my gaze towards the boy's seat. But I could not help looking that way and the first glance rushed the blood to my cheeks. He was as beautiful as a Greek boy, his form so delicate, his eyes so smiling,—I could have lost myself for hours in the contemplation of that wonderful face. I roused from my day dreaming, which, fortunately, had passed unnoticed by the class. But I wanted to neutralize the impression that my gazing at the boy may have made upon the class and called upon the boy. I was severe, unmercifully severe with him, and sought to catch him in some error. And who fails to find an error when looking hard for it? Then I reprimanded the boy so severely that he began to cry and returned to his seat weeping, and he was unable to quiet down for some time after that. Then I became really angry. I was trying to stifle the inner voice which was whispering: 'It is unfair for you to torture thus the innocent boy; he is not responsible for your awful thoughts. . . .' I disregarded that and scolded him.

"On the street the boy did not dare to offer to

join me. I hurried past him and wandered for hours on the streets like a madman. I reproached myself, regretting the lost opportunity for enjoying the boy's company and wept over the breaking up of the beautiful friendship between scholar and teacher. I resolved to be fair the next day with the boy and to pay no attention to him. But a wild demoniac power, stronger than my good resolutions, impelled me once more to hurt the boy's feelings and to humiliate him before the class. It looked as if I was bent on revenging myself on him for the trouble he had cost me. I knew that I punished myself doing so, that I suffered far more than the boy, although he, too, changed in appearance, became timid, looked badly and obviously suffered under the unjust treatment. I also became irritable, morose, nervous. I lost completely my nervous equilibrium. I began to avoid my bride's company. It seemed to me a profanation on my part of her pure love so long as I was consumed with such passion for a boy. She also became cooler and more reserved, because she could not understand me.

"Eventually things improved at school. I learned to control myself and to act more fairly. We resumed the walks once more; the boy accompanied me again after school hours; sometimes we walked on and on for hours, and we even met specially during the holidays. In his company I felt happy and all my wishes seemed gratified. I enjoyed his beauty

and his lively mind and counted the minutes to pass when we should meet again.

"Then something happened which opened my eyes. My bride wrote me a letter breaking up our engagement. It did not even affect me as deeply as I had thought it would, whenever reflecting previously on the possibility. Very well—I thought to myself—now you can devote yourself entirely to your beloved boy! At the same time I felt during the day the same physical excitation which I had theretofore experienced only in my dreams. Then I realized that I must avoid the boy if I was to keep from committing a crime. My first task, I thought, would be to make up again with the bride; secondly, I must give up the school so as to not meet the boy again. My bride was resolute, however, insisting that she had become convinced that I did not love her. I kept secrets from her. I was on the very point of confessing everything and of telling her the whole truth. I threw myself, weeping, to her feet. She said quietly: 'Don't! What is done cannot be undone. It is better that we should part. Don't make the parting hard for me. Let's leave one another good friends and think kindly of me.' Then she hurried out of the room and left me to myself.

"Next day when I went to the school the boy was not there; he was ill. Another boy reported he was kept at home on account of scarlet fever. My anxiety about him was boundless. I could think of

nothing but that boy. A schoolmate had to bring me daily reports about his condition. Often I wandered in the neighborhood of his home, up and down the streets, and at night I watched the lamp-lit window of the room where a sister was taking care of him. Finally I heard that he was convalescing, that all danger was over, and that he would return to school in a few weeks. I had to keep a strong grip on myself at school to be able to carry on my lectures at all. My thoughts were perpetually centered on my beloved boy pupil. Continually I kept thinking: How many days longer must I keep longing? In three weeks he will be here! My heart danced with joy at the thought. . . .

"There had to be a change. I could not keep on living that way. I took my father into confidence and he sent me to you, thinking that you would be able to furnish good advice and aid in this difficult case."

I offered at first no advice and no help. To begin with, I allowed the love-sick fellow to speak out everything that was on his mind and that in itself lightened his burden. Then I undertook to obtain an insight into his mental life before the advent of his boy love.

It turned out that he had really loved and still loves but one person in the wide world: his sister. The affection for the bride was but a substitute for

his love of the sister. His bride was also homosexual and loved in him but the brother of her best girl friend. As the girl friend (his sister) cooled off during their engagement, preferring another friendship (obviously led thereto by unconscious jealousy of the brother), her own affection for the young man cooled off and she promptly made use of the opportunity to break off with him. The opportunity arose conveniently enough and the severing of the engagement reacted most painfully upon the school teacher who had reasons of his own for reproaching himself most bitterly.

The more his bride kept away from his sister the greater was his indifference to the bride. But the boy resembled his sister very closely.

He never thought of this similarity before. They had the same eyes, the same color of hair, and the same voice, and these played a strong rôle with him. During that critical period his sister was interested in a certain physician. He felt he was about to lose her affection and sought a substitute for her and that he found in his pupil. . . .

Now he was in a position to come to an understanding with his sister. She had the requisite psychologic insight to understand him fully and to lend him intelligent assistance towards his recovery.

His whole tremendous excitement simmered down. The love for the boy calmed down to an attitude of kindly interest which no longer troubled him. He

took his walks only with his sister who often called for him at the school. Months later I heard that he was very quiet and had no reason to complain. He succeeded in sublimating his affection for the sister into joint intellectual interests, insofar as that is possible. But frank relations create a healthy atmosphere in which it is easier to overcome incestuous phantasies than in the byways and hidden bypaths of repression and transference.

I have given a detailed account of this case because it is typical and because the transference of affection from the sister to a boy is more common than would be recognized *a priori* in the light of our current contributions on homosexuality. We must also bear in mind that the sister represents a younger likeness of the mother *Imago*.¹

¹*Ibsen*, the great psychologist, has described in masterly fashion the transposition of sister love into boy love. In "*Little Eyolf*," Almers, the writer, suddenly loses the love for his wife and turns his affection exclusively to his child. That child is called 'little Eyolf,' like his sister, who had once put on boy's clothes and called herself 'little Eyolf.' The parents had expected a boy. Almers turns his affection for the sister, which pervades the whole drama, into the love for the boy. He has discovered for himself the law of substitution which corresponds to the changes spoken of in these pages. Little Eyolf in fact is the dramatization of the latent homosexual fixation on the sister. Almers cannot split his personality, he cannot be both homo- and heterosexual. This inability to split his self, the root of all homosexuality, forms the background of the whole drama. Rita cannot divide her personality any more than Almers can do it; he must give his whole personality self. Almers cannot divide wife and sister. He embraces his wife and thinks of the sister (That sister, whom

But father, mother and sister do not exhaust the ideal of the homosexual. I also know cases—one I have described in a previous chapter—in which the love of an older brother plays a tremendous rôle.²

he calls his little and his big Eyolf. The sister in trousers, who embodied his ideal, a woman in male clothes, a bisexual being which need not be split up at all). "*Love of brothers and sisters is the only relationship not subject to the law of transformation.*" Rank (*Das Inzestmotiv in Dichtung und Sage*, 1912, p. 654) and Pfister (*Anwendung der Psychoanalyse in der Pädagogik und Seelsorge*, p. 72) find the incest motive easily but overlook the fact that the situation involves the outbreak of homosexuality and its psychogenesis. It represents a flight from the sister to man, a wavering homosexuality sublimated into love for the boy. The drama contains numerous other familiar points well worth careful analysis. For Almers, his wife, and his child, are the representatives of the male, female, and infantile components which we endeavor to synthesize in our character (*trinity*). Regression to the infantile level sets in with flight from the world (flight to the solitude of the mountain top). The solitary Ibsen, as road builder, undertakes to construct a new highway which shall lead up to solitary heights and does not observe that the road leads really straight back to the realm of his youth. Somewhere in the vast expanse of his soul the 'dead child' is floating around and staring with wide open eyes into infinity. A child is killed in this drama. It stands for the misdirected regression back to infantilism. Childhood is finally subdued and forgetfulness once more drowns in the soul's vast expanse all gnawing and biting reproaches. The memories are all dead . . . and the next drama has for its theme: *When the dead awaken*. But in little Eyolf they are already awake. . . . The dead, whom Ibsen carried in his breast, the corpse to which Rita refers so often. . . . The child in him is dead and now the man in him also threatens to die. It recalls the admission of impotence, described with such tremendous realism in the great Rita-Almers scene. The man in him dies and the woman in him persists with yearnings. A more detailed treatment of these endopsychic processes will be found in my book on *Masochism* (Translation by Van Teslaar, in preparation).

²The following passage, from an observation by Hirschfeld, shows how early such fixation on the brother may take place, only to disappear, apparently, and to be mistaken for inborn homosexuality: "I hated boys and boyish games; my

We are thus led to the conclusion that fixation on the family plays a determinative rôle in the genesis of homosexuality, that homosexuality often may represent a flight from incest. True, we have also seen cases in which these roots are not traceable, particularly cases of late homosexuality. But why may not other psychic forces, manifesting themselves as hatred, disgust, fear and shame, likewise lead to homosexuality?

Love of the family is a form of narcissism. Every member of the family is a mirrored image of one's own personality. One may love one's self in one's parents or other members of the intimate family circle more readily than through strangers. *Leo Berg* was the first to express this truth and he has done it very clearly. In his inspiring work, *Ge-*

sister was my *alter ego*, while my brother, who was 13 years older and a very beautiful man, had powerfully charmed my childish, pure and innocent heart. I worshipped him for his physical beauty even more than on account of his sterling qualities. At the same time I grew continuously more sensitive in my overt attitude towards him. I remember clearly that during the 6th or 7th year my brother's physical beauty caused me to shake before him with every fiber of my body in admiration as before some mystery revealed. At 10 years of age I wept through a whole night intoxicated with joy because it fell to my lot to lie down near his intoxicatingly sweet presence for rest. I had a feeling of shame such as I did not experience in the presence of my mother or sister. Clearly and deliberately, although unbeknown, of course, to him, I deified my brother from the 10th to the 15th year, and this worshipful attitude reached its highest from my 10th to the 12th year, when he married. I was disconsolately unhappy over it because that event removed him from our midst and I felt it was dreadful that he should lose his virgin beauty, as I thought." (*Hirschfeld, loc. cit.*, p. 46.)

schlechter (*Kulturprobleme der Gegenwart*, 2nd ser., Vol. II, Berlin, 1906), he states:

"What does the homosexual substitute for procreation? In the first place self-seeking, the love of like (*die Liebe zum Gleichen*), plays a greater rôle in his case than with the heterosexual who is responsive to the unlike, and that is why the instinct of procreation is as a rule very much weaker in the former though not entirely absent. A young physician who confessed to me that he was homosexual, told me of a colleague who was passionately attached to a child. It was a powerful motherly instinct in him, a sign of his female sensitiveness in a male body; he is wholly womanly, a submissive being, and loves like a woman cursed only because he cannot bear a child for the man of his heart."

Berg also points out that the homosexuals transfer to the intellectual sphere their reproductive and creative urge.

The case mentioned by *Berg* shows nothing in itself more than a complete identification with the mother. But I have observed long ago that this love of the like bears some relations to purposive sterility. The homosexual renounces the immortality implied in procreation. (Many homosexual artists achieve immortality in the realm of spiritual endeavor.) Such an attitude discloses a revolt against natural law and order. The homo-

sexual, in fact, always conceives himself as unique. The world contains not his equal and that feeling is the hidden source of his pride. The "bearing of aloofness," already pointed out by *Freimark*,³ the pride of being "different," determine also his opposition to the procreative instinct. He does not care to be like others. Against the notion that God had ordained man to have offspring he wants to oppose all teleology and, in spite of God, maintain a purposeless, meaningless love, contrary to nature, a love for its own sake. Conceivably women manifest even more clearly the corresponding revulsion against the motherly instinct.

Who will deny that fear of children, of motherhood, is an important social manifestation? Can it be that this fear is characteristic only of women and is not shared also by men? May it not manifest itself as a form of flight from sexual determinism? We need only look around us. There are any number of married couples who want no children and others who want no more than a child or two. Undoubtedly this state of things is partly due to homosexuality, to a deviation from the biblical injunction concerning the duty of increasing offspring. But let us also glance over our professional experience. The relationship between children and their parents carries within itself the beginnings of

³ *Zuchtbarkeit der Homosexualität. Sexualprobleme*, 6 Jahrg., 1910, No. 12.

a new phase. The everlasting conflict between the new and the old generation, between fathers and sons, mothers and daughters, children and parents, requires, fosters new forms. Not without reason has our age been called "the century of the child" with its slogan raised about the Rights of Children. The greater the (unconsciously motivated) antagonism of the child against his parents, the stronger will be the fear of its own children, who loom up as potential enemies and rivals.⁴ It seems that our own image attracts and repels us at the same time, that there is a fear of the like as strong as the fear of the unlike. The aboriginal conflict between the old and the new goes on forever within us. Hungry for the new though we be, yet we cling to the old. Having acquired the new we turn longingly to the old.

This bipolarity shows itself nowhere so distinctly as upon the sexual sphere. It means that contraries have the power of sexual attraction. That is an observation substantiated by everyday experience. But there is an extreme point at which the opposite touches upon the like. *Les extrêmes se touchent*, extremes meet. In each of us there lives also another who is the precise counterpart of ourselves. In the other sex we love our counterpart and through

⁴This thought is very wonderfully expressed in *Gerhart Hauptmann's Griseldis*. The father is jealous of the son because he, in turn, had been his father's enemy and rival. . . .

the love for our own sex we endeavor to run away from that counterpart.

The mother instinct and hatred of motherhood are not split in the human soul. The homosexual woman always shows the hatred of motherhood and her alleged love of children, when such a sentiment is claimed at all, proves but a self-deception and lip-service at best. In our study of *female dyspareunia* we propose fully to prove that conclusion in connection with the histories of several homosexual women. We do find many instances of alleged affection for children but in reality these are only caricatures of the true sentiment and only rarely the affection as it is characteristic of normal woman. Our school teacher in love with the boy pupil, whose case we gave in full in the preceding pages, did not love children as such and did not care to have children of his own. Through his love for the boy the repressed father instinct also found outlet.

The life histories of homosexual women differ from those of males only in the fact that occasionally there seems present a certain yearning for children, as if the child could bring about release from the passion and a new state of bliss. Beyond that the *urlind* shows the same psychogenesis as the *urning*. There is a strong fixation on the family, though not always on the father, as *Hirschfeld* claims. In addition to that, rather commonly there is found affec-

tion for the mother which is fairly open, and tenderness for some sister which persists through life and assumes remarkable masks.

I want to conclude this chapter with the histories of some cases of female homosexuality which may serve to illustrate clearly the points I have just made:

69. Miss Ilse—we shall call her by that name—after a series of various exciting episodes has fallen a victim to depression, during which she lost a great deal of weight, but in spite of a successful fattening régime her stay at a sanitarium did not effect a complete cure. She is an impressively attractive girl, 24 years of age, voluptuous, feminine in every way up to her angular, somewhat energetic nose and prominent, curved eyebrows. Her mother, of whom the girl speaks with much feeling, believes that the girl's breakdown dates from the death of the father. Ilse irritably contradicts the mother several times, breaking into a quarrelsome attitude towards her mother over trifles. Reprimanded by her mother, she falls into her depression and speaks no word. I take her under treatment and for a week I have in her a heavy burden on my hands. She hardly says anything, is very negativistic in her attitude, only muttering from time to time: "Don't trouble yourself. It will never be any different. Better give me something that will put me quickly out of the

way." She livens up somewhat only when referring to her father,—thinks he should have not passed away. The mother should have called in a specialist. In fact, it was as much her fault as anybody's, for she had failed to insist on calling the best aid while there was time.

Gradually she extends me her confidence and one day she appears,—like a changed person. She must tell me the truth. She is not a normal person. Since childhood she has been homosexual and had never cared for men. Her mother had implied as much when she said to me: "I cannot understand the girl. She always fled from the room when young men called on Alfred (her brother). The girl is a man hater." This fact the girl had denied during the first visit, but now she herself admitted. She had never cared for men. On the other hand, at 11 years of age she had already fallen passionately in love with a woman school teacher. She was a frolicsome girl, often wore her brother's clothes, and played with all the young boys of the neighborhood. At 14 years of age she again fell in love with a girl friend.

Her current depression is due to a terrible disappointment. She had maintained a love affair with a French woman and was happy. She said nothing about the character of the relations, but admitted that they were very intimate. Suddenly she found out that the French woman was not true to her, but was keeping up intimate relations more often with

other girls than with her. She suffered tremendously on account of her jealousy. She began to feel a disgust against all women not unlike her former aversion to men. Asked why she was so antagonistic to men, she answered: "Because they are, all, without exception, disgusting brutes. . . ."

At this point Ilse begins to relate her past experiences. She was seven years of age when she visited an uncle. He showed her his big *membrum virile* and asked her to hold it in her hand. She did this as well as other things he requested her *usque et ejaculationem*. "How shall I have any respect for men when they don't hesitate thus to poison the innocent soul of a child?" The uncle is still living. . . . She has since thought that it must be some morbid tendency and has forgiven him. "It happened only a few times and the uncle believes I have forgotten it. . . ."

Another traumatic incident impressed her more seriously; it was, in fact, a series of traumas. Her mother was a light-minded person and is so to this day, despite her 50 years. But she knows enough to dress herself so attractively and with such a display of refinement that she is still capable of achieving conquests. There follow a number of serious complaints against the mother, which must have been true, for I have had opportunity to convince myself of the truth of some of the statements. The mother always kept on the string a number of lovers

who gratified her extravagant requirements. As a child she had been taken along to a number of rendezvous and has repeatedly witnessed the display of tendernesses between the lovers. She also recalled various household scenes from her early childhood. As a child she was already very sensuous and masturbated jointly with the sister and the brother. She was precocious as well as prematurely spoiled and every one thought she would early turn out to be like her mother. Then her sister underwent a great change in character. She became religious and wanted to join a nunnery. She made fun of her religious-minded sister but secretly admired her for her chastity. She was 14 years of age at the time. She now knows that she was in love with the family physician and that she was interested in men, but at the same time she was in love at different times with various teachers and girl friends. When her sister was 16 years of age she had a love affair with an army lieutenant and had to go to a sanitarium to be curetted, fever set in after the operation, and for several weeks the girl was seriously ill.

Her sister's experience shook her to pieces. Inwardly she had been proud that there was such a pure, innocent girl in the family. Now that her sister followed the example of her mother it seemed to her that she, too, was fated to follow in the same path and that there could be no escape for her. During that period her character underwent a

change and she acquired a tremendous dislike for all small children. She could not suffer to see a small child. She thought to herself, if she were its mother she would strangle it. The feeling was so horrible that she could not sleep. In time she improved somewhat, but the dislike of children or, rather, the fear of them, that is, the fear that she might do some harm to them, never left her.

I suspected that back of this feeling-attitude towards the children might be found the solution of her problem. I reverted back to her sixteenth year, for it was at that period that she turned definitely against all men.

"Why do you hate children?"

"Not that, exactly. . . . In fact, I was at one time foolish over them. I have always wanted children. When I told you that I always played boyish games it was not exactly the truth. I remember now that I played nurse to my doll and that we often played the game of childbirth. Brother was the doctor and I was the pregnant lady in bed."

"Did you happen to witness childbirth as a little girl?"

"Yes, everything. . . . Our aunt gave birth to a child in our home,—a romantic story. An illegitimate child; her parents were not to know anything about the birth, or they would have disowned her. But we children knew everything. Afterwards she

married the man but was very unhappy with him. The little baby was with us for a time. I was very fond of it and carried it around. . . ."

"Have you other such aunts in the family?"

"Between us: mother's family has a poor reputation. There were six sisters, each more flighty than the next. None was a virgin at marriage. Things were always happening and there was never any peace. That is why I was so shocked over sister's experience. I was getting to think it was my fate also to become . . . merely a prostitute. You will pardon me for speaking so harshly about my own mother. But unfortunately it is the truth. . . ."

"A prostitute is purchasable. . . . There is some difference whether one is light-minded through passion or for gain."

(After a lengthy pause.) "Just what I did find out at the time. Mother was to be had for money. Father was a humble employee, an unsuccessful jurist, who eked out a living doing secretarial service for an attorney. He could not keep up with the large household expenses even though he occasionally transacted a business deal on the side which netted him a considerable sum. Mother always had a friend who took care of our needs. Thus we were brought up rather well educated, my brother could afford to study, we did everything."

"Did you know all that already as a child?"

"I knew it at a very early age. . . ."

"You think, then, that your sister was also paid and that she sold herself?"

"No, nothing like that. In addition to the paying lover mother always had one, a purely heart affair, on the side. It was funny! The men always brought us candies and all sorts of presents. When we grew older mother became a little more careful. Still, there was enough going on to bring shame as I look back. And so there came into our house also a young lieutenant whom mother had picked up—God knows where. This fellow was mother's avowed lover and could do as he pleased. The terrible thing was that he began to pursue also sister and after a few jealousy quarrels mother had to put up with it,—she perhaps even encouraged the affair. For I overheard once a talk between them and heard mother reproach 'Shikki,'—that was the lieutenant's nickname,—that he had used sister. She could have obtained a large sum of money for the girl because she was a virgin and the girl would have been provided for. Then there followed bitter quarrels between mother and sister."

I interrupt the conversation at this point. It turns out that she, too, was in love with the lieutenant, and so were the others of the household, including the father and the brother; she was also jealous of her mother. Her jealousy opened her

eyes. That is how it happened that she heard the unpleasant rumors about her mother circulating among the neighbors. She began hating her mother, but that continued only for a short time. Then her hatred turned to children. She hated first herself, the child who bore no respect for the mother. She did not want to be like her mother and her sister. She knew that she would have to submit to similar experiences; that her fate was sealed. She strove against her feminine and motherly instincts. But the analysis disclosed that she really entertained one supreme wish which she was unwilling to countenance openly: she wanted to be a mother and to bear many, many children. But the neurotic reaction thwarted her powerful motherly instinct. To be a mother meant identification with the despised mother. Her better feelings prompted her to draw herself far apart from the mother.

She did not want to be a woman. She did not want to be so easy-going as her mother. At that time her brother also showed a temperamental change. He became serious-minded, began to write verses, and to take an interest in all sorts of idealistic endeavors. She linked herself to him and before long she differentiated herself completely from the rest of the household, and particularly from the mother. She sought earnest-minded girl friends and came into frequent contact with her brother's companions, but was unapproachable, even

though she expressed herself freely and frankly about all subjects. Her strongly sensuous temperament threw her next into the arms of the Frenchwoman and she preferred that to a love affair with a man as she was afraid of children. After the Frenchwoman's breach of loyalty she fell into her depression.

This circumstance also disclosed an interesting sidelight. She confessed to me that the Frenchwoman was also her brother's sweetheart. It had never been mentioned by the woman but she knew it even before she entered into intimate relations with her. Nevertheless it was her happiest period.

The depression is thus traceable to a second source. The brother had abandoned the Frenchwoman, having chosen another sweetheart, of whom he was very fond and whom he intended to marry. The Frenchwoman was only a sensuous play affair with him, the brother belonged wholly to her. They were always together and she knew all his secrets. She was never jealous when she knew that he kept up relations with some girl or woman so long as he did not love soulfully. But now the brother became acquainted with a wealthy, beautiful girl, with whom he fell in love and whom he was going actually to marry. This, for the brother, lucky event,—came to nothing in the end on account of the opposition of the girl's family,—left her cool. All she saw was that she was losing her brother, and that he no

longer belonged to her. He could not marry the girl because her parents required that he should first prove his ability to support her. But the two lovers agreed to wait for one another and the brother had gone already pretty far and he may yet succeed to marry the girl, despite the mother's deplorable reputation. He lives no longer with his family and avoids the old home. He only sees her from time to time and they are still good old pals, whenever they meet. . . .

This interesting analysis illustrates all the chief points to be found in the psychogenesis of male homosexuality. In fact the girl was on the point of becoming as fond of men as her mother, perhaps of indulging in bisexual activities. Her sister's experience opened her eyes and acted as a terrible warning. The yearning for purity which animates every soul and is the polar counterpart of the desire for tasting every sort of experience, became uppermost in her case, the fear of becoming like the sister, or like the mother, and her hatred of the mother, jointly, had the effect of shaping her into a different being. She probably would have not yielded to the homosexual love of the Frenchwoman had she not been overcome by the fact that the woman was her brother's sweetheart. It was a case of incest through a third person. . . . She hated her mother and had to protect herself against the danger of

having children who grow up to be one's enemies. Thus children became her enemies. The father played a negligible rôle in her life and had no influence on the development of her homosexuality.

I do not know well her subsequent history. Her depression was soon relieved and her hatred of children disappeared entirely. But she left Vienna and went to another country, obviously to get away from her family and to forget her whole past. I had advised her to do so and the fact that she had followed my advice permits us to hope that, after the tempestuous course of her past life, she may have succeeded, at last, in finding a friendlier harbor.

III

HOMOSEXUALITY AND JEALOUSY—MASKED JEALOUSY
—THE JEALOUS WIFE OF A PHYSICIAN—WHY
WOMEN ABUSE SERVANT GIRLS—TRANSFERENCE
OF JEALOUSY TO THE SURROUNDINGS—JEALOUSY
OF THE FATHER—JEALOUSY OF THE RESIDENCE
—JEALOUSY OF THE PAST—A YOUNG WOMAN
OVERSENSITIVE TO ANY NOISES.

In der Eifersucht liegt mehr Eigenliebe als Liebe.
—*Roche foucauld.*

III

Jealousy involves self-love rather than love.

—Rochefoucauld.

Jealousy is the projection of one's own insufficiencies to the surroundings.¹ It is an atavistic awakening of the brutal sense of self such as was common to the primordial man protecting his possessions. All children are jealous. Jealousy leads us back to the sources of man's instinctive life.

It is not my intention to take up the whole subject of jealousy. But morbid jealousy shows certain definite, almost regular, relations to homosexuality which we must consider. We have seen that homosexuality may be hidden from consciousness. That is also true of jealousy. I have seen many neurotics who have suffered tremendously on account of their jealousy, without being aware of it. In the masking of neurosis jealousy assumes most remarkable forms.

The next case illustrates the masking of jealousy,

¹ Cf. chapter on Jealousy in my collection of essays, "*Was am Grunde der Seele ruht . . .*," Wien, 1909, Hofbuchhandlung Paul Knepler. English Version, *The Depths of the Soul*, translated by Dr. S. A. Tannenbaum, Moffat, Yard & Co., N. Y.

its fusion with homosexuality, and contains various points of psychologic interest:

70. A highly intelligent subject, H. J., writes me: "*Have you already reflected on how we discern certain similarities on certain days and fail to do so at other times? You are undoubtedly aware that neurotics and normal persons are fond of finding resemblances when they formulate identifications. The lover finds that the beloved walks like mother, or that she talks like the latter, and if physically no resemblance can be established he finds the same mental characteristics, the same soul, perhaps the same shortcomings. But I want to speak of an entirely different peculiarity. One forenoon I see a man, who looked enough like my friend, X, the painter, to be taken for the latter. I walk up to him and say: Hello, X,—still under the impression of that mistake. A strange face wearing a beard of familiar form is staring at me. I offer the usual apologetic explanation and go my way. After a while I see again my friend X, this time somewhat dimly, not quite so certain of it as before. I recover from this illusion quickly enough.*

"By that time my psychologic curiosity is roused and it occurs to me that my wife told me that morning she was going to visit the painter, X, during the forenoon. I listened indifferently to the statement, merely asking her to give him my greetings. But

a certain unrest must have risen in the unconscious: your wife goes to the painter who likes her and makes love to her. Nothing of that in consciousness at all. Painters are a light-minded class who do not take such things seriously. Who knows whether your wife will be strong enough to resist?

"These secret fears led to a symptomatic act. I accosted a stranger as X, the painter. In other words,—a wish fulfilment. For if I meet X on the street he cannot possibly be in his studio at this time. My wish is that he shall not be at home. My wife shall go to the studio and find: Mr. X is not in. . . . That wish came up on three different occasions that morning. For I thought I saw Mr. X in the street three different times. Moreover, I project X upon strange faces. Because I think constantly of X, because my mind is wholly preoccupied with him, because I am innerly preoccupied with the uncountenanced thought: what does X now do with your wife?—I see X everywhere. *Ringstrasse* is filled with men looking like him; every man is a Mr. X.

"The illusion at this juncture denotes also another suspicion. An additional thought renders the first one pregnant with significance. Yesterday I heard the opinion expressed at a gathering, 'Any woman may be had and there is no such thing as a virtuous woman!' I opposed vehemently that cynical thought (*Pauschalverdächtigung*) and I tried to the

best of my ability to point out the ridiculous and unfair implications of this notion. And today I am surprised to find myself entertaining the thought. These men who look like X, the great unknown, are alike attractive and powerful men, just like X. You are reflecting: Who knows whether this or that man is not actually your wife's lover? Why do the words from Faust come into my mind: '*The whole town has her*'? . . . In justice to my wife's honor I must now state that she is in fact an exemplary woman and that I entertain no trace of suspicion about her conduct. But I am deliberately looking for excuses to vindicate myself. I mean to believe that every woman is guilty, including therefore my own wife, so as to justify in my eyes my new love affairs. . . . I am envious of X, of his free ways with women, and would like to be in his place, receiving ladies in the studio. I would like to be X. In my phantasy I am X, and see myself as X in every stranger.

"A lady of my acquaintance always saw her deceased husband on the street in the person of some stranger who seemed closely to resemble him. This peculiar resemblance to strangers was noticeable particularly when her mind turned to light and frivolous thoughts. As if the image of the husband came forward to warn and protect her: 'It is only three years since I have passed away and already you begin to turn your mind to trivial joys? Be-

ware. I watch you from Heaven and I see everything you do.' "

We admit freely that our subject is a keen-minded psychologist possessing an extraordinary capacity for introspection, yet this excellent piece of self-analysis seemed to me to overlook something important. I therefore write Mr. H. J. that I should like to talk this interesting episode over with him and I invite him to call on me. He accepts the invitation. From our conversation I report only some of the more important points:

"Has it not struck you that the men who impressed you as bearing resemblance were exclusively attractive and powerful men?"

"No, because my friend, X, the painter, is also an attractive and well built man. Others would not look like him. . . ."

"Are you also otherwise jealous?"

"No; not in the least; only about X,—and even that I did not know or was perhaps too proud to admit to myself."

"What is your attitude towards X? Do you care for him also as you do . . . ?"

". . . For my wife, you mean? I do. I love him. He is a charming fellow."

"Is it not strange that you should be jealous precisely of the one man whom you also like so well?"

He reflects a while and finds no answer. I explain to him that it shows a repressed homosexual dispo-

sition towards his friend. The trend of his unconscious thought is: "*If I were a woman I could not withstand him.*" Perhaps the thought goes even further than that: "*Too bad I am not a woman for then I would enjoy that beautiful man. . . .*"

He sees at once the relationship between his jealousy and the unrecognized inner homosexual disposition. He relates that this man is the only friend whom he greets with a kiss after a prolonged absence, that he likes to take him by the arm and to hold his hand.

In short, he himself is in love with his friend. He sees his friend everywhere and the slightest resemblances impress themselves strongly on his mind. They are emanations from his one thought: *I like him and I wish I were a woman to yield to him.*

It is very tempting to try to trace the various paths of unconscious jealousy. But that would lead us too far off our present theme. As we are confronted with a very complicated condition which may have the most varied roots I propose to give a few clinical illustrations from my own practice and to discuss the various forms of jealousy on the basis of these data.

71. The first case of jealousy which I had occasion to observe was that of a physician's wife. The woman, 45 years of age, relates: "Perhaps you can free me from a painful condition which embitters my

match, I was not satisfied and treated my son-in-law very unfairly. I was unhappy over it but could not help it. I have consulted already the most famous specialists, have been for six weeks under hypnotic treatment by Prof. X. I have already kept away from my husband for three months at a stretch,—nothing has helped.”

That is the sufferer's history. What is the meaning of this jealousy?

The root of this jealousy is a non-conscious homosexuality. She is jealous of her woman friend because she herself is in love with the friend. She puts herself in the rôle of the man, the physician, and concludes that in his position she could not resist the temptation. She imagines herself in the man's place; she scrutinizes every woman with hungry looks. The peep-hole in the consultation room serves on the one hand the purpose of calming down her jealousy and of giving the poor husband a few quiet hours; on the other hand it enables her to participate in everything that is taking place and to gratify her craving as *voyeuse*. This control is her daily homosexual excitant, the means through which she rouses the flames of her passion only to still them afterwards upon her husband.

After the explanation was reached there was a marked improvement in her condition. The woman

saw that her love for the daughter was homosexual and that this was the reason why she was so jealous of her son-in-law.

The occurrence is far from rare, and many a marriage has been wrecked on account of it. The angry mother-in-law is always the mother who cannot live without her daughter and who wants to show her daughter that the husband is untrue and does not appreciate her and how much more she truly loves the daughter. . . . I have also often seen the daughter, after a timorous attempt at married life, return penitently back to the mother. I have seen mothers who fight for their daughters with a lover's passion and with their tremendous jealousy putting all sorts of difficulties in the way of any pretenders to the daughter's hand. I have found that kind of jealousy frequently as the root of melancholia. I refer in this connection to Case 132 in my "*Nervöse Angstzustände*" (2nd ed., p. 363).

72. The next case of jealousy shows the same roots. A married woman, 30 years of age, consults me on account of an unexplainable jealousy which has been torturing her for about four weeks. She tells the story of her jealousy: She engaged a new servant, a very young girl, somewhat coquettish, but who at first glance seemed to her very sympathetic. After one week she felt jealous and found that her husband, who usually did not so much as look at the

servants in the house, was extremely friendly and courteous towards that girl. It seemed to her even that he was bestowing longing glances on the girl. At first she kept silent because she hesitated to speak of the matter to her husband. But after a time she reproached him about it: he must be more strict. She requested him to assume a more severe tone in his relations with the girl. Her husband laughed at her. He said he talked to the girl in his usual manner and nothing more. It was all imagination on her part. The girl was very good; he had no reason to call her down or to assume a more severe tone towards her. That reassured her somewhat but only for a short while. She watched her husband more carefully than ever and thought he was much charmed by the girl. She arose several times during the night to go into the servant's room and investigate. Once her husband had some gastric trouble and he had to leave the room several times that night. She was convinced that it was but an excuse to go to the girl and several times she followed him along the chilly passage into the hall, so that her husband asked: "What is the matter with you this time?" She said she was worried over his condition and wanted to watch and see that he was all right. Finally her jealousy broke to surface a number of times and she reproached her husband very bitterly with her suspicions. She was absolutely certain that he was intimate with the girl.

Her husband was indignant and asked her to dismiss the girl at once so that there might be an end to that "foolish notion." The remarkable thing was that she felt unable or unwilling to dismiss the girl. The girl was so good and so faithful, it is so hard nowadays to find an efficient girl servant, she insisted only that her husband must show himself more strict with her. He had to declare on his oath again that there was no intimacy between them. *Towards the girl she felt a peculiar anger which she could not understand. At times she could have flown at the girl to strike her, which was very baffling as she had never been in the habit of striking a servant. But it would have been a great satisfaction to her to have pummelled this girl who caused her so much anguish. She had to restrain herself forcefully so as not to give vent to her rage. She was very "touchy" with the girl and tolerated not the least contradiction on her part.*

Nevertheless she could not make up her mind to dismiss the girl, and yet she was afraid to be alone with her.

All her troubles arose on account of her homosexual attitude towards the girl who was in fact a charming blonde type of beauty. She herself was in love with the girl; that is why she could not conceive that her husband might be indifferent towards her. She figured: *If I were a man I would love this girl!* Interesting, and at the same time typical, is her rage

and desire to strike the girl. The love feeling is converted into its opposite and the longing to touch the girl (that is, to come into contact with her body) manifests itself in the inclination to strike her. How often love contacts disguise themselves as angry blows under the mask of anger!

I explain to the woman that she must dismiss the girl when she saw clearly the meaning of her jealousy. After the girl left all the unpleasant symptoms mentioned above vanished.

Another form of jealousy transfers itself from one object to another, or to the whole surroundings. Such transference of jealousy serves the purpose of masking from self and from others the real object of the original jealousy.

73. Mrs. H. G. is a woman, 38 years of age, who has been living happily with her husband. At present she is unhappy on account of jealousy. Here is her statement: "I have called on you to ask you to relieve me of a condition which I find simply unbearable. I have a good, fine husband against whom I cannot complain of anything. He is a splendid and model man in every way. I am the more distressed therefore to be so jealous of him. I felt that way, first, while my husband was ill with typhus which left him with heart trouble. He has to be more careful of himself because of the illness he has been through, and whereas formerly he had inter-

course with me two and three times a week, now it happens only about once a month. My husband is not well,—I know it; his physician has expressly told me that he must keep very quiet and avoid all excitement. Nevertheless I cannot help feeling that he is untrue to me. I am so ashamed of it that I have not yet breathed a word about my jealousy to my husband. In fact, we are nearly always together. I know all his affairs and I often go along wherever he goes. But I cannot hang on to him every minute. So I hold the watch in hand and count the minutes, even the seconds, for him to return. Always the one thought: *He is untrue to you this very minute!* If he goes to another office, I think he does it because there is a pretty office girl there with whom he is in love. If he takes a meal at a restaurant, it is because he has a *rendezvous*. If he is a few minutes late coming home from the office, he was with a street woman. In short, I am tormented all the time by these evil thoughts, I struggle against them but cannot put them out of my mind.”

“How long have you been in that state?”

“It began when he went to Franzensbad on account of his heart trouble. There he became acquainted with a spinster, a girl 46 years of age, who was also alone. They two got together and kept each other company. I know the girl; she is very honorable, and when my judgment is uppermost, I

say to myself: *Nothing has happened; the two have merely felt a temporary intellectual interest in one another.* But in my evil hours my mind conjures up the worst thoughts. I have once read a letter which that woman had written my husband. She thanked him for his interesting company during the cure. A few weeks after the Franzensbad cure, there came a box of flowers and a letter for my husband. The woman wrote thanking him for his pleasant company during the cure,—she was very glad to have made the acquaintance of so prominent and intellectual a gentleman and hoped their friendship would endure beyond the time of the cure. At that I reproached my husband and tortured him with my jealousy. He gave me his word of honor that his relations with the woman were strictly of a friendly and formal character; aside of his own considerations, he was a sick man and satisfied to be left alone. But I asked him to give up all further correspondence with the woman and he readily consented. He is really a fine fellow who grants me everything I want, a man who reads in my eyes every wish of mine, and I am ashamed to think ill of him all the time."

Here we see one source of her jealousy. The woman was married to a man who gratified her in every respect; suddenly she had to restrict herself to an abstinent life. The enforced abstinence suggested the thought: *You are still young and attrac-*

tive, so many men are after you! Take a lover. She was filled with fancies of longing and projected them unto her husband. If he were unfaithful it would furnish an excuse for her. She needed it; she wanted him to be unfaithful, for that would have served her as a defense. Her compulsive thinking is the masking of the thought: *Oh, that my husband were unfaithful so that I, too, might take a lover!*

The thought was suggested to her by the fact that the wife of one of her husband's colleagues, a very light-minded person, was able, nevertheless, to keep up a very handsome social position. She spoke with great feeling about that woman.

"Does that woman not take loyalty so seriously as you do?"

"That woman? She does not have one lover; she has six at a time, and even more! She certainly enjoys life. And the lovers pay for everything. She has the finest wardrobe, the prettiest hats, takes wonderful journeys and her husband knows everything."

"Isn't her husband jealous?"

"Oh, no! He knows everything, and consoles himself in his own way. But, do you know the curious part of it all? That flighty woman is jealous of her husband! She quarrels bitterly with him when she hears of his escapades, although she has no right. The two have taken reciprocal freedom. . . ."

This is also a common occurrence and very interesting. Married couples living apart, each carrying on all sorts of adventures and love affairs, yet jealous of each other, though usually they do not show it.² There are persons who love each other very warmly, but in the struggle between the sexes they regard loyalty as submissiveness, as a humbling before the partner, and they would perish rather than submit to such a love.³

Her calculating friend is a sophisticated woman possessing wonderful tact, she tastes all forms of pleasure, plays a certain social rôle, and enjoys every phase of life. Moreover she is a very attractive woman appealing strongly to our jealous subject.

Back of her jealous thoughts, again, there stand homosexual fancies. At the time when her husband began to restrict his marital indulgences her homosexual longing began to assert itself. She did not want to be unfaithful. She was thus inhibited against taking up a man. Therefore her thoughts could only turn to woman. Her inner reflection

² With his wonderful psychologic mastery *Arthur Schnitzler* has described such a pair in his best piece entitled, "*Das weisse Land.*" Hofrichter, the manufacturer, who flutters from one love affair to another, and his wife, who consoles herself in the arms of a young Cadet, are the kind of a pair who love each other but go down in ruin rather than openly acknowledge their love.

³ Cf. chapter entitled, "*Der Kampf der Geschlechter,*" in my work, *The Beloved Ego*, translated by Dr. S. A. Tannenbaum, Moffat, Yard & Co., N. Y.

was: *If I were a man, I would enjoy a pretty woman every little while and more particularly that flighty friend whom I like so well.*

The flighty woman had roused every feeling in her. Not only her homosexuality, but also all those prostituting tendencies which either slumber deeply hidden in every woman's soul or break to surface before self and before the whole world. To be paid for the service of love, to receive actual coin in recognition of her sexual charm—that is a fancy looming up under various cover-symptoms among the neurotics.

That polygamic friend of hers achieved everything that a woman may wish, and in spite of that she maintained her good social standing. She moved in a select circle, folks merely shutting one eye so long as she was so clever in covering her tracks.

That example is constantly before her eyes. She herself is sexually ungratified, financially she can hardly make both ends meet, and she sees the other woman getting everything she needs: money and love. The question, Does it pay to be honest? continually recurs to her mind.

She unburdens herself of a mass of similar reflections but does not think that the real cause of her jealousy depends on herself. She is jealous also of the servant girl, the man servant, and the children. She is even jealous of her male friends. She has a

certain good friend whom she put in touch, so to speak, with a woman friend because he did not mean anything to her. Since that time he has been keeping up a close acquaintance with that woman and she is very jealous; she would like to get him away from her and to have him entirely to herself. She cannot bear to see a child familiar with other persons and is wild even when the servant girl receives a letter or a show post card through the mail. *It is the perseverance of the instinct of possession on account of diminished sexual gratification.* She is reduced, so to speak, to small rations and therefore wants to accumulate and reserve for herself everything the environment yields in the form of love. The little she has she wants to preserve for herself only and to protect as her own exclusive possession. The same attitude is seen on the part of children who have a favorite older brother or sister. They are extremely jealous of their trifling possessions and are enraged when the other children in the house attempt to touch their toys. The others may have more, but what little they possess they want to preserve exclusively for themselves.

The subject thus tells about her jealousy of everything and everybody. But she displays but little understanding of psychic relationships, she is afraid to come to me because while at my office she cannot watch her husband, and stays away a few days. It seems as if she had something important

to tell me but does not quite find the courage to do so.

Soon she calls at my office again complaining that her jealousy grows worse; she suffered terribly that day, and all through the previous night she had hardly closed her eyes. And presently she confesses that the jealousy actually began after the death of her mother.

"Do you know—dear doctor—my mother was the model of a noble woman. She was virtuous, diligent, well educated, sweet tempered, a veritable angel in human form. In spite of it all—I don't know why—I was more strongly attached to father. Possibly because he played more with us and paid more attention to our games and excursions while mother was more strict in her training and careful to inculcate in us a sense of orderliness. Mother died of a painful growth. I said to myself: 'Now you must take mother's place with father. You must take care of him.' Father was already 62 years of age, and suffered occasionally of gouty attacks. I was tremendously shocked to see my father put aside mourning after a few weeks and change into an elegant man-about-town,—he the respectable town official, who had never before gone a step without mother. . . . He started to frequent nightly disreputable dives and I soon heard that he was having relations with various disreputable women of the town. I was so disconsolate, in my

anguish I visited daily mother's grave. There I threw myself to the ground and out of the bitterness of my heart I implored mother and prayed to her. 'Mother,' I cried, 'you must not let this go on, you must not allow your good name and honor to be dragged down that way. Mother, put an end to these shameful doings. Make father so ill that he shall be unable to sin any more and besmirch your memory.' Thus I implored and prayed. But it did not do any good. Soon I observed that father was intimate with our young servant girl and that she was trying to get hold of his money. I drove her out of the house with the aid of the police because I discovered that she was stealing money from father. O, I was like a fury and irconcilable because the honor of my mother was at stake, and I had ceased to respect my father who had been the dearest person in the world to me! After that I had peace for a few weeks because father suffered one of his gout attacks. I prayed to God and to the virgin mother to keep father confined to his bed so that he should be able no longer to add to his sins. But father got well soon and resumed his former care-free nocturnal rounds of amusement places. Chorus girls, dancers, street women and others of that ilk gathered at our house and were lavishly entertained. Then one day I heard that father intended to marry again. He had become engaged to a 42-year-old widow. I

knew at once that the woman had her eye on father's money. *I bought a revolver and, I tell you frankly: I should have killed either the woman or my father if there had been any marriage. Perhaps I would have done away with both, for I was determined to protect mother's memory against this insult and shame. I went to that woman's house and gave her such a warning that the engagement was soon given up. I told that shameless adventuress: 'You will never reach the altar alive; that I swear solemnly on mother's memory!'* I was fully determined to shoot them both. You can appreciate how excited I was.

"After that father avoided me and my sisters. But the proposed marriage did not take place,—I had accomplished that much. I went no longer to his house when he had suddenly a light stroke and was forced to appeal to us children. Then we had a complete family reconciliation and since that time I have again my father. Now I see him daily, we children take turns in looking after him."

"Have you no feeling of guilt and did you never think that your father fell ill because you wished it? Did you not want him to be so crippled and reduced to your care that he should be able no longer to carry on?"

"I don't feel guilty and I have no regrets. Only satisfaction. . . . I wished it to be that way and it has come out as I wished. For now I have once

more a father of whom I need not be ashamed. But you must not think that I was jealous on my own account. I only felt myself the representative of my mother."

"You are not jealous of your sister?"

"Yes . . . when father is very demonstrative with her, I feel the same wild jealousy come over me, but I control myself . . ."

Here we see jealousy rising out of an incestuous wish first directed upon a man, then transferred to the whole environment. This transference of jealousy to every one serves more effectively to cover the genuine jealousy of the father. The death of the mother left this young woman in a critical position. Obviously her wish as a child was: "*When mother dies I will marry father.*" A wish which so many girls entertain and even openly express. With the death of the mother the new situation presented itself. A place close to father was vacated and now other women filled it. The old father's behavior showed that he was still a man. But one thing stood against this fancy: her husband. So long as he lived she could not go to live with her father. Her husband's illness brought matters prospectively nearer to an issue. The physician had declared that he could not live long, his heart trouble was serious. She might yet be free! Her agitation explains a number of peculiar dreams she had. She

dreamed repeatedly of quarreling with her husband and of striking him. *Several times already she has beaten him up and she has even shot him in her dreams. She is also unfair to the child, turning against it with hatred on slightest provocation.*

We see that the jealousy of the husband also has the rôle of legitimizing a hatred which has its roots in other causes. For she confesses that during her fits of jealousy, when she thinks that her husband is unfaithful, she feels a bitter hatred against him and could murder him. . . . The husband is in the way, her hatred corresponds to the idea that he is a hindrance. During the night the hatred breaks forth but during the waking hours it is rationalized as due to jealousy. For she admits that she has really never fully loved her husband. Her affection goes to her father. She imagines that she is fighting for the preservation of her mother's pure memory; that furnishes an ethical cover and masks the true motives.

The relationship of this jealousy to homosexuality is interesting. It furnishes an excellent proof of our findings concerning homosexuality. One must bear in mind, first of all, that many factors contribute in this instance to bring about the regression to the infantile level: her husband's serious illness, his relative impotence and abstinence, her mother's illness, the father's change to a devil-may-care attitude, showing her that one may change

even in late years, and that it is never too late fully to enjoy the fruits of love. Her homosexuality was always ready to break forth in her. She identified herself with her father looking at women through his eyes. She had protected herself at first by a passionate love for her husband and minor various trivial homosexual traits of her childhood were thus readily overcome. Her swing to heterosexuality was very successful with the aid of her husband. Her homosexuality was repressed, only to reappear at the beginning of the menopause,—woman's critical age. The involutive processes taking place in the genital glands, and the general physical changes in woman at the time play a certain rôle in that connection. Her husband's impotence and the friend's exciting example of her attractive friend, with whom she herself was secretly in love, again roused her homosexual feelings, though the attitude showed itself only under the guise of jealousy. But the father's conduct, since her father was the deepest cause of her aversion against man, was what really made her lose her balance. She might have become an *urlind*, had her father remained the old, kindly, bland and quiet gentleman. But since he abandoned the mask after the death of the mother, he roused all the daughter's evil instincts. Not only the infantile erotic predisposition but the infantile criminal tendencies as well. In her dreams she murdered her husband who prevented her from

turning entirely to her father and fulfill an infantile wish to become her father's wife. She also repeatedly killed the children and her beloved friends. This woman during her critical period displayed not only the craving for love but also the aboriginal emotion, the primordial stuff, out of which everything beautiful and great has evolved: hatred.

Hatred against the other sex and against her rivals, hatred against the children whom she could have killed when anger seized her soul. . . .

74. This is the case of a 30-year-old woman, victim of a remarkable form of jealousy. She is jealous of her home, watching over it like one might watch and protect a beloved. She has an older sister who has been married for five years past and lives outside Vienna. That sister was more to her than her mother or any other friend. She looked upon her as a second mother, confided all her secrets in her and allowed herself to be guided and advised by her at every step. She was supremely happy in her companionship and desired nothing better. She loved only that one sister,—towards the other members of the family she was more or less indifferent. Suddenly the family decided to marry off that sister and an aunt brought a suitor to the house. She found that suitor ridiculous, unsuitable for the sister, and fought with all her

limited powers against the match. But the mother showed the greatest eagerness for an early marriage. Then it happened that the girl awoke suddenly in the night. Like a thunder a terrible thought flashed through her mind: "*You must do away with your mother!*" (It was the last desperate soul cry in the attempt to hold on forever to her sister. The mother was the original cause of her misfortune. She could not live without the sister.) The thought so shocked her, the subsequent regrets over it kept her in a very depressed mood. She developed a severe neurosis, consisting chiefly of a series of punishments and expiations to which she deliberately subjected herself. And shortly after that she developed her jealousy of the home. Her sister lived outside Vienna at a small place in Hungary and occasionally came to Vienna. It was natural that she should find a place in the comfortable old home of seven rooms which the family occupied alone. But the girl could not tolerate the sister's presence in the house. She became depressed, began to cry, found that the furniture was being abused and ruined, could not sleep nights, and daily asked her sister: "How long are you going to stay in town?" so that the sister cut her visit as short as possible.

This went on for several years. Year after year the sister brought a new baby into the world and she could not tolerate her sister's children in the

old home. Every time a visit with the children made her so seriously ill that finally the mother begged the sister to find some other rooming place. The children were hardly tolerated in the house; they had to be kept in one certain room. The girl was always afraid that something in the house would be ruined. That this was not jealousy of her mother is shown by the fact that it did not affect her to have the mother visit the sister. In fact she joined the mother readily on such visits and behaved very pleasantly and quietly at her sister's. Only when it was a question of the old home she became a storming avenging angel. Naturally she also wanted to have her mother to herself. Her boundless jealousy of the sister had apparently disappeared altogether and had switched over to the old home where the two had been once so supremely happy. Thoughts of hatred against the sister's children and phantasies about doing away with them, also occurred. She thought of a subtle poison that could be given with the food in her home. Perhaps she feared the presence of her sister and sister's children in the house for that very reason and the fear may have been a protection against her criminal tendencies.

She had loved truly but one person: her sister. The latter was everything in the world to her. She called her the second mother, her friend, her beloved. Her first thought when she awoke in the

morning was of her sister, the endeavor to please her filled her life, and the last thing she did before going to bed was to offer a prayer for her sister. She was good and upright because she loved her sister and because she felt happy that her sister gave all her spare time up to her. She was trained by her, they went on walks together, her sister trained her heart. She was supremely happy and wished nothing more than always so to live beside her sister.

Then came the engagement and her sister's marriage. Her heart bled at that terrible act of treason and her feelings hardened. She hated everything, she was against the whole world: against the mother who instigated the match, against the other sisters, who had also favored it, against the brothers who did not oppose it. Only an old nurse woman who had always stood by her and was her staff of support, exceptionally escaped her hatred remaining a sort of solitary ray of affection. But the house was filled with memories of the beloved sister. The pieces of furniture were mute but eloquent witnesses of her former happy love state. They should not be profaned by the presence of the unfaithful, changed sister! She hated the children, wishing they were dead and at the same time she was afraid she might hurt them. Two souls struggled in her breast: one a criminal, the other ethical. The sight of the children was repulsive.

to her. They bore the traits of the sister and of the man who had stolen her away.

Her whole possessions consisted now of her memory and the household goods, the old rooms furnished the necessary real background for her phantasies. "Memory is the only paradise from which we cannot be driven out," said *Jean Paul*. Her residence became to her a temple of memory, a sanctuary where every piece of furniture recalled the past happiness in which she still projected herself. For her days passed in dreaming and weaving of fancies. She idled away sweet hours and days continually dreaming only of her sister. Criminal fancies of poisoning all the others finally led her, by way of punishment, to fear poisoning. She quit eating anything at the table, as she formerly did. She suspected poison in every food. She began to vomit after her meals. She kept away from everybody except one woman friend who stuck to her faithfully and who shared her revulsion of feeling against the sister. She lived continually in fear she might kill her mother because the imperative (kill her!) kept cropping up all the time. She avoided men. All attempts to interest her in some man eventually to get her married off proved fruitless. . . .

The home was her temple which must not be soiled. All her devotion and her affection were centered daily on that spot.

The case approaches closely the realm of psychosis.

After a course of psychoanalysis lasting about one half year she improved a great deal. She was able to tolerate her sister's visits, was free of the obsessive thought of killing her mother, was again able to eat any food and her "nervous" vomiting ceased altogether. A very favorable offer of marriage she rejected. She still avoided men as resolutely as ever.

We turn to the next case.

75. Mr. R. T., a well-known poet, only 31 years of age, is also a victim of morbid jealousy and has already experienced very serious conflicts on that account. He was always fixed on his family and lived exclusively for his parents and other members of the immediate family circle. He clung particularly to the mother, with worshipful affection. At 18 years of age he began to fall in love with all his friends' "girls." He even fell in love with a street woman whom his best friend often visited. Already at that time he showed a strong jealous streak and he asked that woman to give up her unfortunate way of living. (That is a typical experience with young fellows who are fixed on the mother. They seek out a polar obverse to their mother's character and associate with that person a fancy of being the savior. The savior phantasy covers, accord-

ing to my investigation, merely the wish to save one's self. . . .) He was soon through with this love affair, although it had broken out with great passion, and had to leave Berlin because he could not get along with his parents. He always quarreled with his mother and that interfered with his creative work.

Meanwhile he became very famous and was earning a very comfortable income. He fell into the habit of spending his nights at restaurants and other amusement places in the company of friends and of returning home in the early morning hours. He woke up at noon and wrote a few hours during the afternoon,—that was his only work.

At a certain cabaret he became acquainted with a girl who was in charge of the bar. She was 35 years of age at the time, but gave her age as 28, and in fact looked much younger than she was. He began having relations with that girl, looking upon the affair as a trivial adventure, at first. He knew that she was being supported by a Count but this did not prevent him from allowing her to choose him for her "heart love." He was tremendously flattered that this girl, or perhaps we would better say, this woman, preferred him to all others and loved him so disinterestedly. His affection grew daily, also her love for him. She finally gave up her Count and told our young man that she loved him only, and would never again give her-

self to any other man. It made him very happy; they rented lodgings together. But soon he requested her to give up her position at the bar, because there she came into too close contact with men. She did that very willingly. Before they had taken up lodgings together he had asked her to give him a complete history of her past life. She told him a very romantic life history and mentioned four men who had had sexual relations with her. (As a matter of fact dozens of men had cohabited with her.)

He was madly jealous of these men. She had to repeat to him the story of her past over and over, then he became angry, also sexually very excited, figured how he would revenge himself on his rivals, how he would beat them, box their ears or shoot them down in a duel or cut them up with his sword; his rage against the unfortunate woman grew all the time, he scolded her, called her every bad name, threatened to leave her at once, struck her, and in the end had intercourse with her, experiencing powerful orgasm.

Before long he began to be troubled with the uncertainty whether she had told the whole truth. He investigated her past, looking up questionable episodes. A detective was engaged to watch her during his absence and to look up her past. The fellow quickly picked up the gossip of the neighborhood and reported the talk as true. Besides

the adventures frankly confessed to him a number of other liaisons were traced, which the woman had failed to mention. She also had to admit that she was older than she had held herself out to be.

There followed years of terrible torture and continual torture. First thing in the morning he began to wonder who else among his acquaintances or among strangers may have possessed the woman. He questioned her persistently, his rage growing, he made her take a solemn oath, then he struck her and tried to extract from her a forced confession. In vain she implored him, begging him to realize that she was not responsible for her past, that she did not know him at the time, that she was but a child when she already had to support the whole household and a sick mother; nothing helped, he was implacable.

When his investigations led accidentally to the discovery of another man who had not previously figured in the list of her adventures he threw a glass at her head and hurt her so seriously that she was ill several weeks. He sought quarrels with her former sweethearts and challenged them on the least provocation, wounding several in duel, as he was an excellent duellist.

Finally the lovers separated. The woman could stand it no longer and threatened to take her life. But in a few weeks she fell ill and had him called to her sick bed. Another time the reverse occurred.

In short—the pair could not keep away from each other. It was the last love of this woman who had lost her early first charms. Through this love she hoped to save herself and either marry or attain the quasi-respectability of a similar state. But he had entered this relationship lightly as he had done in similar cases and he now suddenly found himself entangled in a tight net which isolated him from the world. For he did not dare to go out with her. He always had the unpleasant thought he might meet one of her former lovers,—he even watched the faces of all passers-by to see whether they did not laugh at him.

He had a friend who was very devoted to him. That friend hated his partner, because she had robbed him of his best friend. That friend was his complete slave. He became the poor woman's guardian. But the friend had a peculiar passion. He desired to possess all women who belonged to his friends. (This is a transparent homosexual mask as I have already pointed out in the present work.) Therefore he made love also to this woman, who planned her revenge by apparently accepting his advances and when she had in her hands proofs of the fellow's intention, she turned the proofs over to her beloved. A terrible scene ensued, including revolver shots, but fortunately no one was hurt.

Next he began to torment the woman regarding her relations with that friend. He obviously looked

for an excuse to break with her, and solemnly resolved to leave her for good if he should discover the least thing out of the way in her conduct. But she was so cowed by his snares that she did not dare to go out on the street alone. . . .

The motives of his conduct are clear. We have here a pronounced case of homosexuality manifesting itself as jealousy of other men. The thought that this or that other man had possessed her is precisely what constituted the woman's highest charm in his eyes. When the man declares that he would have been happy if he could have met this woman in her virgin purity, he is mistaken. He will always seek the street walker, the disreputable woman. She is the more charming because she is older than he. For he is longing for the mother *Imago* and therefore he is most happy, too, when she mothers him. Like most homosexuals he is strongly attached to the mother. But unlike the overt homosexuals he has not carried out his flight all the way to the male, but has fled, instead, to the *puella publica*, the dishonored woman. . . .

He would like to get rid of this woman. But he has become more deeply enmeshed with her through his feeling of guilt on account of the wound he had caused her and which had left an ugly scar on her face. Since he wishes she were dead in order to be free of her, his conscience indissolubly binds him tenfold to his victim. His criminal fancies center

continually on the poor tortured woman and her former lovers. Under the mask of his jealousy he gives free rein to his criminal fancies. In addition, like most artists he is very superstitious and believes that the woman had brought him good luck. Since he has her, he has created his best work and under the inspiration of the strong excitement, he has achieved his best results. It thus seems that the relationship is fixed for life and he may never be able to give it up. . . .

Naturally there are also other forms of jealousy. But when it appears in this pathologic form, it is never difficult to trace the homosexual factor and with it the criminal tendencies back of it. The last case given above is particularly convincing and the friend's behavior very characteristic.

Our subject feels impelled to think of the woman's lovers driven thereto by his homosexual longing. He thinks of them in a roundabout way, so to speak, through and around the woman. Jealousy enables him to dwell on the picture of the naked man; he thinks of the *phallus* of his rival, compares it with his own; he drinks in the bliss which his beloved must have tasted through another man; he places himself entirely in the woman's rôle, so that, in his fancy, he is the woman. He hates the woman in himself and transfers that hatred upon his second self, his beloved. He hates the woman also because she cannot successfully substitute the man for him.

Before that liaison he spent his nights in cafés and wine rooms in the exclusive company of men. He no longer does that. He does not leave his beloved alone any more, thus lacking the excitation of manly company. He tortures his mother as he does his beloved whenever he goes home for a few days. He loves her so dearly that he cannot live through a day without calling her up from Vienna all the way to Berlin, where she lives, to talk to her. If he is somewhere where he cannot be reached by telephone his mother must wire him daily. It is very interesting how this love of the mother covers the deeper love of the father. He plays the love of his mother as his trump card against the father. He flees from the sexual love of the father, while yet he has been repeatedly conscious of his incest phantasies towards the mother. He always adds to his mother *Imago* some kind of a father. He was most jealous of an attorney, already grey haired and a married man, who therefore stood as a symbol of the father. He has even gone so far as to look up that man to demand an explanation from him, thereby making himself ridiculous. His jealousy was particularly suitable as a means for his latent sadism to become manifest. It enabled him to dwell on blood-curdling phantasies, it made it reasonable for him to injure his beloved sweetheart, and to justify that insane deed as due to excess of love. The analysis brought about a distinct improvement in the situ-

ation. He joined again his comrades at the public houses and peace was seldom disturbed after that.

How difficult it is at times to ferret out the homosexual root of jealousy in such situations is shown by the next case, in which jealousy is again masked before the subject's consciousness.

76. Miss K. N. consults me for a peculiar trouble about her sleep. She is extremely sensitive to noise. She lives with her sister who keeps a very small apartment where one little room is rented to a gentleman. Her nervousness consists of uncontrollable reflections, as soon as evening begins, about the lodger's return home. If he returns and goes to sleep early, she herself is soon quiet and sleeps well through the night. But if he is away, she cannot sleep. She may fall into slumber but sleeps so lightly that she is awake at the least noise until she hears the lodger return at last to his room. Then a terrible feeling of dread comes over her and her heart begins to beat fast. Other noises also seem to disturb her. The house in which she lives is near a railroad track. But the trains do not disturb her, nor the electric cars. But voices in the next room, and the sound of steps on the floor above, keep her awake.

One would suppose that she wishes the lodger would come to her and is afraid of that. But she insists that the gentleman is indifferent to her, she

would not kiss him if he gave her millions in money for it. She is an unlucky person. She will undoubtedly have to give up her sister's lodging. She has already had a similar experience. She was the mother's favorite, petted and fondled in every way. Her mother had a stroke of paralysis and lost consciousness. After she came to herself, she clung to the delusion that her favorite child had turned untrue to her and began terribly to torture the poor child.⁴ She reproached her with occurrences wholly imaginary, scolded her as being cold, selfish and in-

⁴The flaring up of jealousy in old age during exhaustive conditions, an extraordinarily common occurrence, seems to be determined partly by endocrine disorders and partly by the awakening of infantile predispositions. We also find frequent mention of the fact that morbid jealousy manifests itself after a prolonged convalescence in bed. Some physicians are inclined to trace the condition back to an intoxication. It seems to me more likely that the unusual opportunity of mulling things over in the mind is more likely the cause. We must also take into consideration that facing closely the possibility of death all ungratified wishes, including the homosexual, once more flare up, urgently pressing for gratification. This alone may lead to the flaring up also of paraphilia and homosexual tendencies during old age, when it must also be considered that on account of organic changes in the brain cortex the inhibitions are also weakened. I have repeatedly noticed that nursing care by a person of the same sex as the patient also plays a certain rôle. I have even seen directly as a consequence of prolonged invalidism the development of a homosexual feeling-attitude towards the nursing person, for instance, the flaring up of a passion for mother or sister. Regressions back into childhood frequently occur after infectious diseases. All the various infantile attitudes manifest themselves. Psychosexual infantilism, a subject which will be fully treated in a forthcoming volume of our *"Disorders of the Emotions and the Instincts,"* is most likely to break out particularly after a period of illness when one feels one's self again a child.

different. The girl could do nothing and finally had to leave the house and go to live with strangers. She returned home only after the death of the mother. Meanwhile the father had also passed away. The two girls remained alone in the world and now only had each other. But things were at sixes and sevens between them and they seldom had a quiet hour between themselves.

At last the sister became actually abusive. She begged her sister "with uplifted hands" to dismiss the lodger. She was willing to cover the room rent out of her own pocket. She could not stand it any longer. She could not sleep nights and was going physically and mentally to pieces. But the sister became wild and started to scold her, using the same terrible terms which she had heard her mother hurl at her. They rushed at each other's hair. She was so enraged she could have strangled her sister at the time.

After that scene she came again to me in despair. I advised her to move out. She cannot have everything her way and she must have quiet. But what was her answer.

"That I cannot do. I cannot."

"Why not? Does not your sister let you?"

"Oh no, it isn't that . . . only yesterday sister said to me: 'Move out. I will cherish the day when I will get rid of you.'"

"And you stand for that?"

"I cannot move out because . . ."

"You are in love with your sister and cannot live without her."

"That's it. I cannot live without sister and even her scoldings and her angry words I will put up with rather than stand a day without seeing her."

"Still you will have to do it. . . . The conditions are unhealthy."

"Yes . . . Only yesterday I said to sister: '*I am going to move out and you can keep your rooms and do with your lodger whatever you want. I won't protect you any more.*'"

Thus it came out clearly that she was watching every night, whether the lodger was going to the sister and that she dreaded moving out because she knew that the sister would then be alone with the lodger in the house and he could go to her every night. I made this clear to her but she did not seem to see it at first. She admitted her homosexual love for the sister. . . .

She moved to other quarters. It was a quiet little room over a garden in the home of an elderly woman living alone. But here also she could not sleep. The old woman snored and she could not stand that. Then the ticking of a clock disturbed her continually and kept her from falling asleep, the striking of the hours even waking her up. She thus continually sought everywhere for the reasons of her unrest which were only in herself. The pal-

pitiation of her heart (symbolic substitute for it: the clock) gave her no peace. She looked for other quarters, kept looking and looking but found no place so satisfactory and quiet as the sister's lodging. She went there every evening returning to her outside lodgings late in the night. She took advantage of a light illness of her sister's as an excuse and returned to her little room, again shivering with dread whenever the lodger was late coming home. Even after she chose for herself a lover who gave her complete sexual gratification her quiet was temporary. The heterosexual component of her instincts drove her more and more to her lover trying to forget her sister in his arms. But she succeeded only intermittently and her thoughts kept revolving again and again between her sister and that lodger. Finally her sister gave in and the lodger had to move. An elderly young woman became the new lodger. Then she quieted down and was able to sleep once more.

It is interesting that nearly all narcotic drugs not only proved useless but made her worse. She did not want to sleep so as to keep watch over her sister's virtue.

As in all the cases previously mentioned, here, too, developments led to overt attitudes, the subject stood on the brink of criminal passionate deeds. Hatred and love showed intimate relationships. She was also afraid of murderers, barricaded the doors

and shivered at every little noise. That was the fear of her own criminal thoughts. Her infantile criminal tendencies arose with her infantile love for the sister.

This case, like the former, illustrates the inner relations between jealousy, homosexuality and sadism. For during her fits of anger she entertained terrible thoughts of revenge. She thought of burning down the home; of killing her sister, as well as herself, by turning on the gas in the room; she tried to secure a revolver, supposedly as a protection against thieves. Her dreams show a criminal personality in sharp contrast to her customary mild character. Emotionally the criminal in her was much more powerful than her cultural self, she could have assaulted her sister and once actually drew a knife. After such emotional outbreaks she crumpled and became again the quiet, soft girl, beloved of everybody on account of her good nature.

IV

JEALOUSY AND PARANOIA—JEALOUSY AS PROJECTION
OF ONE'S OWN INADEQUACY—FREUD'S RE-
SEARCHES ON PARANOIA—THE INVESTIGATIONS
OF JULIUSBURGER—THE JEALOUSY OF A PARA-
NOIAC—JEALOUSY DELUSION OF A MERCHANT—
JEALOUSY AND ALCOHOLISM—THE EVOLUTION OF
MANKIND FROM BISEXUALITY TO MONOSEXUALITY
—METAMORPHOSIS SEXUALIS PARANOICA—THE
MONOTHEISM OF SEXUALITY—JEALOUSY AND
CRIMINALITY.

*Die Eifersucht wird immer mit der Liebe geboren
aber stirbt nicht immer mit ihr.*

—La Rochefoucauld.

IV

Jealousy always arises with love but does not always die out with it.

—*La Rochefoucauld.*

It is very striking that the feeling of jealousy breaks through all the barriers of culture. Extraordinarily frequent are suspicions of incest,¹ of homosexuality, of masturbation, and zoöphily. Women accuse their husbands of relations with their daughter; or they accuse the man of homosexual relations with a friend. Men bring similar accusations against their wives. All such accusations are projections of subjective sexual tendencies upon the object of their jealousy. *Beaussart* (*La Jalousie; Annales Psychiques*, vol. LXXI, 1918), who maintains erroneously that morbid jealousy is more frequent among men than among women, brings out very strongly this peculiarity of jealousy and bases it on the absence of true motivation. But the motivation is transparent enough. Among the cases reported by him I note that of a 75-year-old woman who tortured her husband to death with her

¹ Cf. *Willy Schmidt, Inzestuöser Eifersuchtswahn, Gross Archiv*, vol. LVII, 1914, p. 257.

groundless jealousy and who, in a rage, one day, attacked him with a razor. Jealousy is clearly a rationalization of hatred, it harks back to the primary egoistic attitude of the aboriginal man. The philetic raw sexuality and criminality corresponds to man's primary ontogenetic attitude towards his environment.

Other jealous persons see their criminal tendencies reflected in the surroundings. A jealous person has the hallucination that the supposed lover of his wife intends to knife him. In this manner the killing of the lover looms up as a logical necessity. Whereas men make use of swords, revolvers, whips, tortures and shackles, woman's criminality breaks out in such jealousy acts as anonymous letters, libel, poisoning, castration and throwing of acid (*Beausart*).

In many cases the barrier between jealousy and insanity, between neurosis and psychosis, is hardly to be distinguished. Often jealousy is the first symptom of paranoia.

The next two cases have also pronounced paranoiac features. We are indebted to *Freud* for his significant contributions to our understanding of the nature of paranoia, or *paraphrenia*, as *Freud* terms the condition. In his fundamental contribution, *Psychoanalytische Bemerkungen über einen autobiographisch beschriebenen Fall von Paranoia* (*Sammlung kleiner Schriften zur Neurosenlehre*, 3rd

ed., Franz Deuticke, Leipzig and Vienna, 1913), he has shown that paranoiac insanity is traceable back to the repressed homosexual components of the sexual instinct. The persecution ideas of paranoiacs (by men) is the projection outward of their own thoughts. The subject is pursued by his own homosexual phantasies and out of those fancies he constructs his notion of a pursuer. Love is transmuted by the subject into its bipolar opposite, hatred. *Freud* states on this point:

“‘I do not love him, in fact I hate him.’ This contrary attitude, which cannot mean anything else in the unconscious does not assume that form in the paranoiac’s consciousness. The mechanism governing the formation of symptoms in paranoia requires that the inner apperception,—the feeling of subjection,—should be replaced by some perception from without. The proposition: ‘in fact I hate him,’ is thus changed through projection into another: ‘he hates (pursues) me which consequently justifies me in hating him.’ The unconscious feeling-motive thus appears as though it were an objective perception, a deduction:

“‘I do not love him, in fact I hate him, because he pursues me.’”

Observation leaves no doubt that the pursuer is none other than the formerly beloved person.

Freud here overlooks entirely the relations of paranoia to criminality. Having persistently over-

looked thus far the tremendous significance of latent criminality in the psychogenesis of neurosis and having emphasized only the sexual factors underlying all psychotic and nervous manifestations, he neglects here also the important rôle of criminality in the dynamics of paranoia. That is the reason why his explanation does not fit all cases. For there is also a paranoia which stands for a flight from criminality, even representing a rationalization of criminal tendencies without any homosexuality. Such cases are exceptional but they do occur. The fear of insanity which oppresses so many neurotics, involves as a polar component the wish to lose one's mind. For the insane is responsible neither to himself nor before the law. "He cannot help it." That is why paranoiac conditions break out so often with the commission of some crime. On the other hand the paranoiac turns insane as a defence against committing a crime. We shall yet find that isolation in an asylum for the insane corresponds with many a victim's hidden wish, because there they find peace of mind and security.

The jealousy of paranoia like every other form of jealousy is an expression of rage. But *it serves to rationalize the anger and lends force as well as a measure of emotional justification to the criminal impulse.* Many crimes of passion, so-called, are caused by the passion for crime. We have as yet penetrated but little through the mask which covers

the inner criminal. We are still too anxiously concerned with the superficial motivations which bring about sadism to find the path leading towards the fundamental fact. The best measure of culture is the manner in which the man's primordial character manifests itself in us, our conscious conduct. That is why the advancement of culture is bound to lead to an increase of insanity in the proportion that the jails are emptied.

I must again point out that *Juliusburger* was the first to recognize and describe clearly these relations. In fact the credit of having discovered the relations between homosexuality and paranoia belongs to him. In his work entitled, "*Die Homosexualität im Vorentwurf zu einem deutschen Strafgesetzbuch*" (*Allgemeine Zeitschrift f. Psychiatrie*, 1911), he already stated:

"Furthermore we find in the insane the well-known delusion of persecution and its motive is often derived from homosexuality inasmuch as the patients complain that they are pursued with homosexual intent, of which they themselves disclaim any guilt. Or, in their morbid state of mind, they believe themselves victims of persecution because it is proposed that they should be driven into the alleged ranks of homosexuals, something they resent most scornfully. In both cases we see a peculiar psychic process which must be conceived as a projection to the surroundings, to the world of external reality, of

unconscious subjective notions. When an individual breaks down mentally complaining to be a victim of watchfulness and persecution for alleged homosexual purposes, the condition may be explained only in the sense that the individual in question actually harbors within himself a powerful homosexual tendency and the latter is projected unto the world of external reality through a peculiar mental mechanism. The old proposition: *ex nihilo nihil fit* holds true also of the mental sphere and it would be utterly unscientific to fail to recognize in this sphere as well the law of strict causality or motivation. A careful examination of the mental life of our insane man's unconscious shows that homosexuality is a powerful motive force much more frequently than is ordinarily recognized and this attempt to turn the unconscious subjective feeling of homosexuality into an objective reality, constitutes a pathway for the release of inner psychic tension, so a means for the individual to escape the feeling of guilt roused by his erroneous perception of facts and to pass the responsibility onto other shoulders. Many of the insane notions of our patients become intelligible and we grasp their meaning only when we recognize the powerful rôle which homosexuality plays in man's unconscious.

Juliusburger also recognizes the significance of sadism and its tremendous rôle in the psychogenesis of the delusion of jealousy. In his contribution

referred to previously, "*Zur Psychologie des Alkoholismus*" (*Zentralblatt f. Psychoanalyse*, Vol. III, 1913), he makes the following relevant observations:

"I agree with *Freud* that the homosexual or homopsychic component of man and woman finds one of its outlets, as sublimation, in the form of companionship and social drinking. But thus far I remain unconvinced that homosexuality or its psychic substitute plays also a similar rôle in the pathogenesis of the delusion of jealousy. Therefore I still adhere to the view expressed by my colleague, *Hans Oppenheim*, in his contribution, "*Zur Frage der Genese des Eifersuchtswahns*" (published in: *Zentralblatt f. Psychoanalyse*, 1911). As formerly I still regard the sadistic-masochistic instinctive cravings as the strongest root of the delusion of jealousy. I found particularly instructive a certain case in which sadism broke forth in a jealous drinker more quickly than I had ever seen that happen before. This man's sadism manifested itself concurrently in an incredible cruelty to dogs which could be only explained by his sadism. The oft-recorded fact that the jealous drinker is not satisfied and does not release his victim even after the latter, in an attempt to quiet him, submits to some disgusting act, the continual repetition by him of tortures and cruelties, may be explained only as due to a deeply rooted sadistic impulse everlastingly

craving gratification. The delusion of jealousy is rooted in sadism, the overstressed images accompanying the morbid feeling of jealousy are generated by the sadistic tendency. Sadism is the fertile soil giving rise to the delusions of persecution of the jealous alcoholics, and intimately linked with sadism stands masochism, upon which the feeling of jealousy feeds and grows."

"Besides the sadistic-masochistic components the pathogenesis of the delusion of jealousy displays also the transposition of a certain feeling of guilt. In my cases at least it was easy to prove that the jealous drinker who forces his wife to commit some punishable offence, is himself inclined to carry out the incriminating acts and controls himself only with difficulty. I found a similar situation in the case of women, victims of delusions of jealousy. The more or less conscious projection of their feeling of guilt upon the partner brings on mental release and a certain sense of freedom, and at the same time furnishes new fuel for the sadistic impulse. Finally for the explanation of the delusion of jealousy we must take into consideration also another factor which may be explained on the basis of atavism. We shall see later that certain atavistic reminiscences play a great rôle in the psychology of alcoholism. The will to power, the yearning to dominate and subdue woman still lies dormant in man's soul,—a remnant from old. The soul of the

alcoholic is particularly prolific in atavistic remnants which show themselves upon close analysis and, besides, the chronic intoxication rouses the *dormant atavistic trends* which lie dormant at the bottom of the soul and brings them to surface. The aboriginal tyrannical self awakens in the drinker and flays a controlling whip over the cowering woman; in the case of female victims of the delusion of jealousy the reverse happens and the primordial matriarchal instinct becomes manifest. We learn progressively to see and appreciate how atavistic remnants break to the surface in the psyche of the insane."

That conception of jealousy as the "projection upon the surroundings of a subjective feeling of inadequacy" was at one time my starting point in my characterological investigations of jealousy. But I soon learned that the problem is much more complicated. When I found that the neurotics represent regressive stages of development, I conceived jealousy to be a primitive feeling of hatred, characteristic of man in his primordial state. Paranoia discloses the primary tendencies which are glossed over by our cultural development. One's true character betrays itself in one's emotions. Jealousy shows us the true inner man in all his passionate cravings and his hidden desires.

The next case illustrates all the characteristic features: the delusion of persecution, the morbid

jealousy and the brutal sadism. There is no insight into the condition. The feeling of jealousy is adjudged as justified. Ridiculous incidents are held forth as grounds for suspicion in order to remove from self the sense of guilt. All the alleged "persecutions," which are looked upon as dangerous, lack any objective grounds. Often sadism breaks through, though under the guise of emotional paralogisms.

77. Mr. A. W., a manufacturer, 29 years of age, consults me for anxiety, a condition which has already plunged him into very unpleasant situations. His anxiety broke out in Tyrol the first time. He wanted to meet a certain party and asked his landlord for directions. The latter conducted him personally over the road, which was a very rough and badly neglected one. Suddenly the man saw in front of him some suspicious-looking persons. But he controlled himself, although he surmised they were tramps if not a gang of highwaymen. Next he saw a number of men on the hill hurrying in his direction. At that he broke into a run, and kept running as fast as he could. A shot rang out in the distance, intended for him. . . . He reached the valley, out of breath, and reported the occurrence to the officer. The latter shook his head and did not even care to question the landlord, who explained that he had merely conducted the gentle-

man through a short cut in the road which is also used by hunters. That short cut leads to the next broad highway. But A. insisted that all was not well and that an attempt had been made to hold him up. The officer said that in his 30-year experience such a thing had never happened in that locality. But A. remained unconvinced and to this day he believes that he had narrowly escaped a hold-up. That might be thought possibly true if the occurrence stood alone. But he had very many such experiences. During a journey through Sweden he saw the hotel proprietor talk in subdued tones in Swedish with a number of guests who thereupon stared at him queerly. There was no key to his room and the room could not be locked. He could not sleep and kept peering through the window. Then he saw a number of queer fellows foregathering in the hall. He could not stay longer in that house. The owner told him that as he had engaged the room he would have to keep it. They could not come to an understanding. He saw an officer passing by and called upon the representative of law to help him extricate himself. The officer knew a few German words, he stepped in, and they went to the police station together, and there a record was made of his remarkable adventures. He left his lodgings a third time on similar grounds. On his excursions he always carries a revolver and that gives him a certain sense of security.

It is easy to diagnose this as a case of paranoia. The absence of insight after the emotional episodes shows the psychotic character of the trouble. A victim of anxiety neurosis may have similar experiences. But afterwards, perhaps only a few hours after the occurrence, he says to himself: "It was nonsense," and is ashamed to speak of it later. But this man dwells on his adventures trying to convince me of the dangers he has gone through.

The notion of being watched and pursued is a product of his homosexual leaning which he is unable to control. We inquire into his personal habits and past life and find that his mother died when he was very young and his father assumed also the place of a mother to him. With his father he maintained a sort of "spiritual marriage" relationship up to a few months ago. They always went out together, never one without the other, and they slept in one room. The latter habit was but seldom broken by the presence of friends.

A remarkable episode is brought to memory such as is always found among the homosexuals. He once fell in love with a girl, an employee's sweetheart. That passion soon blew over. Another love affair, however, almost turned him away from his customary leaning. There was another girl employed in the office, a slim, diminutive figure, rather plain-looking, and underdeveloped (a type resembling the male). That girl was engaged and her

young man was in the habit of calling to take her home. Everybody in the store knew that the young man was waiting outside at the closing hour (he claims she was cordial also with some other men in the store). He fell in love with the girl and soon showed that uncontrollable passion which is characteristic of homosexuals when they attempt to save themselves from man,—when they try to fly from homosexuality. He soon succeeded in winning her favor against his rival, who was but a poor employee. The poor girl was supremely happy and proud that the wealthy manufacturer's son had his eye on her. He promptly showed the girl that his intentions were honorable. He withdrew entirely from his father who was bitterly opposed to the affair. He lived with his thoughts exclusively on and for the girl. She had to leave the office. The father requested it and, besides, the other employees gossiped and spread rumors which were unpleasant to him. He received anonymous communications pointing out to him that the girl was flighty. Another employee told him that he had kissed the girl and she was not at all a prude. These persons naturally did not know that their tales only increased his passion for the girl. For it was precisely the thought that she had been kissed by another man that made her so irresistible in his sight. It made him angry and raging mad but his excitation reacted upon his homosexual component. The more he was

roused against the girl the more closely he was enmeshed with her. He met her three times daily. He called for her in the morning, at noon they took a walk together, and the evenings, often the nights, belonged to the girl who proved with a physician's certificate that she was still *virgo intacta*. His relations with her were of such a nature that her virginity was not endangered. This attitude, this fear-some withholding from the task of defloration under the excuse of ethical considerations, is typical of the neurotic's feeling of uncertainty and lack of confidence in himself, fear of binding himself, and fear of consequences, and shows an insufficient *libido*. The passion was something rather spiritual, a transference, something unreal. For they passed some nights together and he was satisfied merely to be in the same room (they never slept in one bed). Her presence had chiefly a quieting effect on him. Through her he felt himself protected against his homosexual thoughts. He also needed a love affair to show the whole world that he was not homosexual and that he was capable of loving a woman.

But during the very first days of this love affair his jealousy began to assert itself, a peculiarity characteristic of these subjects, permitting them to concentrate their mind perpetually on the subject of men. First he began to investigate her past. She had to confess everything to him. Then there followed endless torture over endless days. In the

morning he began to look questioningly at her. If she showed blue dark streaks under her eyes, or looked pale, he felt sure that she had been untrue to him that night. Although he conducted her home late at night and called for her early next morning he still thought that she slipped out of the house to meet some strange lover somewhere. Often he stood on watch all night in the front of her home. He saw curious shadows moving across her window blind and was sure that it must be a man. He endured hellish torments over it. He engaged a detective to watch the girl and caught her in an innocent lie. His persistent questionings had cowed her and sometimes she had to lie in order to pacify him. An innocent fib of that character was the starting point of a quarrel which kept up for many weeks. She saw him patrol up and down in front of her house. He looked badly run down as he did not sleep nights and he neglected his affairs at the factory. She made him promise that he would go home nights. He promised and immediately afterwards felt uneasy over it. For he was certain that she made him give that promise so as to be able to deceive him more easily.

Then terrible thoughts of revenge flashed through his mind. He wanted to shoot the unknown lover and strangle the girl. Perhaps he sought a proof of unfaithfulness so as to get rid of the girl and justify his own disloyalty towards her.

He naturally pretended once to go on a journey only to return unexpectedly to the girl. He thought he smelled cigar smoke, dragged her by the hair, and wanted to force a confession from her. He also accused her of intimacy with her 70-year-old guardian.

Such cases are not favorable for analysis and rather hopeless. I am not as lucky as *Bjerre*² to be able to report a complete cure of a case of paranoia. Usually these patients abandon the psychoanalysis, finding some pretext to turn from the consultant. It is useless to explain to them the mechanism of transference. From the moment when they perceive a leaning towards their consultant that sympathetic feeling is changed into anxiety and distrust. They are unwilling to recognize their homosexuality. Their psychic disturbance is too deep and a correction is no longer possible. Often the subjects stay away after only a few visits. This sudden abandonment stands in sharp contrast to their initial enthusiasm for the new method of treatment. Others stay on with the analysis for a few weeks but make little or no progress. So long as their homosexual tendencies are not touched upon, it is possible to keep up the psychoanalysis a little longer but the psychoanalysis is superficial under the circumstances, as they cannot be induced to

² *Zur Radikalbehandlung der chronischen Paranoia. Jahrbuch f. psychoanalytische Forsch.*, Vol. III, 1912.

apply candor, always keep secrets from the consultant, and cover under silence whatever comes into their mind bearing on their attitude towards their physician.

He carried his revolver whenever he called at my office, always ready to shoot down the alleged enemy. I tried to make him understand that he was tortured by his own homosexual and criminal thoughts. He listened incredulously but was not so averse as I have seen most paranoiacs.

This patient also stayed away after three weeks of analysis because the analysis produced in him a tremendous excitement. He thought I was in league with his father⁸ to part him from his girl. The real object of his love was the father who seems to me to play an important rôle in the psychogenesis of male paranoia.

I saw him two years later during the war. He had joined the army as volunteer, had made an excellent record for himself and had been slightly wounded. Since the war he felt better. He had given up the engagement shortly after the treatment. His ideas of persecution had subsided to a great extent, he claimed.

The next case shows us a paranoiac jealousy with insane notions based on proofs ferreted out and scrutinized with remarkable ingenuity. Such cases

⁸ A symbolic representation of the identification of myself with the father.

form the borderline towards the class of querrulants who clamor always for their "rights," precisely because an inner voice clamoring for "injustice" must be drowned.

78. Mr. S. D. is referred to me by his family physician from a distance. I am asked to determine whether his jealousy is justified or the result of a morbid state of mind.

He is a very energetic, active 30-year-old merchant, who conducts the local inn in connection with his larger business in a small village. In eight years he made a great success and attained affluence. He has acquired all the retail business of the place, carries on also a wholesale business with the neighboring retail dealers, and was on the way to become a very wealthy man when he began to quarrel with his wife on account of his jealousy. His wife was of a frigid temperament who always remained cool during his embrace and it always worried him. After the birth of a couple of children she grew somewhat more responsive. When she had her first strong orgasm during his embrace he became suspicious and concluded at once that she must have had some other instructor in the art of love. How was it possible for a cool woman, suddenly, over night, as it were, to turn into a passionate mate? He began watching his wife and came to the conclusion that she must have had intercourse with a certain

man possessing a very long *phallus*. There lived in that village a farmer who was no longer young, but wealthy, and known for his long penis and his virility. That fellow was his regular guest at the inn. What more natural than that the innkeeper should conclude that he must be the guilty man. We note that his mind must have been pre-occupied for a long time with the size of that man's penis. That phantasy he projected to his wife. His curiosity and longing to see that *phallus* he ascribed to his wife. That is how thought processes originate. Such *autism* (*Bleuler*) renders us uncritical and permits us to see the whole world through the subjective coloring of our own emotions. How could his wife, a woman, fail to be interested in the size of the peasant's *phallus*, which was openly the talk of the tavern, when he, a man, could not help being interested? Such, approximately, is the logic of this thinking. He began to watch that peasant and his wife. He pretended to go on a journey telling his wife he would not be back before the following day. But he returned that very evening. He tiptoed up the steps to the bedroom. He heard a dull thud. Naturally it was the peasant, escaping through the window. It was—as the woman explained—the cat who had been scared off. He insisted a man had been in the room. His wife felt so indignant that she wanted to leave him at once and refused to say another word. He became

humble and begged her imploringly for forgiveness telling her the reason for his jealousy. The wife declared that she had always been passionate but was ashamed to show it. Finally it came to her all of a sudden that it was foolish on her part, also, she had learned to love him more than ever. She cannot help it if she is now more responsive. There followed an interval of peace but only for a few months. Soldiers were quartered in the place and a physically impressive captain secured a room. From the moment of his appearance at the place that captain roused the man's suspicions. He found that his wife gave the fellow the best cup of coffee, that she was altogether too friendly with him, and that she showered upon him all sorts of pleasant little courtesies. His wife explained to him that this captain bought of them all the supplies for his company and was the means of bringing them important business, and that she was friendly only for business reasons, but that their relations had never trespassed the limits of propriety. But he kept collecting indications of her unfaithfulness. Among the proofs he found the butt of a cigarette in his wife's room. He questioned her closely and asked the officer's orderly to bring him a cigarette from his master's case, claiming those cigarettes had such a pleasant aroma he wanted to try one. He thus secured a cigarette and found that it bore an identical mark. The fact was he smoked the same brand

of cigarettes, but he thought he discovered a certain stripe which the other cigarettes did not have (I could not detect the stripe in question). His other proofs were of a like character. This time he had a terrible quarrel with his wife,—much more serious than the previous ordeal. Trouble upon trouble followed after that. He suspected his clerks and dismissed them one after another about every two weeks. Every one was his wife's lover. Finally he rushed at his wife, in a fit of anger, to beat her, and began choking her. The following day the woman left him, went to live with her sister, and started proceedings for divorce. She claimed her husband was not normal and he voluntarily came to Vienna to place himself under my observation.

First I turned my attention to his jealousy and I tried carefully to correct that. He acknowledged some points, here and there, showed some insight into his condition, and was not shocked when I refused to give him a certificate of good health. Meanwhile he had removed his beard to give himself a younger appearance. That change was not necessary as he was young-looking enough, but it was part of the outbreak of his feminine tendencies. He also had a string of dreams in which he was a woman. Usually he rehearsed the old jealousy scenes and he repeatedly killed his wife in his dreams.

Thus he dreamed:

I am with my wife in an old room but dressed as a woman, so as not to be recognized. My wife steps out of the room, it was very dark. The captain comes into the room and wants to touch me under the dress. But some one calls him out of the room. I jump at my wife, enraged: that is the kind of a h—— you are. Now I know everything about you . . . and I stick a knife in her throat.

In another dream he lies hidden under the bed and feels the swaying motion of coitus above. It was very characteristic that after quarrels and scenes of violence he craved intercourse with his wife and his *libido* was much stronger . . . clearly on account of the sadistic excitation.

I saw this patient again five years after the psychoanalysis. He was divorced from his wife and was apparently very quiet. He claimed to be entirely well, said he was jealous no longer, and every now and then had intercourse with women. I do not dare decide whether this result may be ascribed to the analysis and the therapeutic-educational course of treatment.

The various confusion states, called periodic insanity, must be looked upon as an equivalent of permanent insanity. It is certainly striking to see how many alcoholics, morphinists, opium eaters, cocaine fiends and, in more recent years, victims addicted to adalin, veronal, medinal, luminal, etc.,

fear insanity. If such a case is analyzed one always finds the homosexual component and the repressed sadistic tendency. The psychic mechanisms of these disorders are the same as those described in the paranoid form of the jealousy delusion. We have in all these cases an endopsychic perception that inner forces compel greater stress on the delusions than on reality.

The next case is a pure example of this condition under a form which often ends in suicide.

79. Mr. O. L., a very talented violinist, suffers unbearable anxieties, among them the fear of insanity being the strongest. He also has hours of terrific, unexplainable depressions for which he is unable to give any cause. He only *has the feeling that he is about to commit some terrible deed* so as to rid himself of the anxiety and have peace once more. He thinks he might commit some crime and be jailed so as to be sure that there is nothing further for him to fear. During the first weeks he speaks only of his anxiety over his father. He has the idea fixed in his mind that his father will come to Vienna and have him interned in an insane asylum. Rather than put up with that *he will shoot his father first and then kill himself*. He reverts every little while to the suspicion that I am in league with his father. (That is the form which the identification of the physician with the father assumes with

this class of patients. The physician is the symbol of the father.) He has been taking various narcotics for a number of years. Not, exactly, to sleep. For he sleeps well without the aid of veronal or pantopon. But he suffers so much of anxiety. And he feels that the narcotics make a better man of him. He uses unbelievable doses of these drugs. He has once taken with suicidal intent 10 g. veronal in one dose with the only result that he slept 24 hours "like a top" and woke up without any ill effects. He sleeps every day till 11 or noon, sometimes into the afternoon hours, and still wakes up somewhat drowsy.

He now abstains strictly from alcohol. He has done a number of foolish things under the influence of drink. Once he tackled an officer at a night resort, wanted to embrace him, kiss him, made various suggestive proposals and finally had to be thrown out. He has also had serious rows which put him in the hands of the police. He gave his word of honor to his father that he would not touch liquor any more because he was threatened with internment at a sanitarium for alcoholics. He broke his word only once but has turned to various narcotics. During a six-months sojourn at a sanitarium he got completely well and abandoned the drugs. One month after leaving the sanitarium he began again to use the drugs.

He is an impressive, handsome, very powerful

man, very "lucky" with women. But he is true to none for any length of time excepting the last sweetheart. He did love her and does to this day. He would marry her if he could support her.

He is tremendously jealous and his jealousy is that typical form which is concerned with the past, an example of which we have seen in case 75. He has to be told over and over by his sweethearts how they have been seduced. He must hear with particular circumstantiality all the details of the defloration. That causes him tremendous sexual excitation. Only then is he able to achieve orgasm with women. Otherwise he may keep up the sexual congress for a half hour without accomplishing ejaculation.⁴

Finally ejaculation and orgasm are brought about through manual friction of the penis by the woman. This form of sexual gratification leads back to a particular incident in his youth when the choice was made. First, he confesses that at 17 he maintained relations with a boy who gratified him in that manner. Earlier reminiscences from childhood appear. The incidents always relate to boys. Now he does not want to recognize any homosexual tendencies. At 17 years he made a forceful attempt to tear himself away from his friend and began passionately to run after women and girls.

⁴ A form of sexual disorder not infrequent among neurotics, suggesting a different sexual objective.

His homosexuality shows itself in the choice of his love objectives. Usually he seduces the sisters of those of his friends whom he likes in particular. I know no affair of his in which some man did not play a rôle. When a man did not figure at the beginning he was brought in later, so as to complete the constellation necessary for the rousing of his libidinous craving. Very characteristic is the following episode, among the others of the last few years:

He became acquainted at a sanitarium with a young woman who soon became his sweetheart. One of his most intimate friends was also at that sanitarium. He asked his friend to try his luck with the lady because he wanted to test her faithfulness. The friend hesitated. He was afraid of a misunderstanding and the woman was not worth that to him. Then our subject tried to bring him and his sweetheart together in another way. He wagered a large sum of money that he could not get at the girl. His friend accepted the wager, and three days later proved that he had won the bet. O. L. wanted to hear every detail about the seduction and became so enraged that he could have killed his friend. Then that friend seduced again another sweetheart of his, a few months later he attacked him on the street and would have beaten him up if a few colleagues had not restrained him.

Now here in Vienna he is convinced that "that

d—— fellow" will seduce also his present sweetheart, a girl whom he truly loves. But if so, he will find the fellow and kill him as well as the girl. The woman has a brother who plays an important rôle in the psychogenesis of this love. Once the woman told him how devotedly she loved her brother. She could understand how a sister may give herself to a brother. Now he urged the woman to give herself to the brother, setting up but one condition: he should witness the act. This phantasy assumed compulsive strength. On every occasion he tortured her, insisting that she ought to grant him the wish, and he kept calling in the brother when she did not want him. Once they were alone. He broke his word and they drank merrily. He got very drunk and made a passionate love declaration to his sweetheart's brother, begging him to accompany him to the house and take the sister's place.

His mother died when he was 15 years of age. The father engaged a young woman to take care of the house and he fell in love with her. At the same time he also hated her, fearing that his father would disinherit him in favor of this woman. He even planned to put the woman out of the way with poison. Wholly unconscious and most deeply repressed is his love for the father, whom he worries and to whom he causes no end of trouble. He was at the threshold of a wonderful career, all teachers had prophesied that he would be some day one of the

world's greatest violinists. His first concert was an unprecedented success. Then his neurosis broke out and now he is through with his career. Done with it and with life.

Back of the neurosis the motive of which is to worry the old father, to irritate him and force him to pay attention to the unsuccessful son, stands hidden his passionate love of the father, though he writes him scolding letters, 20 sheets long, and threatens to shoot him, should he dare cut down his rightful inheritance. A certain memory trace leads to various childhood fancies resembling the affairs with boys already mentioned. Finally he brings forth a reminiscence placing his father in an unpleasant light. The father was also a drinker. . . .

It seems as if he had tried to forget that fact. His fancies of murder are directed against the father. That becomes clearer all the time. He turns ill and addicted to veronal so as to commit no crime. He feels his father slights and neglects him. They quarrel all the time on account of his dissipations. The father threatens he will be no longer responsible for his debts. The son must give up his expensive habits of living. Then the war broke out. He was among the first volunteers to answer the call, distinguished himself several times with his conduct, and finally met his death in an engagement.

I have already pointed out elsewhere in this work

the latent homosexuality of drinkers. In the light of these new considerations, the well-known jealousy of drinkers reveals an additional feature. The intoxication is to a certain extent a periodic artificial paranoia during which the ideas of persecution come to the foreground. This is very clearly to be seen in many cases. In that particular respect the alcohol addict is hardly different from the paranoiac. Both believe in the objectivity of their insane notions.

The following two case histories of drinkers' jealousy will conclude this lengthy list of illustrative cases :

80. Mr. N. V., Captain, married at the age of 34 and has been married two years. His marriage was unhappy from the very first day. Previous to that he had had intercourse only with *puellæ publicæ* and with them was always potent. With his wife he is impotent. He is very unhappy over it and consoles himself with street women. He began to drink and beats his wife while intoxicated. He scolds her, calls her a whore and accuses her of intimacy with all the officers. Although he had been drinking formerly, he did so with moderation, but now he is a confirmed *potator*, spends his time in dram shops and while intoxicated becomes very friendly with the waiters and other underlings, kissing them and toasting their comradeship. He is

firmly convinced that his wife is unfaithful to him and even suspects his boy whom he beats mercilessly when under the influence of drink.

The woman left her husband and fled to her parents.

That affected the man so depressingly that, after a three months' stay at a sanitarium, he returned penitently, a changed man, and prevailed upon the wife to return and live with him again. But in a few weeks his old demoniac jealousy set in once more. This time he accused her of the most horrible crimes. He reproached her that she allowed herself to be licked by the dog and shot the animal. He watched her carefully and denied her the least social intercourse. Finally he accused her of intimacy with her 15-year-old brother. He found a small spot on the bed linen and he cut that out to preserve as proof of her infidelity. He pounced on her one night, choked her, and tried to force her to confess her doings with the brother. Again she fled to her parents but hesitated to turn her husband over to the lunacy board. She did not want to be the cause of his commitment to a sanitarium.

Meanwhile the patient's insanity grew rapidly. He drank to great excess and raised a big row in front of her parents' home. He complained to the police that his wife and her younger brother, with whom she maintains criminal relations, had set a number of desperate-looking characters on his trail.

He served notice that he would give those fellows something to remember him by and that the first one who would dare come too close to him would be shot down. Commitment. Delirium tremens. Exitus in consequence of an intercurrent malady.

It is noteworthy that the suspected little brother-in-law had been a great favorite of his; he had been fond of taking the boy along on his hunting trips. When completely under the influence of drink he always wanted to embrace him and pet him.

A connection between paranoia and alcoholism is shown also by the last of this series of observations, which follows:

81. This is a woman no longer in her prime of life. She is the grandmother of several children, 54 years of age, and, up to a few years ago, she was not jealous. As soon as her husband ceased to have intercourse with her she was seized with the idea that he must have intercourse with a certain pretty girl who had been formerly in their employ and had left. She had seen that girl often in the neighborhood and wondered that the girl looked so well and was so well dressed. She had always liked the girl very much. In fact, she wept when the girl left the house. Now she tortured her husband with the accusation that he was intimate with that girl,—she was sure of it. The man denied it, but—grilled by her—he had to admit that he had met the girl on the street a few

times and had spoken to her. That led to such terrible quarrels,—he had to leave the house and was gone for weeks on a journey. He wanted to have peace and was energetic enough to bring it about. In fact, he threatened to sue for separation.

The woman began to drink, specially liqueurs, but also ordinary whiskey. When intoxicated she behaved very vulgarly and cursed the girl; called her a whore, and shouted that she ought to have the clothes torn off her. She threatened her youngest daughter's husband and entertained the notion of throwing acid at him. While intoxicated she also felt an impulse to seek out her youngest daughter (obviously to find her son-in-law) and ran to the railroad station, entered the wrong train, and committed all sorts of nuisances so that she had to be committed. At the asylum she had to give up drink but showed no ill effects from the enforced abstinence, only she figured daily what her husband was up to with the girl. Like most paranoiacs she claimed that she had telepathic powers and felt at a distance that her husband was with the girl. That was an absolute fact and no physician could convince her it was not so.

That contention embodied an inner truth: the man in her was with the girl, that is, the man in her was continually preoccupied with the girl. In fact, she had no other thought than the girl. It was as if she was saying to herself: *If I were a man I would*

fall in love with this girl and would not leave her alone a minute. She would have to be mine only.

After the marriage of her youngest daughter she fell into a depression during which she first began the habit of indulging in alcoholic drinks.

Obviously the woman had two homosexual objectives which she fused: the servant girl and the youngest daughter. In fact, she began early to think that her husband was intimate with the daughter in question. She even lodged with the authorities a complaint to that effect and asked to be allowed to bring proofs of the assertion. Now her husband wanted to poison her. She had been given coffee which had an arsenical smell.

She transfers to the surroundings her subjective criminal ideas. We see that she had to drink in order to deafen in her the wild beast which endeavored to break forth in all its primordial crudity. Her commitment to an asylum did not change her leanings. She swore at her man who conspired with the hateful son-in-law to have her put out of the way so as to prevent her from exposing their evil doings before the whole world.

How close the forbidden tendencies are to one another in such cases! Almost uniformly the same picture throughout: criminality, homosexuality and incest. After years of the compulsory yoke of a formal monosexuality the repression gives way and the underlying pansexuality and criminal tendencies

manifest themselves in pathologic form. For all these case histories center around the "other," the second, self,—the repressed component of human nature.

We know many persons who prove themselves victims of our monosexual culture. The race is paying for the development of monosexuality with neurotic homosexuality, with all the various neuroses, with alcoholism and paranoia!

But it would be erroneous for that reason to decry the course of cultural development or to look for the improvement of conditions to changes in law or in the formal code of morals. All lovers of mankind surely must fight for the abandonment of the moral opprobrium and legal persecution of homosexuals and for a greater freedom from bias in the perception of the problem of all paraphilias. But we must not fail to recognize that we are dealing here with tremendous social forces and with developmental tendencies striving, beyond all human range, for the attainment of unknown higher ideals. *The development of the race is from bisexuality to monosexuality. Even the "genuine" homosexuality as we know it today everywhere is a proof in favor of this contention.*

For if homosexuality were an inborn trait, as Hirschfeld and his pupils maintain, it would be the pattern-type of health and homosexuals would show no repressed heterosexuality; there would be no mor-

phinists, no drinkers, and no dipsomaniacs⁶ among them. Their number may not be large, but that is because the uranists' homosexuality is already a compromise, an attempt on the part of nature, and of the psyche, to escape the insolvable bisexual conflict. The very fact that all neurotics represent

⁶ *Hirschfeld* naturally traces this morbid tendency back to the social ostracism of the homosexual. In my opinion that is a forced explanation. The very proneness of the homosexuals to affective disorders, their heightened sensibility, their morbid irritability, their endogenous depression prove that all homosexuals are severe neurotics. *Hirschfeld* may be able to trace the homosexual's acute outbreaks of affective psychoses back to the actual conflicts. But it is impossible to link this heightened affectivity to the feminine attitude of the *urnings*. For if it were so, how could we explain the equally distressing analogous disorders among the *urbinds*? *Hirschfeld* refers to the anxiety states of the homosexuals (p. 916) and expressly states:

"This very condition is found frequently also among homosexuals who are psychically normal so far as their home relations are concerned."

No—they are not normal with regard to home relations, they are severe neurotics on account of the repression of their heterosexuality. Superficial appearances are deceptive and many a person who appears outwardly to be the picture of health, a well balanced temperament, is inwardly the victim of a serious neurosis. . . . *Hirschfeld* refers further to the homosexual's proneness to persecution manias and to delusions of reference. Concerning homosexual women he states:

"Compelled against their inclination to fulfill their marital duties the homosexual women become very nervous and, in addition to anxiety attacks, they suffer severe depressions." . . .

How does *Hirschfeld* know that the depressions are due to the enforced fulfillment of marital duties? I know homosexual women who are divorced and suffer even more; I know homosexual unmarried women, who are as neurotic as the married women, and, like the latter, suffer of serious depressions. All these facts prove that the homosexual pays for his monosexuality just as dearly as the neurotic monosexual who is heterosexual.

retrogressions shows that the race is advancing towards monosexuality. The neurotic, as a bisexual being, might stand for an earlier developmental phase, if the cultural standards of morality would not hinder. When he attempts it (like, for instance, *Oscar Wilde*) he draws upon himself the deadly scorn of his fellowmen; he is ostracized as a citizen. Homosexuality leads but seldom to paranoia when associated with heterosexuality, as happens in the reverse instance,—heterosexuals trying to repress their homosexuality. That in itself shows homosexuality to be a neurosis,—the premonitory phase of the paranoiac psychosis. When paranoia breaks out, the homosexual holds to the delusion that he belongs to the opposite sex and may go so far as to disregard his genitalia and to acquire the feeling that he is physically changed. The paranoia attempts to round out physically the delusion of sexual transformation it has initiated psychically. The wish of the male homosexual: "I want to be a woman!" is fulfilled in paranoia. In that state he finds a thousand proofs that he is a woman. Many such cases have been described especially by *Krafft-Ebing*, who has called them "*metamorphosis sexualis paranoica*." The subjects imagine that they have the monthly flow because they have the nose-bleed every four weeks (this happens also with non-paranoia *urnings*),—they have a flow from the lower parts for five days at every full moon. A patient

of *Krafft-Ebing's* relates (Obs. 134, p. 245): "Every four weeks at the full moon I have for 5 days the *molimina*, like any woman, physically and mentally, only I do not flow,—but I have a sensation of discharging fluid, a feeling of fullness about the genitals and the lower part of the body (within); a very pleasant time it is, especially later (in a couple of days) when the physiologic craving for procreation looms forth with its all-pervading womanly force." Another paranoiac claims that he has always been woman, but when he was a child a French magician had miraculously endowed him with male organs and, with a certain salve, hindered the development of his breasts. A girl under my observation felt her penis, pointed to the hairs on her face, and thought she was a bewitched male. But she could feel her penis growing within and almost coming through.

The following statement by the highest expert on homosexuality shows that the repression of heterosexuality may have serious effects upon the homosexual,—it may drive him to drink, or into a delusion of persecution:

"I have seen, in the homosexual, states of pre-cordial anxiety with strong vasomotor excitation as serious as such conditions could be. Next to anxiety neurosis, an occasional consequence of abstinence seems to me to be the occurrence of a sort of persecution mania which is rather difficult to deter-

mine whether it belongs to the compulsive neuroses or is actually a part of the picture of paranoia. Such persons imagine everybody suspects their homosexuality; they look at their hands and laugh sheepishly because they wear no engagement or marriage ring; at restaurants persons sitting at neighboring tables whisper and knowingly nod among themselves as they talk about the '*eingefleischten Junggesellen*'; porters and waiters at hotels 'catch on' to 'what is up' and treat them either more or less attentively than other customers; passers-by on the street comment on their tripping gait; in short, they feel that they are watched everywhere and are uncomfortably self-conscious; some blush continually, others become morbidly suspicious and timid, others again—and that is the worst—take to drink. Convinced of the truthfulness of their notions and refractory in their attitude towards the physician, patients of this type make up their minds late and only after considerable struggle, to consult a physician and even then they often do it under an assumed name. If the ideas of persecution have already persisted for a long time, the condition is hardly one that can be influenced by treatment,—in any case it requires the greatest skill and patience on the part of the physician as well as his whole therapeutic armamentarium, of which psychotherapy and hydrotherapy are most impor-

tant means, while drugs, rather excessively favored nowadays, should be used but sparingly." (*Hirschfeld, loc. cit.*, p. 455.)

This observation of *Hirschfeld's* discloses the homosexual's deep feeling of self-reproach which must be ascribed to hidden criminality rather than to the homosexuality. Perhaps that fusion of homosexuality with criminality, of pathologic self-love and repressed hatred, that incapacity for true love, is the reason why men struggle against monosexuality and why innumerable victims fall in that struggle, their refined souls crushed by the conflict. Just as we no longer have the gods of antiquity—men with female bosoms and women with a tremendous *phallus*—just as we have accepted the division of God into three components (man, woman, and child) which unitedly represent but one force, so we must choose, in our day, our ideal. *That is the monotheism of sexuality,—more unyielding and strict than religious monotheism. "To love means to find one's God," I stated. But there must be no other gods besides that one. This struggle for the single god of love sums up the erotic tragedies of our cultural development: the struggle for the true ideal and for monogamy which for the present appears the utmost sexual ideal of our current cultural level. Between the primitive man's pansexualism and the monosexuality of modern man may be found*

all the developmental phases and inhibitions which manifest themselves as neuroses, paraphilias, drunkenness, psychoses, etc.

The analysis of jealousy has shown us clearly that with the outbreak of the repressed homosexuality criminality, too, comes to the surface. The patients whose histories we have recorded, fight, carry revolvers and threaten murder. Many a jealousy murder is due to the instinctive asocial cravings. We must bear in mind that the repression keeps down the homosexuality as well as the other paraphiliac instincts, including the criminal tendencies. When the repressed homosexuality breaks through the protecting covers and out of the unconscious, it carries along and brings to surface all the repressed antagonistic cravings. This mental mechanism explains the gruesome crimes which the paranoiacs commit who believe themselves pursued or threatened. They project to their surroundings not only the pursuit with homosexual intent but their subjective criminal tendencies as well. Someone is after them to kill them . . . it really means: "*I want to kill and therefore I assume, that others want to kill me.*"

Looking upon homosexuality as an archaic symptom, a regressive manifestation, we may understand also that the incest, in all its forms, must play a greater rôle among homosexuals than among the normals. The *urning*, in point of psychic pro-

gression, is nearer the ancient *Œdipus* and the *urlind* is nearer ancient *Elektra* than the normal man. Their will to power also manifests itself through stronger tendencies. The very repression of his heterosexual component shows that the homosexual tries to achieve mastery over self, and is a proof of the one-sided emphasis of his stubborn will to self-control. The will to power breaks out in violent, affectively stressed jealousy deeds, which shows the intimate inner relations between homosexuality and sadism,—a subject to which we shall give more careful consideration in our next chapter.

V

HOMOSEXUALITY AND SADISM—THE ANALYSIS OF A
HOMOSEXUAL—EARLIEST MEMORIES—FIRST AC-
COUNT OF HIS ATTITUDE—FEAR OF TUBERCULO-
SIS—HIS ATTITUDE TOWARDS HIS PARENTS—FIRST
DREAM—DREAMS OF URINALS—ANAL EROTICISM
—COPROPHAGIA—THE MOTHER AS A TYRANT—
TRANSVESTITISM—AN IMPORTANT DREAM—
VOYEUR AND EXHIBITIONIST—OTHER DREAMS—
POEMS TO THE MOTHER—MATERNAL BODY
DREAMS—SADISTIC PHANTASIES—A SPERMATO-
ZOAN DREAM—THE DREAM ABOUT WILD BEARS—
SUMMARIZATION OF THE ANALYTIC DATA IN
THE CASE—THE FORMULA OF HOMOSEXUALITY.

Man missversteht das Raubtier und den Raubmenschen (z. b. Cesare Borgia) gründlich, man missversteht die "Natur," so lange man noch nach einer "Krankhaftigkeit" in Grunde dieser gesunden aller tropischen Untiere und Gewächse sucht, oder gar nach einer ihnen eingeborenen "Hölle" wie es bis her fast alle Moralisten gethan haben.
—Nietzsche.

V

The nature of the wild beast and of predatory man,—Cesare Borgia, for instance,—is misunderstood, "Nature" herself is misunderstood, so long as we look for "morbidity" back of these healthiest of all monstrosities and excrescences, or for some "inner depravity" peculiar to them,—as most moralists have done thus far.

—Nietzsche.

Our investigation of the problem of jealousy has led us repeatedly to the relationship between homosexuality and sadism, a subject we have already considered briefly in connection with the repression-symptoms of the homosexuals. We have succeeded in proving the sadistic trend of homosexuals in most of the cases which we have examined. This relationship is so typical that I am surprised previous investigators have not been impressed by the regularity of its occurrence. The frequency of abnormal sexual cravings among homosexuals has been pointed out by many physicians and has been interpreted by them as indicative of a degenerative trend. But since the physicians were satisfied with their patients' account and they were unfamiliar with the

technique of psychoanalysis, this constant relationship escaped their observation. The next chapter will be devoted to a complete history of such cases and in that connection we shall see more clearly how unsatisfactory the patients' first account of their own trouble must be. I have already mentioned that many investigators suspect that the homosexuals decidedly lack veracity. Moreover all neurotics drive their sadistic tendencies back into the unconscious. Their repressed tendencies are among the persistently overlooked features,—the unconsidered inventory,—of the homosexual's psyche.

The sadistic tendency breaks to the foreground of consciousness only occasionally and then it lends its characteristic coloring to the paraphilic disorder. In such cases the sadistic trend is not directed only against the opposite sex. Sexual lust and cruelty are inextricably interwoven; the anti-social cravings cannot be sublimated;¹ the ailing individual becomes a danger to the community, he gets into conflict with the law, and lands in jail or in the asylum. For such cases show us a morbidly enlarged and distorted picture of the average homosexual.

The following observation by *Fleischmann*² may serve as an illustration of this fact:

¹Cf. *Stekel, Berufswahl und Neurose, Gross' Archiv*, vol. XIX.

²*Beiträge zur Lehre von der konträrer Sexualempfindung Zeitschr. f. Psychol. u. Neurol.*, vol. VII, 1911.

82. "Physically the patient shows the early signs of *Basedow's* disease. His temperament is very uneven, he shifts from one extreme to another. He is suspicious, very mendacious and very irritable—for instance, he struck his father in his rage. He is not particularly religious. His whole conduct shows a very weak will and lack of energy. Since his 17th year the patient has been addicted to excessive drink. His sexual history reveals the following facts: As a boy, 10 years of age, he came across a book containing an illustration of a scene of violence (beating) which gave him great pleasure. Ever since he thinks of that picture placing himself in the position of the one being beaten. The mere word '*Peitschen*,' cuffing, has something appealing, something exciting about it to his mind. From the very beginning the patient thought this was an unhealthy trait and was uncomfortably self-conscious over it. At that time he took a journey into the country with his mother. They passed over a river and he saw standing on the shore a naked man who was bathing. That scene stuck in his mind for months. At 11 years of age the patient asked his father to punish him because he had an impure conscience, but did not attain his aim. His fancies were growing. He liked to put himself in Captain Dreyfus' place, wanted to experience the latter's degradation and suffering. So constantly was his mind preoccupied with his fancies

that the boy neglected his school studies; he became distraught, and suffered headaches. At 15 years of age the boy began to enact his phantasies; he undressed in a room, tied his hands with a rope and suspended himself. He also tied weights to his lower limbs. This produced orgasm and ejaculation. An illustration of tortures which he found in an illustrated work on world history suggested to him new methods. He was specially fond of staging scenes of crucifixion. In all these scenes the boy fancied that he was the victim of all the imaginary tortures. He never connected these fancies of torture with one sex or the other. He had sexual gratification without reflecting particularly about sex. The gratifications led to orgasm and ejaculation. Then the craving for self-torture quieted down somewhat, his imagination cooled off and the patient began to seek sexual gratification through masturbation. He drew his penis downwards and backwards between his limbs and rocked his pelvis sideways. During these acts there arose the first homosexual fancies. While masturbating, which he did at first regularly once every four weeks, later daily and afterwards, five to ten times in succession,* he pictured to himself the hips of a young boy. At

*I have at the present time under observation a soldier who for about three weeks masturbated 15 times (1) daily. Advanced hypochondriac. The motive seems to have been the development of a neurosis so he would be freed of military service.

first that fancy, without any further details, was enough. Later he fancied carrying out *coitus intra femora*. His contrary sexual feelings showed themselves also in other ways. For instance, he took such a strong fancy to a younger comrade that he resolved to stay voluntarily back one year so as to sit in the same classroom with that boy. On account of his lack of veracity his father put him in a training institution; there his comrades initiated him into sex matters and he learned mutual masturbation. He was not aware of being untruthful because he had lost the faculty of discerning between phantasy and fact. At 17 years of age the patient picked up a peasant girl and induced her to sleep with him; but she did not allow coitus; the patient thinks that at that time he would have found coitus pleasurable.⁴ During that period he was in the habit of abusing daily one of his best friends,—in his phantasy. He had the latter stand naked before his eyes and played with his private parts. In his phantasy he felt all over the fellow's body, finally advancing to a complete homosexual act, always fancying a one-sided active *immissio penis in anum*; at the same time he masturbated in the manner described above. After one year he was

⁴The history of the same patient, as given by Ziemcke, refers to the same episode as follows: "At 17 years of age the first coitus with a peasant girl, pleasurable, no disorder." A proof that the heterosexual episodes are always corrected in memory and modified in favor of a homosexual predisposition.

no longer able to control himself. He prevailed on his friend to undress before him and lie, face down, on the sofa. Then the patient crawled on top and attempted *immissio*; he did not succeed on account of a sudden feeling of nausea. He desisted, but ejaculated *ante portas*; afterwards he was ashamed of it. The patient parted from this friend later as the result of a quarrel. Then the sadistic tendencies again came to surface. He imagined all sorts of tortures, reserving to himself merely the rôle of devising the punishment to be applied. The actual carrying out of the deeds he left to other imaginary persons conjured up for the purpose. He chose his victims preferably from among his younger comrades. Patient had devised 36 different kinds of torture assigning to each a written symbol. He selected by lot (drawing numbers) the intended victim, as well as the torture to be applied and the instruments therefor. The patient played this game for hours.

He kept this up a couple of years. Suddenly the whole thing lost its charm for him. His phantasy cooled down. Finally he gave up the game altogether. At 18, the patient attempted for the second time normal coitus. He had an erection but premature ejaculation *ante portas*. A third attempt failed on account of drunkenness. Again he reverted to his masturbation habit, his thoughts during the act once more centered on the hips of a

young boy; this was a fetich to him. Masochistic fancies he entertained no longer; but he dwelt profusely on homosexual phantasies. Later the patient thought of *coitus inter femora* with boys. He became very friendly with a 14-year-old boy, kissed him, and allowed the boy to touch his own genitals. But when he found that the boy had hairy hips his passion for the boy cooled off at once. During that time the patient (20 years old) entertained thoughts of suicide because he felt that his life was a failure. An attempt at analysis only excited him worse instead of quieting him. Again the patient linked himself in intimate friendship with a 14-year-old boy; as that boy resented any physical display of affection, his attachment remained purely platonic. Every now and then patient masturbated fancying he was carrying out *coitus inter femora* with his friend. His sadistic fancies again broke to the surface. He became more and more restless, enticed a boy (under a slight pretext) to visit him and devised most refined ways of abusing him; for instance, hanging over the boy's back with the hands clasped around his neck, or beating him over hips and buttocks with a reed cane; for every stroke the boy was to receive a sum of money. As a consequence of this action the patient was brought to the clinic.⁵

⁵ Regarding this occurrence *Ziemcke* relates: "Towards the last of his studies at Kiel he brought to his room a 12-year-

Fleischmann, in his psychologic examination of this case, lays stress particularly on the significance of trauma and ascribes to the masturbation a predominant rôle in the psychogenesis of the paraphilia: "This case proves clearly that the various sexual anomalies differ only in their sexual objective and aim,—their developmental interrelationship—but that the mechanism of their development must be looked upon as identical."

But of particular significance in this case is the constant association of sadism and masochism, a condition with which but few sexologists thus far have been impressed as a bipolar expression of the same underlying tendency; next, the tremendous

old boy from the street under the pretext of carrying some books for him. When the boy returned he suggested making some experiments on him, tapped him first on the knee cap, then had him take off his stockings and kneel on the edge of the lowermost cabinet drawer; next he forced the boy to stand up stripped to the waist while he pricked him with a pen in the armpit and under the fingernails. After that he hung him by a rope tied around his hands, but the rope broke. Then he had the boy lie down on the sofa, lowered his trousers so as to expose the hips and gluteal region and proposed to pay the boy 5 pfennig for every one of 50 cane strokes. After the 43rd stroke the boy could not endure the pain any longer, so he increased the pay to 10 pfennig and gave him 5 additional strokes. It has been ascertained that the man had been drinking hard the night before carousing until daylight and according to his own testimony he was very nervous next day and had palpitation of the heart. He also stated that he had acted impulsively; he remembered well all the details of the occurrence but everything took place as in a haze. After the deed he had a feeling of relief, his usual excitement and unrest promptly subsided. Examination showed nothing physically abnormal and absence of any serious intellectual defect as well.

sense of guilt which no masochist lacks; further, the defense reaction against the homosexual tendencies: disgust of the *immissio penis in anum*, and the unpleasant feelings roused by the sight of the boy's hairy thighs.

This patient also illustrates the overwhelming rôle of the father in the psychogenesis of homosexuality and the recurrence of the "specific scene." At 11 years of age he requested his father to beat him because he felt guilty. At 25 years he carried out that very act on a boy under a very refined form. One must be a victim of psychic blindness not to see that he there played the rôle of the father who punishes the child. The development of this attitude may be surmised to have taken place approximately as follows: His primary phantasy was undoubtedly generated by the wish that his father be tender with him. He wanted to replace the mother in his father's affection (*coitus inter femora*). Probably jealousy thoughts against the mother, revenge fancies against the father on account of unrequited love; these mental sins gave rise to his feeling of guilt, as displayed in his masochism. For as I shall prove in another work ⁶ in this Series, sadism is always the primary attitude and is transposed into masochism in consequence of the feeling of guilt, or else the two appear side by side.

⁶ The volume on *Sadism and Masochism*, in my Series on the *Disorders of the Instincts and of the Emotions*. English version by Van Tieslaar.

I must comment on *Fleischmann's* remark that psychoanalysis only disturbed the patient and did not cure him. It is not proper to ascribe all failures of psychoanalysis to the method. Psychoanalysis is a difficult art and will always be conducted expertly only by a relatively small number of specialists. Not everything that goes under the name of psychoanalysis is genuine. Often the patient submits for a few days to psychoanalysis then drops it (when a successful psychoanalysis may require several months) and claims it did him no good.⁷ A thorough psychoanalysis of the above case would have certainly led to a deeper understanding of the mental mechanism involved and would have revealed much new light.

Undoubtedly various sexual repressed tendencies may become manifest during psychoanalytic treatment. That is even necessary,—they must be met and overcome with the consultant's aid. The next case below is an illustration that latent homosexuality may become manifest after a few sances in the course of psychoanalysis.

⁷ At a meeting of the medical society in Odessa, a colleague was presented as one who had been treated unsuccessfully by me. He suffered compulsions of a most serious character and was one week under my care. I had proposed three months. Nevertheless he was brought forth as proof of the inefficacy of psychoanalysis. It happened that colleague Dr. W. was present, and he knew that the alleged analysis was of one week's duration. He was able to apprise the meeting of the fact. In a few weeks that honorable sick physician placed himself under the professional care of Dr. W. . . .

83. Mr. Delta, medical student, 24 years of age, hereditary history negative, physically healthy in every respect, suffers of depressions and inability to concentrate on his work. The most important facts bearing on his anamnesis and his later history he relates in the following letter:

"From my earliest childhood I have been extraordinarily sensuous. It was the custom (an evil one) in our family for the children to crawl into the parents' bed in the morning. I naturally always went to mother's bed, while my sisters preferred to go to father's bed. We children also went to one another's bed and on such occasions I was in the habit of trying to crawl with my head under the covers with the intention, frankly, of carrying out *cunnilingus* especially on my sister N., who was already married. Why I preferred N., at the time I do not understand clearly, possibly because she was receptive towards me and such practices are possible only if the female partner is at least unconsciously agreeable to it. I was 5 years of age at the time. I have also carried on *cunnilingus* on my sister B., at 15 years of age, while she was asleep. These fancies later played a tremendous rôle in my mental life, causing also a profuse sweating of the palms of my hands which disappeared in part when I became consciously aware of them. The killing of the chickens by our cook produced an extraordi-

narly exciting effect upon me. When the cook gripped the chicken between her limbs near her genital region to kill it she excited me to the point of a true orgasm. I tried to imitate her by catching flies and squeezing them to death between my limbs, near my genitals, or by drowning them in urine. My attitude towards friends, colleagues, etc., was also extremely peculiar. I cultivated preferably the friendship of children of the proletarian class, while children of my own set never attracted me in particular, although I was friendly with them. Children of that class also submitted more willingly to various homosexual acts, something which I did not quite dare carry on with children of my own set. I remember one boy in particular, with whom I attempted *coitus in os*. I recall also a dream of my childhood years: An awful butchery is going on in our court yard and my sister W., and a certain man are in it. I am pursued by both, they throw me on the ground, and I am killed with a single blow on the forehead. I may add that killing invoked in my mind the picture of the aggressor sitting astride over the victim's face and mouth, rider-fashion. That at any rate was the manner in which we boys killed one another. Girls of my age were a torture to me but to older girls and adult women I extended my greatest admiration,—a sentiment which was purely platonic with me at the time. At the public school I fell in love with every strict teacher, once

I was in love with two of them at the same time. I wanted the two to punish me and that, in a very strange way. I wanted to be taken to bed and to be squeezed to death by them,⁸—naturally between their genitalia. The *immictio in os* by a woman was also a favorite form of torture in my day dreaming.

Now comes puberty. I consider the starting point of my later neurosis the fact that I cared for contact only with persons who could offer me some sexual satisfaction and that even as a child. During puberty this peculiarity showed even more markedly. For a time I preserved my platonic admiration of women older than myself. Young girls were still repulsive to me until I fell passionately in love with one. I followed that little one for years like a shadow, but in spite of the encouragement she gave me I could not bring myself to speak to her. When I finally did so, I saw in a flash the reason for my remarkable hesitation, I did not say what I started to say, the whole charm was gone in an instant,—she seemed to me common and inferior,—although my objective judgment at other times told me precisely the reverse. In short, my affection re-awakened in its earlier intensity only some time after I recovered from the shock of my personal acquaintance with her. At that time I became very friendly with a certain colleague, Joseph Z. The tie that

⁸ An "infantile sexual theory," in which coitus is conceived sadistically as a squeezing.

linked us was that very bewitching dark girl. He also was in love with her (one would have thought that this would have broken our friendship). We never tired admiring her charms between us and our friendship came to an end only when I discovered that he was not true to our idol. At the same time nothing disgusted me during that period so much as the sight of a pair of lovers. *I had the feeling that a man loses something of his manliness and dignity through intimacy with a woman.*

My next friend was Herbert. I had few sexual points of contact with him, except that we visited together the red light resorts for the first time and jointly made love to the various inmates. Herbert was so witty a fellow that I almost loved him, especially as he was slavishly devoted to me. But my neurosis made tremendous leaps for the worse even at that time and I became more and more timid and awkward in my ways and when finally he turned on me with his wit our friendship came to an end.

Next came Friedrich. He clung to me with fanatic love, this went on for about three years, until he married, and then I felt lonely in the world. My beloved mother to whom I was extremely devoted as a child could only try to console me, but I was hopelessly disconsolate. As a child I had been inseparable from her for years; *Mendelssohn's* well-known Spring song brought tears to my eyes because the thought of a mother losing her child

seemed atrocious to me. Although I felt a great measure of that affection for mother which is common in every one's childhood experience, a certain craving remained ungratified. I became acquainted with psychoanalysis and it brought to my mind the youthful perversities of my youth. I decided to give expression to my conscious instincts and I have come to the following conclusion:

My attitude towards the other sex will never be satisfactory, I must stand either above or below woman, I must be either hammer or anvil, an unprejudiced relationship I find impossible, because as soon as I see a pretty woman I lose my senses, and would like preferably to be at her feet and obey her like a slave. But women do not wish that, they want to be submissive themselves, they want to feel the man above them. Intercourse on the level of equality I find tiresome, so there remains only sadism for me, through which, I may confess frankly, I have already enjoyed pleasant times. True friendship on the basis of mutual love and respect I am capable of maintaining only with men, as in my childhood."

This sounds like the history of a typical bisexual strongly on the way to become a genuine homosexual. Let us turn to his psychoanalytic treatment before we examine his sexual attitude. He went to a psychoanalyst who had been recommended to him

by *Freud*. He was wholly unable to work, impotent with women at the time, and had recourse to masturbation. During the first sitting he learned that he had been in love with his mother. The knowledge of this fact acted as a "relief," according to his testimony. (He even told it to his mother.) Shortly afterwards he had his first successful coitus with a woman. But the neurosis did not change and in a short time he came to me for analysis. I found a tremendous resistance against the discovery of the true attitude. He employed all sorts of subterfuges to take up the time during the consultation hours and to disclose only what he wanted. He soon exhausted the account of his pronounced sadism and of his masochistic tendencies. But concerning his relations to his father he was very hazy. He became able to go to work, attended the lectures and turned once more diligently to his studies. I saw the hopelessness of my endeavors and broke the analysis under some pretext or other. . . . There are patients, whom I have described as the psychoanalytic *Ahasverus-type*^o who are among the most thankless of subjects for our professional endeavors. They rush from one analyst to another, imploring the new consultant to remove the last of their troublous symptoms, and stay all the time very much as they have been from the beginning. They look upon the analysis, too, as a test of

^o *Zentralblatt für Psychoanalyse*, Vol. IV.

power, they want to triumph over their consultant, they want to come out stronger than he and—what is most important—they do not want to recognize the real background of their attitude. They stubbornly overlook the real foundation of their neurotic trouble and their ‘unwillingness to see’ is made worse by their superficial acquaintance with psycho-analysis and their fragmentary introspection. They thus run from one physician to another, criticize the first to the second, the second to a third, the third to a fourth. This conduct stands partly in relation to their attitude towards the father,—a subject to which we shall have occasion to revert more fully later.

It happened precisely as I had surmised. He went back to *Freud*, who recommended a third analyst, because he refused stubbornly to return to the first. After a few months he gave up the treatment and considered himself well. One half year later he came back to me and told me that since adopting exclusively homosexual relations he was entirely well, able to work, and as lively “as a fish in the brook.” But something still seemed to be lacking. At my request he wrote the account which I have given above, stating that he had no objection to its publication. He added orally a few statements which I shall use later.

The characteristic feature of his attitude towards woman is emphasized in his own written statement.

Either he must torture or he must be tortured—he can either love or must hate, and only to excess. He is afraid of his terrific love passion. Therefore he feels impelled to humble himself before woman, to serve her as a slave, which is his symbolic expression for the longing after *cunnilingus* and for his willingness to submit to *mictio in os*. He wants to serve woman as a means for the attainment of gratification, as a vessel for her excreta, to be a submissive slave to all her whims. His submissiveness goes so far that he is willing to be killed by woman. This sadistic transposition of this attitude signifies: only through doing away with the sexual partner one achieves complete mastery and may claim complete possession.

In his feeling-attitude towards woman he vacillates between two extremes: hatred to the point of annihilation and a love so great as to include the willingness to be sacrificed. Clearly, he must protect himself so as not to give way to his hatred and become a murderer. A deeper insight into the parallelogram of the psychic forces involved in such situations leads plainly to the conviction that the instinct to live and the will to power prevent him from subjecting himself to woman actually to the point of self-annihilation. His feeling-attitude towards woman is too affective for him to be able to reduce it to a proper emotional level. How plain is the significance of his boyhood experience,

—his great passion for the girl whom he followed like a shadow. But he did not dare to bring that love affair down to reality. He was afraid of himself, afraid of the subjection. The girl gave him to understand that he need not belittle himself at all. In his eyes that was enough for her to lose her charm after he became acquainted with her; she attracted him again only after all danger of his trying himself out with her was over. He considered himself plain looking and thought he could not attract any one. He hated the women on account of their charm, because he himself would have liked to have been a pretty woman.

He also cleverly covered that wish by beginning to overstress the value of manliness. "I had a feeling," he states, "that a man loses something of his manliness and dignity through his intimacy with a female person." One must bear in mind that this man esteemed his mother very highly, holding her above all others as a person and as a woman. The normal person forms the image of his ideal woman after his mother. But he looks upon his mother as an exception and, like many other homosexuals, excepts his mother alone from the scorn with which he looks down upon the whole female sex. Now he tolerates woman but only with a sadistic feeling-attitude. For hatred vanquishes woman easier than love.

The question, what is he seeking in man and why

does he prefer men to women?, he answers as follows: "I seek the penis in man. I think chiefly of his penis. With men I find no resistance at all. Woman I consider ugly while man is beautiful. I look chiefly for womanly men who to me stand for the girl with the penis. *I was attracted only once to an elderly man with a very energetic face.* And what particularly attracts me to man: there is no question of any submissiveness with him. Man does not humble himself,—only woman does that."

But he does not seek the submissive woman. He needs a strong woman who shall domineer over him. He confesses that intercourse with a woman sadist would gratify him. But, as he states in his written account: women do not care to domineer, they want to be overpowered themselves.

We note that the polar sexual tension between male and female is most extreme in his case. He could kill the woman who humiliates him, belittles him, as Judith killed Holofernes, because he had conquered her sexually.¹⁰

His peculiar manner of masturbating (squeezing flies to death against the penis) discloses his specific onanistic fancy. He squeezes a woman to death, he strangles her, while cohabiting with her. A short

¹⁰ Cf. also my essay, *Der Kampf der Geschlechter, the Struggle between the Sexes*, in my work, *The Beloved Ego*, Moffat, Yard & Co., N. Y. I have now under treatment a very sick woman who has gone to pieces over a similar problem. She was anesthetic with all men. The one man who had just once roused her during sexual intercourse she hated and could kill.

time after the first analysis he had sexual intercourse with a servant girl. He described her to me: "a gigantic girl, and so powerful that she could have overpowered me with one hand!" With such a girl he felt safe. But he never dared to have sexual intercourse with weak persons, even though they exerted a stronger sexual attraction on him. He had every reason to flee from woman, because he feared the transposition of his excessive love passion into a deadly aggressive hatred. He claims he could have intercourse now only with a woman addicted to all sorts of perversities. Only such a woman could rouse his passion and could offer him something. He has never tried this out. It looks as if he feared the involvement of his heart, but that could use woman merely as a vehicle for his lust. A perverse woman would drown the urgings of his strongest paraphilia: the impulse to kill a woman.

Now we may understand through his family history how this attitude must have arisen.

He belonged to a family where both parents had very pronounced individualities of their own. The father was a self-made man, who rose through his own efforts and became a millionaire. He was strict, energetic, always preoccupied with his business, and never had any spare time for his family. With the children he was tender while they were small and pretty playthings. Later he changed completely his attitude and the patient was re-

quired and expected to show a good record of his conduct at school. He continued to be tender with the girls, so that the boy must have unconsciously envied his sisters. This change from tenderness to severity on the part of parents is very common and is responsible for many instances of stubborn contrariness on the part of children, especially towards the father. The child always longs for the early childhood when the father was so loving and tender. Perhaps this longing for early childhood is the reason why so many homosexuals are of a decidedly infantile type.¹¹ The kindly old gentleman sought by so many homosexuals is perhaps merely the affectionate father of their youth, who never punished severely. . . .

Our patient's mother was a remarkably intelligent and very beautiful woman, who all her life contended with her husband for rulership over the house. I had an opportunity to obtain a deep insight into that marriage situation. I know of no

¹¹ *Havelock Ellis and Moll (Handbuch der Sexualwissenschaften, Leipzig, F. C. W. Vogel, 1912)* draw attention to this fact: "Both sexes often show a remarkable youthfulness in appearance which is preserved late into the adult state. The love of green, which is chiefly, normally, a favorite color with children, and especially with girls, is often observed. A certain degree of histrionic talent is not uncommon as well as an inclination towards tenderness, occasionally also a feminine love of adornments and jewels. It may be said of many of these physical and psychic characteristics that they denote a certain degree of infantilism, and this fits in with the view that homosexuality is traceable to aboriginal bisexuality; for the deeper we penetrate into the life history of the individual, the nearer we approach the bisexual stage.

other marriage where the struggle for supremacy was so bitter between the two personalities. There were constantly quarrels in the house, often on the point of breaking out in violence. Each one avoided showing any affection for the other. To do so would have meant acknowledging the other's superiority. They did everything they could to each other. They bore themselves with aloofness and appeared indifferent towards one another, though keeping up a continuous quarrel. If the husband noticed some other man courting his handsome wife, he smiled indulgently and accorded his rival a free field, as if to prove to his wife that he was not jealous in the least, and was willing to accord her every freedom. She also seemed to overlook the seamy side, in her husband's conduct. Nevertheless they were ready to jump at each other on the slightest provocation. Once the situation reached a crisis and the woman pointed a revolver at her husband threatening to end everything in a terrible tragedy.

The children divided between the contesting parents, taking sides. The son was entirely with his mother. He was unhappy because she had to put up with so much and he goaded her on all the time, urging her to carry the fight to a successful issue and even advising her to seek separation from her husband. He had nothing good to say about his father, outside the latter's business ability. He described the father as a cold-blooded fellow without

a heart, a mere adding machine, etc. . . . On a superficial examination it looked as if he loved his mother and hated his father. But back of that hatred there stood the carefully preserved love of his earlier years. That love, however, he was unwilling to acknowledge. That was the critical point in the analysis. He always recoiled whenever the analysis led to his fondness of the father, or various signs pointed out his aboriginal attitude towards the father. Any analysis leads sooner or later to a similar experience. Nothing is more difficult than to dissolve the father hatred and reduce it back to its infantile components,—love.

But in his homosexual acts he played the rôle of the father who is tender with the child. We also perceive now why he felt himself suddenly attracted to that elderly gentleman with the energetic face. He was an image of his own strict father.

Having witnessed in his childhood a terrific struggle between man and woman, and having himself taken a part in that merciless struggle for supremacy, he was bound to conceive the problem of love as a struggle for supremacy, a competitive struggle in the will to power. His supreme question always was: "*Who is the stronger one?*" This case shows us with remarkable clearness the mechanisms on which *Alfred Adler* lays such great stress. But it also shows the incestuous love for the sister, a tendency of which he was aware. In the young

men he sought the reproductions of his sister's picture. He also showed a fixation upon the mother, with whom he was seldom on agreeable pleasant terms. Nevertheless he has not forgotten the early tendernesses of his father. In the wish to be squeezed to death, his masochistic fancies revolve around the masked image of his severe father standing like a shadow. To be master, to be slave—his whole system of thinking revolved around these two notions. He has social intercourse only with men towards whom he feels himself superior. Already as a child he chose his comrades among the children of the poor, because he could domineer them. He abandoned one friendship because his friend made jokes at his expense. He was not a handsome child. That drove him into the path of hatred and envy. He hated all women because they were his rivals with the father. He thought he would have been liked better if he had been a handsomer fellow.

He was a slave to his family and unable to wean himself away. He moved to another city in order to free himself of the family ties. That made him homesick. His mother had to visit him. He was proud when they went on walks together and were taken for a pair of lovers. But secretly he really yearned for his father, and never forgives himself that he did not interrupt that vacation journey to go to his father.

In reality he continued the struggle between his

parents. Within him struggled man and wife. Possibly also the child, though acting more in the rôle of a bystander, and ready to give the stereotypic answer "both" to the question, "whom do you like better?" He thinks he has overcome the man in him. I consider his homosexuality a passing phase. He will achieve health only after complete emotional detachment from the family circle.

We often note that the neurotic gets well only after the death of one of the parents or of both. But in many cases, the parents even after they are dead continue to hold their sway over the infantile soul and their dominion ends only with the death of their child who, in that devotion to them, loved but himself and loved himself unto death. . . .

VI

HISTORY AND ANALYSIS OF A HOMOSEXUAL—CHILD-
HOOD REMINISCENCES—ANAL EROTISM—ATTACH-
MENT TO THE MOTHER—INTERPRETATION OF
DREAM SYMBOLISMS—LOVE OF THE FATHER—
REGRESSION THEORY OF HOMOSEXUALITY.

*Was ist das Siegel der erreichten Freiheit?—Sich
nicht mehr von sich selber schämen.*

—Nietzsche.

VI

What is the stamp of achieved freedom?—To be no longer ashamed of one's self.

—Nietzsche.

The complete analysis of a homosexual would require a whole volume. Before concluding the present work I propose to give a portion of such an analysis. The treatment lasted six weeks, when it was interrupted by the war. This analysis, too, only led as far as the father complex. But even so it yields important data and enables us to draw together the observations made in connection with the various briefer illustrations already discussed.

84. Mr. Sigma, a student from Denmark, 28 years of age, consults me on account of various nervous difficulties. For a number of months past he has felt very depressed, is always fatigued, generally unable to sleep and unable to concentrate on his work. He is facing his final examinations but is unable to study. He complains of a lack of any

sense of joy in living. He admits having entertained also ideas of suicide which he has rejected chiefly on account of his mother. He is very much afraid that he may yield some day to just such a temptation.

Sigma is consciously homosexual. He emphasizes: He has never felt any interest in the female sex and already as a child he fell in love only with boys. He is the only son of a very hard-working, brave, mother in comfortable circumstances who is wholly wrapped up in him. His father died a few years ago. He lives a wholly retired existence, he has no friends,—for his mother prevents that. Once—he was 17 years of age at the time—he had a close friend to whom he felt very attached, but his mother interfered and broke up their friendship. Now he is completely isolated. All his spare time he devotes to his mother, when he is not gone to the theater or to a concert. He also visits no families; his mother prevents it.

He begins—spontaneously—an account of his life with his first recollections:

I was 2 years of age and we—a number of children—played out of doors. A pretty lady walked up and threw a ball into the grass. She said: He who catches the ball may keep it. I was nearest to it but did not dare to trespass upon the finely kept lawn. Therefore another one caught the ball. . . .

This recollection seems typical of Sigma. Like

all first recollections it contains the determinants of his whole life.¹ It shows us a man who lacks self-confidence, whose activity is inhibited by considerations regarding others. He explains that for the sake of his mother he has renounced all pleasures in life. He is always hesitant (*kleinmütig*), overwhelmed by his feeling of inferiority and dares not assume any important enterprise.

His sexuality awoke very early. He played always with girls and felt more like a girl. He liked to put on his mother's hat and clothing. His mother was the master in the house, the breadwinner and law giver. The father always played a subordinate rôle. We see again a reiteration of the fact that the child identifies itself with the stronger parent. Under the circumstances it was natural that Sigma should identify himself with the mother. . . .

Already, in the public school, at seven years of age, he fell in love with his teacher. That is why he became one of the best scholars. He also loved some of his colleagues, but was too bashful to betray himself to them. At 12 years of age he began to masturbate and during the act his fancies were centered on the image of a naked man. He was very religious up till that time and during confession distinguished himself by the lengthy list of

¹ Dr. Paul Schrecker, *Die Individualpsychologische Bedeutung der Kindheitserinnerungen*, Zentralbl. f. Psychoanalyse, Vol. IV.

his sins and the depth of his dejection. At 12 years of age he became free and progressively developed into a full-fledged atheist. The struggle against masturbation began at 14 years of age, when he heard that the habit was very harmful. After that he indulged more rarely. Great feeling of fatigue on day after pollution. The subject regards his present condition a consequence of his masturbation habit.

Already during his gymnasium years (high-school) his mind was distracted and he barely managed to squeeze through his finals (*Matura*). He was always bashful and avoided the colleagues who spoke cynically among themselves about girls so that he was called "Miss Sigma." For a few years he lived away from home. They lived formerly in the country and he had to stay in Copenhagen. He lived with some older sisters with whom he did not get along very well. He played music with them, joined them on walks, experienced considerable excitation . . . short of erotism. His whole erotic feeling was directed only to men and boys. In the course of his endless day dream fancies he never thought of a woman at any time in his life. He dreams only of men and thinks only of them. That concludes the first visit.

Sigma again emphasizes his one-sided inclination towards men. Nevertheless he must correct a small detail of his account as given on the previous day,

This, I repeat, is a common typical occurrence in the anamnesis of homosexuals. When giving an account of their life they neglect entirely all the heterosexual episodes. But today Sigma adds that occasionally he did have erotic dreams concerning women; perhaps four or five times. But not more often than that. These dreams led to pollutions and were rather indefinite as to content. Sigma was also in love, transiently, with a girl cousin, at sixteen years of age. He at once attempts to weaken the force of this declaration: it was merely a pastime, a pose, because an uncle was in love with the same girl. He thought it was his duty also to make love to this girl cousin. But it was soon over. And he must emphasize again that he never indulged in any phantasies centering on women. He had such phantasies. But they were always about men.

He was brought up almost wholly in female society. If his mother was away, there was an aunt in the house who looked after him. He was taken to school and was called for when he was already a grown-up boy—the typical training for dependence. His mother wanted to procure friends for him. There were always some boys whom she wished he would accept as his friends. But usually he himself found nothing in those particular boys to interest him. If he himself chose some boy for a friend his mother was sure to interpose her veto as

soon as their friendship became too warm. And he was always prone to fall in love with his friends. He composed poetry at a very early age, deifying his friends; to this day his poems are devoted almost wholly to Eros Uranos.

At this point he reflects for a while; and he continues: "I identified myself always with the female figures who were mostly strong, aggressive women. I could always enthuse over such strong, energetic women displaying male aggressiveness about them. If a woman or a girl ever interested me and played a rôle in my day dreams, she was of this type." Next he recalls a heterosexual episode. He admired for a time the landlady's daughter, kept company with her, they played music together, but he felt very unhappy when she married off afterwards.

The Eulenberg trial made him aware of his own homosexuality. That made him very unhappy for he discovered that he was unlike others. In the high-school he was always looked upon as peculiar and he kept aloof from his schoolmates. The famous trial made it clear to him that his end would be either insanity or jail. He went through some dreadful days. He was in love with a friend and when the latter asked him why he was so depressed, he broke into bitter tears and poured out his heart circuitously describing his passion. He felt that he was not like others, he felt lonely and closed in, unrecognized and weak. His friend advised him to

devote himself more to art. He looked upon the subject's suffering as due to thwarted ambition.

His typical dreams are concerned with pursuit by men and breaking in. A particular dream made a strong impression on him: He was pursued in bed by a great mass of bedbugs and finally himself turned into a bedbug.² Like all homosexuals he had for a time the fear of infection and especially of tuberculosis. He was almost convinced that he would die prematurely of tuberculosis.

We are also familiar with tuberculosis (as well as syphilis) as the representative of what is evil, of incest and homosexuality. But for the present our patient sheds no light on this aspect of the subject. We do not care to influence Sigma and therefore do not disturb the course of his associations. Sigma shows but little interest in the analysis. He is mistrusting and hesitant. He does not have much time and seems relieved when the sitting is over.

The next sitting opens as follows: "I have come to ask you to make an appointment with me for tomorrow. I want to skip today. I must take a little rest and gather strength. Yesterday's sitting has sort of taken me to pieces. . . ."

During the first couple of sittings I had hardly

² Cp. the novel by *Kafka, Die Verwandlung* (Verlag von Kurt Wolff). It portrays the transformation of a man into a bedbug. It is obviously a sadistic fancy (the bedbug sucks blood). This meaning is not imparted to the patient so as not to influence the course of his associations.

spoken a word and had allowed Sigma to do all the talking. But the flight reflex, which dominates all homosexuals, because they are afraid of the truth, is here already coming to surface:

"What roused you so yesterday?"

"That you kept so quiet. It was an uncanny silence. . . ."

"Would you have preferred to see me excited?"

"No . . . I know, of course, that the physician must keep his balance. But that is precisely what I lack. What an awful impression I must have made on you!"

Hinc illae lacrimae! The subject is concerned over the impression he makes upon the physician. He wants to know whether the physician has sympathy for him, whether he is impressed or indifferent. He is afraid of making himself appear ridiculous. The physician becomes the chief person around whom his own life interests are being centered for the time.

"But that is irrelevant. You want to get well; and that has nothing to do with personal matters."

"To be sure,—that is just what I was saying to myself. Doctor, you are my last hope. And yet, I am already losing patience and feel like running off. It is less than two weeks since I went to purchase a revolver intending to shoot myself. The plan fell through only on account of my lack of adroitness. I was unable to procure a revolver.

The saleslady demanded to be shown a purchase permit and I did not have one. There must have also been a tremor in my voice. I was so excited. . . . If I had been able to procure that revolver I would not be now sitting in your office."

"Why did you want to die?"

"A life full of trouble! No friends! No prospect of improvement! The everlasting depression!"

"And did you not think of the suffering you would have caused your mother? To your mother who sacrificed her life for you?"

"No, I was indifferent about that. It would have only served her right, because it is she who has ruined my life. It might have been the end of her too. . . . But I was truly sorry for my friend. He has so many cares and so much to think about. It would have shaken him up. He is a writer and is now at work on a new novel. It would have certainly thrown him out of the writing mood and it would have interfered with his creative activity."

"What has your mother done you that you should want to punish her so severely?"

This brings out the last repressed grudge against the mother who came near separating him from his much beloved friend.

"Mother has ruined my whole life," he continues, "she has separated me from my only and best friend. You have no idea what I suffered. He came daily to our house. He accompanied me on the piano so

that we enjoyed unforgettable evenings together. Father was once a good singer. As there was no accompanist at hand he neglected the beautiful gift. Now we resurrected the old songs once more. Every evening was a festival. On account of a pulmonary apical catarrh I had to go to Egypt. During my absence a catastrophe occurred. Mother found that my friend was robbing her of a son's love. She was jealous because he heard more often and received longer letters from me than the parents. She compelled my father to write Ernst a curt letter forbidding him to come to the house any longer or to correspond with me. From Ernst, to whom I wrote regularly three times weekly while he answered once, I received next an ironic letter, stating that I ought to enclose the parent's permission next time I write him. Only then will he write me again. I did not understand what that meant until I read the enclosed father's letter. I felt like one against whom the gates of heaven have been suddenly closed tight. I returned to Copenhagen at once, but did not dare to take openly a stand against mother. She had a bad heart spell the first time I reproached her bitterly and all the relatives called me her murderer. I made up secretly with Ernst and met him on the street. But mother found out. She followed me stealthily and when she discovered that I was meeting Ernst there followed terrible quarrels which I am unable to relate. I was thus very badly em-

bittered and that innocent relationship was turned into a morbid whim. You will appreciate, therefore, that I cannot but hold a grudge against mother. . . ."

"Have you not tried to rebel openly against the situation?"

"I was too weak for that. Father begged me not to disturb the happiness of our family circle. It was a terrible situation and I did not see my way out of it. That happened when I was 19 years of age. I have since told mother that I must meet Ernst once in a while. She is against the idea and wants to link me up to other friends. I am brought into contact with girls in the hope that I will take an interest in them. But the very fact that they are brought in my way under mother's patronage, as it were, makes them repulsive to me from the outset. Moreover, I know that mother would be equally jealous if I should really love a girl. She will stand for no other love besides her. I am too broken up to ever break away and be self-reliant. So I remain everlastingly a mother's boy. But I cannot endure this sort of thing any longer. I have had enough of this torture and want to see an end to it. . . ."

"I feel much better. Last evening I worked fairly well, for the first time in a long period. I am beginning to like Vienna. I was out in the woods

(*Wienerwald*) and I was pleased with the sight of the first violet. I am again beginning to feel pleasure in nature's beauties. It was my first excursion."

"Don't you go out of doors otherwise?"

"Yes, every Sunday. Always in mother's company. We start in the morning, have our lunch out of doors and spend the day together."

"Do you not go on excursions with your friend?"

"Unfortunately, I do not. But hold on! I did, just once. I was going to tell you about it anyway, today. He invited me to join him with a number of his colleagues on an excursion to a distant island. I was enthusiastic over the plan at once for I hoped that it would prove an opportunity for greater intimacy between us. But I was disillusioned. We were happy the whole day. I was thinking all the time of the night. I hoped we would have a room with double bed. . . . Unfortunately all the rooms in the hotel were taken and we had to be content with occupying quarters in common. Here, too, luck failed to serve me. My friend slept next to another member of the party. Next day, under the pretext of fatigue, I started back. I felt unhappy and was all day long on the point of tears. I reached the next village alone. It was on a holiday. I did not know what to do. So I went into the church. . . ."

"To pray?"

"Not at all. I was no longer religious at the

time. I went to be among people. It did no good. The many dressed up folks, the holiday atmosphere, the music, the songs, the organ. I calmed down a little. Next I went to a restaurant because I felt a great craving for something sweet. Thus the majestic and the trivial stand close in my case.⁸ Then I returned home, after first driving around through the streets and was happy when it was so late that I had to go back to the house. . . ."

There follow various accounts of his passion for his friend Ernst. He always dreams of physical union with the friend and has no other thought. Only once he attempted aggression on his friend. In a urinal he suddenly reached for his friend's penis. The latter good-naturedly avoided him and never afterwards referred to the incident. But he saw clearly that he would never achieve his aim. Meanwhile his friend fell in love with an actress. He was jealous only so long as his friend did not confide in him. Thereafter he was happy because the actress preferred another man and paid no attention to Ernst. He was in a position to console his friend like a mother. He emphasizes that his feelings are distinctly maternal towards men who are ill or unhappy and that he makes an excellent nurse,—thus bringing out his pronounced

⁸The mouth as an erogenous zone. He expected kisses and meanwhile was satisfied with other sweets as a substitute. He is a confirmed lover of dainties and still relies on sweets which he is in the habit of carrying in his pockets.

identification with the mother. But he was unable to nurse his father when the latter was taken with gastric cancer; the disease was terribly repulsive to him. . . .

He has dreamed the following dream:

I am called up in school. I had to solve a mathematical problem but could not arrive at the right result. Next it was an English translation from Shakespeare. I did not know the vowels. It seemed that the various persons of the play were represented by some of the colleagues in theatrical costumes.

The analysis of this dream would lead us into endless bypaths. The most important feature is the affective character of the dream which in simplest terms may be formulated as follows: "I am facing problems in life for which I do not feel prepared. I am an actor and I am wearing a theatrical costume. I am playing the homosexual, I have transposed one aboriginal trend into another. The English play, *The Merchant of Venice*, comes to his mind. The teacher who examined him in mathematics was also *Kaufmann* (merchant) by name. This *Kaufmann* is the center of a rather tragic episode in his life. He was studying "exact" branches (*Realschule*) but was interested in the classical (*Gymnasium*) course; he was always weak in mathe-

matics; he failed in his last examination for engineering. His attitude towards money matters has always been morbid. His mother continually reproaches him for not appreciating the value of money and for being unable to handle money wisely. He is different from his parents, both of whom are merchants.

The *Merchant of Venice* portrays the tragedy of the relations of a Jew to his only daughter. She runs off with her beloved and abandons the greedy father, who, however, never begrudged her anything. He wants to do likewise. He would like to flee with his friend and abandon the mother. His basic problem is: how to get around his mother, how to free himself of her.

He places great weight on the jewel box scene, which has always impressed him. He, too, is confronted by the difficult problem of a choosing among the boxes. There are three paths open before him: man, woman and child. He is a child, would like to be a woman and is afraid to be a man. His inner conflicts are locked up like the valuables in the box. We shall see whether analysis is capable of disclosing them. . . .

There are some vague relations to Shylock's cold-bloodedness. He emphasizes the pound of flesh. The associations lead to certain sadistic trends which are wholly unconscious. At any rate, the first dream in the analysis is of greatest significance. Its

complete solution and interpretation becomes possible much later. . . .

He dwells for a long time on his attitude towards money. One familiar with dream analysis at once suspects that this money complex has its bearing on anal eroticism. He keeps to his theme. Requests to leave early.

Again comes very late and asks whether he may leave early. He is hungry. (One notices his extremely resistant attitude. He is afraid he might disclose something.) He has dreamed wild and profuse dreams, he can no longer remember what. He must have spoiled his stomach for he vomited in the morning.

This vomiting in the morning, a symptom which appears in many neurotics and also in the case of many neurotic children is a reaction of the ethical, moral self against the dreams of the previous night. Plainly, one is disgusted with one's self. Hence the vomiting which is subsequently ascribed to something inoffensive that may have been eaten on the previous evening. But the subject believes that the beer he drank did not agree with the dessert. . . .

He is asked whether he can recall at all the dream.

"No, not a trace."

"Better try and see."

"I only remember scraps; nothing worth mentioning."

"Please tell me these scraps."

"I have dreamed only about various water closets and urinals. There was a urinal here and one in the office . . . the rest is gone. I cannot recall."

"The vomiting in the morning seems to me to point at something going on in the urinal which strikes you as disgusting."

"May I not have simply spoiled my stomach?"

"Indeed. That is a possibility not to be excluded. But the other is also a possibility to be thought of. Do you often vomit in the morning?"

"Yes, but only as I did today. Only fluid. It is more a nausea than real vomiting. May I leave now?"

"You know that I never compel you to stay. Only I want to draw your attention that I am fully aware you want to hide something from me. How do you imagine you can get well if you do not have the courage to confide in your consultant? Or perhaps you are afraid that you will lose something of my respect if you should disclose the peculiarities of your sexual life? You are anxious to run off and keep your secret. Very well. You are free to do as you wish. But do not expect, under the circumstances, that a consultant should spend his time on your case. One who wants really to get well must first be willing to face his problems clearly."

"You are right, doctor. I have kept from you the most important thing: I do indulge in a form of sexual excitation which is perhaps the most un-

pleasant possible. You will appreciate at once why I have kept the knowledge of this from you so long. I thought I have told you already too much and I wanted to keep to myself this particular morbid turn. But you will surely despise me."

"I despise no sufferer."

"Already as a small boy I had felt the greatest interest in the water closet. My wish was always: to see another man in the act of defecating. In my school fancies I always thought of the teacher being compelled to defecate in my presence. I was always trying to watch other men in the act. If I succeeded in witnessing the act I became very excited and masturbated. My whole mind and thought to this day revolves around the water closet and the feces. Think of it! I, a person with certain æsthetic tastes, an artist, poet, enthusiastic musician, a man aspiring to all that is beautiful and noble,—to be fettered down to so horrible a perversion! Think of this abyss between my body and my soul! If I become acquainted with a new man and I like him, my first thought is: I should like to see him empty his bowels." ⁴

"Have you perhaps, as a child, witnessed such a scene which may have made a deep impression on you?"

"I do not remember. I only know that already

! ⁴ This is a thought which troubles many neurotics. It is their way of belittling the persons who impress them and who thus make them realize their own inferiority.

in the primary grades I was interested in watching my schoolmates. In Denmark there is a greater freedom about these matters than elsewhere. Sexual freedom, too, seems to me to be greater in our country. In later years I found sufficient opportunity to satisfy my craving. Finally I had recourse to a tiny augur which I keep always with me as an aid to secure the opportunities for observation which have now become indispensable to me. But usually I find boring holes unnecessary. Little appropriate convenient holes may be found when one looks for them. I must have many colleagues for I have found that most closets show these observation spots. Here in Vienna, too, I have seldom come across a water closet, where it was not possible to watch the act. I fight with all my powers against this unfortunate trend. But I give in each time again. I think of it all forenoon. By noontime I am wholly out of patience. I am impelled to seek a public lavatory. There I wait till a man comes along. When I see him defecate, I masturbate. . . ."

"Have you watched women, too?"

"No, I find women disgusting when I think of them in this situation."

We are here confronted with a form of anal erotism of a pronounced infantile character. All children without exception show a great interest in the lavatory and in the processes of micturition and

defecation. These processes form the theme of a whole group of infantile sexual theories. The children come through the anus, they are generated through the urine, etc. It is quite likely that we have here an instance of the fixation of certain infantile impressions. The fact that the first phantasies which he is able to recall revolve around his teacher, proves that someone who was an authority played a rôle as the intermediary for these early infantile impressions. Who can that authority be? We can only surmise. We must await patiently the further development of the analysis.

He complains that he has an ugly appearance, because everything about him is so unprepossessing; his whole physiognomy seems to him womanly, soft, and the obverse of striking. He often turns to the looking-glass and examines himself. As in the picture of Dorian Grey he finds the traces of his paraphilia expressed in his features. He symbolizes his mental processes and localizes them in his face. He fights, a relentless fight against his scatologic phantasies and trends, he seems to himself weak, womanly, repulsive. Vice, low thoughts, animal cravings, low passion—all that he sees expressed in his face.

His first recollection of his paraphilia is noteworthy. He is playing with a little friend, an uncle, who wants to defecate near the street. He points

out that people may pass and prevents the deed. . . . This recollection already indicates the two tendencies: the coprophiliac trend and the struggle against it.

Moreover, his coprophilia reaches farther than he has confessed thus far. We discover today that there is present a predisposition to coprophagia, that the condition is really a mixture of homosexuality and stark infantilism. He would like to allow the partner to defecate on him. Identifications with lavatory come to surface. The place chosen for the deposition of the feces is the abdomen, occasionally the mouth. There are also frequent phantasies of *fellatio*, active and passive. The reading of various medical and popular books excites his phantasy and feeds his paraphilia.

He relates two dreams. In the first he was running after an electric car which he could not reach. He tried to jump on but in vain, the car just passed before his nose. In the second dream he led his dog for a walk, the dog met another and copulated while he himself ran off. The first dream represents an unattainable ideal. The second illustrates the endeavor to get rid of the animal-like trends (within himself). He avoids similarly coitus with a woman.

He relates that for a long time he has been in

the habit of writing up phantastic homosexual orgies and that he carries around these erotic stories for months. The last story he wrote some 14 days ago. He is much interested in these doings, because the writing and the reading excite him tremendously. He tells me the content of the last phantasy which he has written up: A round table of sixteen soldiers. One of them holds a naked woman on his knees. She must urinate in a glass. The soldier pours beer in that glass. Then all those present partake of the beer.⁵

He confesses next that he has already carried out a number of times various urolagnic acts and felt great pleasure doing so. In fact these cravings did not bother him only so long as the friend visited him daily and he was keeping up his spiritual love for the fellow. That is why he was so broken up when his mother deprived him of that friend.

He relates a number of episodes illustrating his activity as *voyeur*. At first it was chiefly men of advanced age who roused him. They had to have very clean and attractive linen. Ejaculation ensued when he had an opportunity to see the man naked and the phallus interested him more than the podex.

He also admits having entertained phantasies about his father. But he found these phantasies

⁵ Later will be shown the sadistic meaning of this phantasy. Urine is often a substitute for blood in the dream. . . .

unbearable and they proved at last so discomfoting that he had to abandon them. On the other hand he was able to state emphatically that his mother never figured as an erotic object in his fancies.

As a genuine homosexual he was very much surprised that a "naked woman" should figure in his last phantasy or story and he could not explain the intrusion. But he is telling me everything without reserve. . . .

He fears that perhaps his mother is having some understanding with me. She is in the habit of tracing all his secrets. . . . I point out to him the fact that the mothers of homosexuals always show the strongest opposition against the analysis when they find out that their sons free themselves and turn their affection (temporarily, of course) to the analyst. Sigma's mother, who has accompanied him to Vienna, also tolerates no intimate friendship on her son's part, as we know. Thus he tells me that she had reproached him yesterday for leaving her alone on Sunday. She wants to be everything to him. She also tries to be tender with him, to coddle him, a habit which he strongly resents. He believes that this resentment is due to his aversion against all womanhood. This sort of protection against all tenderesses on mother's part is typical of all sons who are incestuously fixed on their mother.

He relates how his mother once confessed to him that she found no support in his father and ac-

tually felt lonely. On that occasion he wept over his mother's plight and passed a sleepless night. . . . His further associations lead him to his father's fatal illness: it was a slow breaking down due to cancer. He could not take care of his father, and was but of little service to the latter. It was shortly after his father had dismissed his friend. He was still too absorbed in his own troubles. He witnessed with detachment the terrible phases of the dying man's last struggle. A few days before the end he dreamed that he saw his father's body lying peacefully on the bier. It was plainly a dream of impatience. He could hardly await his father's passing away. He declares that he hated his father heartily at the time, because the latter had allowed himself to be induced by the mother to write that letter to his friend. Strangely, he was never so angry with his determined mother as he was with his weak-willed father. During the father's funeral and upon returning home he was unable to weep. This occurrence is typical of those men for whom a death is the fulfillment of an old wish. In point of fact the father was a burden and drag in the house. The mother sacrificed herself and his death was a release for everybody. Moreover his attitude towards his father had always been rather peculiar. They had never had much in common. . . .

He reports a number of small details illustrating

how tirelessly his mother endeavors to bind him to herself. Yesterday afternoon he was at the theater and later went to the *Prater*. In the evening he found his mother morose and pouting. She looked at him reproachfully saying: "Did it not occur to you during your rounds of pleasure that you are leaving your poor mother alone?"

He must think only of his mother and always feel that he is bound to her forever. Aunts and neighbors always come to him to tell him how much suffering he causes his poor mother by neglecting her. While he was still suffering acutely the distress caused by his mother's breaking up his friendship with Ernst, he met the latter once secretly and they went to a theater together. The mother knew it in some way and when he returned home he found her in bed, her head wrapped in towels. Her disappointment made her ill and she had to keep to her bed for a week. Finally an aunt accused him of behaving like a murderer towards his mother. She cannot understand that passion of his for that friend! Was he perhaps in love with the young man's sister? Happy to have a way out of his difficulty suggested to him he answered the question in the affirmative. That roused his mother's jealousy to the highest pitch. But she soon convinced herself that she had been fooled by him and that he had no interest whatever in the girl.

He found the household ties so unbearable that at

one time he entertained the notion of shooting his parents and running off. There were frequent quarrels during which he displayed unexpectedly a terrible venom against his mother and an unexplainable tendency to violence. But these episodes soon blew over, and he again felt himself helpless under the tyrannic sway of her love. Perhaps not as unwillingly as he makes out . . . for there were opportunities available for freeing himself and he did not take advantage of them. He remained inactive at home, to be taken care of and to allow his mother to worry over him. . . .

He dreamed of visiting numerous urinals running from one to the other. This dream portrays him as searching for something. It appears that he is trying to trace down a particular infantile scene. He relates how obsessed he becomes with the desire to go from lavatory to lavatory until he finally sees the longed-for scene. He is seldom satisfied. Often there follows a feeling of disappointment and disgust. Occasionally an uncommon sense of peace during which he is able to gather his thoughts.

"I did not tell you the truth when I denied transvestitism (*Verkleidungstrieb*). I often entertain such fancies. I am particularly fond of Salome and I often portrayed myself in that rôle with keenest interest. My teachers were the prophets whose cold, severed head I kissed."

This trend distinctly sadistic is fortified by nu-

merous small details. He is jealous. He saw once his friend entertaining himself in friendly and lengthy conversation with a lady and the thought occurred to him that perhaps his friend was in love with her. He figured that he would be justified to take his friend's life for he loved him more than any one else in the world. He pictured to himself that deed and what he would do to his friend. The chief motive he confessed reluctantly: "I should abuse sexually his body." With that fancy there is linked also the portrayal of immense sadness.

The two features he mentions today are represented in the *Merchant of Venice*. A scene which always excited him, representing transvestitism. Portia as judge and the Jew bent on carving out a pound of flesh. Shylock and Salome. The bloody head of John is obvious enough.

Today, too, he is in a hurry and must get through quickly. He is always relieved when the hour is over. This raises the suspicion that he is trying to cover up further revelations. . . .

He relates particulars regarding his homicidal fancies against his friends. His favored phantasy is the thought of pushing his favored friend into an abyss. They often take walks on the seashore. At a certain spot the coast is very steep and rocky and a fall there would mean certain death. He is also obsessed with the reflection: what would he do afterwards? Run away? No . . . he would jump

after his friend to be united with the latter in death. . . .

The next dream carries us deeply into the structure of his homosexuality. First he relates the dream as he had written it down and then he adds reluctantly the portion indicated as "additional." The addition usually contains the most important features.

The dream just before falling asleep:

Place: the grotto across the Schönbrunn Castle. I was descending the rocky incline and reached the lowermost declivity. I was very much afraid of falling into the water basin. I was wondering what to do, and I had the feeling that back of me, instead of rocks there were high stairs which I could never climb up. Suddenly I found myself on level ground, beyond the water. An automobile passed me by noiselessly and with lightning rapidity disappearing specter-like in the bushes. I saw no driver and nobody else in the machine. It seemed very uncanny but presently I knew that I was at home and in my bed. I should have liked to keep on dreaming but the wish to hold on to what I had dreamed thus far prevailed over all other desires. I was afraid I should forget my phantasy so far as it had unfolded and that I should have nothing to report to my consultant.

Shortly afterwards I fell actually asleep and I

dreamed a great deal. I have tried to recall some of the things in the morning. It seems noteworthy that the dreams were but lightly intimated rather than carried out; there was always still something more about to take place but the next dream picture intruded before the previous one was all done.

Additional: Once I found myself in a theater in the first row of a balcony. Tristan was being given for the occasion. Instead of the orchestra leader, André Rose was leading. A fine one-year volunteer, Einjährig-Freiwilliger, back of me, in the second row, was singing Tristan in the style of the modern recital song. Next to me sat my aunt who is linked with memories of my kindergarten age. I had the unpleasant feeling that I was involuntarily sliding down towards the ground floor, and therefore I leaned heavily back in my seat stretching out my legs and trying to support myself by pressing my toes against the foot support (bed fool-board?). I had the uncanny feeling that the foot rest might give way and fall off like a piece of paste board. I begged my aunt to lift me carefully. I felt like a very sick person. Sitting again upright I felt well and refreshed and I was just in time to see the curtain drop over the stage and a number of persons appearing in front of it, among them several gentlemen in evening dress. Obviously the performance is being cancelled. The public broke into ironic applause, whistled and howled.

Another dream: *Late at night in a big garden. Many people about to take their leave after an afternoon spent in irrelevant gossip. My parents were also among those present. My father was in a hurry to get to town. He leaves. It is very dark. Presently a station bell, the whistle of a locomotive. I shout into the night's darkness not knowing whether any one hears me or not: he is lucky! He is just in time to catch the train. And I think of following in an hour. I am very tired. I am happy in my bed at home.*

Sunny afternoon in a poor quarter of a suburb. Under a window of an apartment window there are a number of tin vessels which I know, belong to the woman above. An elderly woman is preoccupied with the vessels, holding each vessel up to the light, as if testing them, but I know that she is merely awaiting the opportunity to run off with them. A window is raised in the neighboring house, a woman calls out to the woman living in the apartment under whose window the vessels are lying, to watch out for the stranger. By that time I myself am standing in the owner's room. She is just putting on her best toilette. The warning neighbor appears and scolds the vain woman who on account of her vanity neglects to watch out for her things.

Addition: I was in the next room. The woman had a little girl with her. I held my penis in hand

pursued the two and wanted them to take it in their hand; and thus the ejaculation. . . .

The woman's hands disgusted me because they were dirty. . . .

This is hardly the place for a complete analysis of the whole dream. The first part, the falling into a deep basin is a hypnagogic vision and represents the process of falling asleep, the descent into the depths of primordial man. The rapidly passing automobile, the danger. The representation of Tristan refers to a great passion for a queen. *Schœnbrunn*, the former Kaiser's summer residence, refers to the parental home. Isolde is also a queen, who is lost forever for Tristan. Is it not rather remarkable that he should dream of Tristan and Isolde, the quintessential epic of heterosexual love? And does not the cancellation correspond precisely to his cryptic wish? The thought of a fall into the depths is continually recurring as well as the inhibitions about things not holding out (hence the steadying with the feet for support). The man in evening dress represents the love of a modern cultural man in contrast with a Tristan. He himself is Tristan, the onlooker and the singing *Einjährig-Freiwillige*. Finally another picture: parting, i.e., his father's death: "He was lucky." What is the meaning of that? He has caught the train on time!

Recalling that in one of his previous dreams the subject was unable to catch the electric car, we understand that his father found time to attain his aim,—a tempo—while he himself is late. We shall be informed presently about the meaning of this aim. And back of all inhibitions another picture breaks forth: he runs after an old woman with his erect membrum (the child is a symbol for the genitalia. *Cp.*, in this connection, *The Language of Dreams, Dreams and Sex*, Chapter, "Children in Dreams," translation by *James S. Van Tieslaar*, Badger, Gorham Press, Boston, 1922).

He is not a little surprised that his dreams portray heterosexual feelings. Heretofore he had paid no attention to his dreams.

I have not yet stated whom the old woman represents. *He is asked to mention any woman that occurs to him and after some hesitation he states: my mother.*

Here we come across one of the roots of his homosexuality, one that perhaps we anticipated. But thus far I avoided any inquiries about his attitude towards the mother.

What is the meaning of that portion of the dream which portrays a number of tin dishes? I perceive this as follows: He does not possess many treasures, it is all mere tin, but such as it is it all belongs to the woman above . . . the mother. The neighbor warns the mother that another woman might rob her

of her son's affection. The mother is very vain and spends considerable time preparing her toilette.

The key to the dream rests in the pollution with which it ends and the deepest effect: the disgust on account of the dirty, unclean hands of the woman above.

We see that the pollution is slowly prepared. First there is a representation of the heterosexual love (Tristan). But his inner voices—the public—express themselves against that love, the latter is deprecated: there is whistling and shouting and ironic applause. Next the father is upon the scene of action. He is represented in the act of leaving. Other women appear,—the old woman, the neighbor. But the orgasm is achieved only through the “woman above” (“upstairs,”—*Frau da oben*, literally, woman above),—the mother. This form of pollution, which at bottom represents merely an unconscious onanism (unclean hands!) brings on a feeling of disgust in him.

The next dream portrays a scene in which a man talks about his son. The scene takes place in a lavatory. Probably this reproduces an infantile scene wherein he may have observed his father at the lavatory. The dream following that is much clearer. I reproduce here both:

I found myself in a lavatory compartment and I watched my “victim.” The man turned his back to

me and spoke to himself about his son. I noticed that the woman guardian was keeping watch on me from the outside and I started to leave, grabbing my hat just as she was opening the door to catch me at my observation post. I acted as if I were unconcerned, quietly picked up my handkerchief on which I had knelt down, picked off the floor the various things of mine that were still strewn about, gloves, muffler, etc., and went off with the feeling that through my cool behavior I disarmed the woman of her suspicions and had avoided a public scandal. . . .

I went upstairs to a wide open store. Half way across I saw the saleswoman standing in a corner. At the sight of her I am seized with tremendous bowel cramps. I turned around and defecate publicly in the room. The woman over there will not see me?

This dream reminds him of the childhood incident already mentioned: When he was two years of age he was playing out of doors with another boy who prepared himself to move his bowels close to the street, in the open. Now he admits also that his own *libido* is greatly increased if he imagines he is watched during defecation. This is a typical instance of sexual infantilism. He is not only *voyeur*; he is also exhibitionist.

The first dream discloses the fear that the mother,

the guardian, might find out his scatological tendencies. In the second, the woman upstairs was the onlooker during an infantile scene. It reproduces undoubtedly a frequent scene of childhood.

He has carried out a number of homosexual acts at public baths. In Denmark the men bathe together in steam rooms. Thus he had opportunity to permit himself bodily contact with others to the extent of inducing *ejaculatio*. He must also add something to yesterday's dream about defecation. Once at the seashore he heard a man groan in the lavatory. He climbed upon the side wall and saw the man masturbate. This so excited him that he climbed down at once and also masturbated. The stranger revenged himself by looking on in his turn and that increased tremendously the subject's *libido*.

His dreams today are very characteristic.

I am in a carriage and I am playing with an infant in swaddling clothes. I would gladly be rid of it. A man advises me to pack the child in a tin box,^a and I actually do so.

Interpretation: he wants to be rid of his infantilism; he preserves it in a tin box. Compromise between the two trends. The next dream relates about a minister of the gospel who stands before a big hole in the ground and who interprets that hole to mean that asceticism is not a possible ideal. It is neces-

^a *Op.* the boxes in the first dream (*Merchant of Venice*).

sary to masturbate, at least occasionally. There were roots in that hole, which looked like hair. Next he is with his mother in a carriage. The mother turns into the holy Madonna or the holy Zara (?)

The earth, too, stands for the mother: mother earth. The hole refers to both, birth and death. One comes from the mother and returns to the mother. The mother appears again as the holy one, and as the Czarina, hence the mystifying Zara. The father is the Czar, just as in the Tristan dream he is represented by the king. Further meaning is obvious.

Hairs recall his peculiar attitude. Women's hairs are abhorrent to him. His mother has long blond hair. The father was very hairy. Formerly all hairy men were abhorrent to him. Downy, young, feminine men are his ideal. He is continually seeking woman in man. . . .

He reverts once more to the dream about the hole in the ground. He now recalls that dream very clearly.

I am again a pupil at school and I am being conducted to confession along with the other school mates. We stand in a wide, round amphitheater scooped out of the ground. The natural wall rises to a height of about 2 meters, all around. Above it there stands a wonderful temple-like edifice. A monk points to the wet spots upon the earthen walls and compares them to the erotic thoughts, which

are also not to be rooted out of the believer's conscience. I notice a bunch of roots on the wall and involuntarily I think of pudendal hair. The monk condemns asceticism.

A dream full of religious meaning. Already in some of the previous dreams the woman "upstairs," or "above," was perceived through religious overdetermination as mother Mary to whom alone his love belongs and which he therefore must not squander on any earthly woman. He sees his grave which like a *memento mori* admonishes him to regard this life as a preparation for the next.

Woman seems to be here the quintessence of sinfulness. Now we understand why the woman upstairs had a little child by her. It was little Jesus. He has soiled his pure faith. The brain which holds his belief (the earthen wall!) is likewise stained with his sinful erotic thoughts.

The great wall surrounding the place to a height of a couple of meters symbolizes all the inhibitions. He himself is the monk, he had a passing desire to become an ecclesiastic, he is a heterosexual ascete. . . .

Last night many dreams of going through urinals. In one urinal he found a man who instead of a *phallus* had a vagina.

Dissolute dreams. Among others a dream that he *podicem lambit* a friend. He also entertains consciously fancies of like character. . . . Further

dreams of mutual masturbation with a strange man. Finally the scraps of dreams culminate in a lengthier one in which he finds himself in the company of the girl he was very fond of as a boy. The struggle against the heterosexual tendencies goes on throughout the night and finally he is conquered.

Obvious resistance against the uncovering of the heterosexual tendencies.

One dream out of a large number deserves to be reproduced:

I go on a walk with mother. We are tender with one another and she tells me sweet words. I pluck wonderful anemones from a river and want to make a garland to crown my mother with it. But the petals fall off and only the empty green stems remain in my hand.

Any one familiar with the symbolism of plucking flowers (*vid.* my *Dreams and Sex: The Language of Dreams*, translated by Dr. James S. Van Teslaar, Badger, Gorham Press, Boston, 1922, Publisher) will readily recognize that this is a reference to an indulgence of an erotic nature. These love pats lead to empty stems. The love cannot come to blossoms or fruition.

He dwells on his relations with his mother. It is virtually a marriage without any erotic elements. He does not tolerate his mother's tendernesses and he has asked her to refrain. There is now between

them genuine shyness. Erotic matters are never so much as touched upon. Against his incestuous leanings he secures himself by the wall of an apparent aloofness. But they live together, they go out together, they share every enjoyment. His mother is a woman who has a grip on his whole life. And at bottom he is not angry because she has interfered with his other friendship. He understands her, that is, he sympathizes with her. That friendship was an attempt to free himself of the mother. But the mother instinctively did the right thing when she stepped in between her son and his friend. He does not at bottom care to be liberated from the slavery of his affection. He allows himself to be led about and to be treated as a child. He talks as if the love and the chain were disagreeable to him. Both trends—towards the mother and away from her—are active in his soul: bipolarity.

The treatment should improve his neurotic condition only but should not interfere with his attitude towards his mother. He dreams that he is well and that he tells his mother, now he is all well and they are going to be happier together than ever.

In connection with a dream another love affair comes to surface, dating some 16 years back. He courted a certain girl and sent her some poems. He thinks it was mere play, an attempt to "imagine" that he was also capable of loving girls. That is how he endeavors to dismiss lightly his heterosexual

tendencies. But he thinks that the love poems were irrelevant. He also composed poems to his mother, when he was away from home for a short time:

*"Du meines keuschen Herzens Allgebieterin,
Der ich mich neige in tiefer Demut . . . "*

*"You, mistress of my chaste heart,
To whom I bow in deep humility . . . "*

The verses are full of yearning and passion. His blood calls for her, his heart is filled only with yearning for her. These are the utterances of a man who has lost his head by falling in love.

This case illustrates plainly the manner in which monosexuality leads to homosexuality. But the subject himself did not want to recognize any of these relations. All the powers of sublimation at his disposal he had turned into his love for the mother. Therefore he had to cling to a portion of his myso-
philia (dirt compulsion). What he overdid on one side in the way of cleanliness was compensated for on the other by a sinking into filth. It is noteworthy that he does not care to be cleared of his homosexuality. He looks upon it as a protection and as something that sets him apart from other men. This again shows the hopelessness of any therapeutic endeavors in most cases of this type.

Since taking account of his dreams he is astonished

how often heterosexual excitations come to the surface. Last night he dreamed, first, that he was with a naked woman, of wonderful build and that he *in vaginam et in anum immisit* his finger.

Further, another remarkable dream, which played an important rôle in the solution of his neurosis:

I am with mother at the Opera. A long hallway at the end of which one obtains a view of Vienna. One sees the wonderful St. Stephen's Church, a fine cloud like a smoke or like a fine powdery water spray over its tower. The Opera is changed. Instead of Don Juan, the Donna carissima.

Already the first dream indicated a definite trend towards woman and now the change of program discloses the source of his neurosis. I ask him for a description of the woman in the first dream. He did not see her face at all. He merely saw the wonderful bewitching white body.

Such dreams—figures without faces—are very frequent and serve to hide the beloved person and to prevent recognition. I know dreamers who have polutions with such half figures. The face is never visible. Often only a portion of the body. Through the second dream we may assume that the figure represents the mother. Otherwise it is hardly possible to explain why the face should have been subjected to the dream's censorship.

The second dream belongs to the category of maternal body fancies. He is within the mother's womb. The long passage he associates with: life's pathway. It is in fact the pathway through which he came into life. Stephen's tower is a phallic symbol. The smoking room, *ejaculatio* or *mictio*. It is a representation of the illusion that he is within the maternal body and is able to observe from that point of vantage the process of generation. The dream becomes even more transparent when we learn that his father's name is Stephen.⁷

Now his sexual infantilism becomes intelligible. He is under the spell of *Mutterleibphantasie*, maternal body phantasy. Every lavatory becomes for him the symbol of the maternal body. There he watches the man urinating as he might have watched the father in the maternal body if he had had enough intelligence to do so as an embryo. It seems unbelievable that intelligent persons should become victims of so puerile a phantasy. Various facts always uphold the sense of such a phantasy. In this particular instance there was dislike for, and unpleasant sensations in, closed rooms, also a series of paraphiliac trend which found their explanation only through that phantasy. He revelled in the thought of permitting himself to be besprinkled with the spermatic fluid by his beloved male friend;

⁷ Cp. *Sex and Dreams: The Language of Dreams*, vol. I. Translation by James S. Van Teslaar.

he had a craving *membrum erectum amati viri fellare*; his urolagnic and coprolagnic proclivities, too, were dominated by the same phantasy. He behaved as if he were still in the maternal body.

But the dream declares clearly that a change of program is taking place in the play of his life. Don Juan becomes a *Donna*—*Carissima*,—she who is most dear to him. He has changed programs; and the love for the father he has transferred to his mother. He is within the maternal body,—he himself is the mother. He seeks himself, he is his dearest woman, he loves the womanly in himself. We have here the never absent love of the homosexual for himself—narcissism.

Various recollections come to surface, all showing alike that his earliest predisposition was distinctly heterosexual. Thus, for instance, at five years of age he fell in love with a girl, wanted to marry her, and called her his bride. We hear only of three heterosexual episodes belonging to his later life. It is not yet clear how this complete turning away from woman came about. Further inquiries reveal dreams of which I can only give a part. Thus he dreams:

I study for an hour. My textbook is on various physical experiments, further on it turns into history. There is something in it about Bavarian history. The year 4005 plays an important rôle. The whole thing ends with a fairy tale about three

pinces which stand on a winter's night before the house and signify three dead women.

Later I act successfully as an imitator of women.

The figure 4005 brings the following associations: 00 is the sign for lavatory; 45 is the opus number of one of his favorite opera scores, the *Salome* of Richard Strauss; 4 and 5 are the bad marks at school.

The *Salome* of Strauss and a previous dream lead us to his sadistic trends. It becomes progressively clearer that his aboriginal sadism was extraordinarily great. To this day he revels in phantasies about sexual crimes, violent murders, etc. He toyed with the plan of killing himself as well as his whole family. Any opposition at home immediately suggests to him thoughts of murder. His original attitude towards woman, too, was sadistic. The chief motive of *Salome* is the severed head of the prophet. Also the pound of flesh in *Shylock*, in the first dream, refers to this trend; finally the dream about the bed-bug. His religious trend set in early, thus protecting him against the wild beast within him. At six years of age he played that he was a preacher and he had his own altar. He fled from woman because he was not sure of himself. . . .

He has a large number of idiosyncrasies which may be explained through a repressed sadism. He cannot eat peaches because their skins resemble human

skin; he cannot tolerate the skin on parboiled milk, it brings on disgust and nausea; he often turns against meat and for a long time he confined himself to vegetarianism. Meat he calls animal carcass. The thought of a menstruating woman is particularly repulsive to him. All associations with blood are strongly affective, partly in a positive and partly in a negative way.

What is the meaning of the three pines which symbolize dead women in the dream? Has he lost three female ideals? He associates with "*Ein Fichtenbaum stand einsam im Norden auf kahler Höhe*," etc., "a pine tree stood lonely on the bleak heights of the north," the famous poem by *Heine*. That pine tree dreams of palms in the glowing climate of the Southern Country. There are no further associations. The theme "dead women" is met with considerable resistance.

I pass over a number of days which amounted merely to a preparation for the coming solution; and I shall report merely the most significant of the dream material.

Very important appears the following dream:

Standing with father at a wide stream. A little white steamboat departs from us, turning and twisting like a reptile. I would have liked very much to be on it (though I do not know where I could have found place, it was like a microcosm). The ship is

delayed and now we have to return by train. That the ship would have made better time is an opinion I dare not share with father.

Next day I enter a grotto through which a number of others are wandering ahead of me. The pathway is tortuous and leads upwards. Who among my acquaintances is joining me I do not know. My whole attention is centered on snakes which I carry on a cord. They have very friendly heads, yet somehow I have the impression they can bite. I say to some one close by that their poison glands have already been removed. Eventually I reach a house in full daylight and at the top they turn into dogs who escape my control and quickly clatter down the deep stairway. Presently they are back and allow meekly to be held in leash.

At home I find a package of handkerchiefs neatly wrapped in tissue paper.

This is a combination of a spermatozoon dream and a maternal body phantasy. The stream in which the tiny boat is moving about, the life stream, the stream of spermatic fluid carries a particular spermatozoon, himself. He, now grown up, wants to revert back to the tiny thing, wiggling like a reptile. He wants to be tiny again, not a child merely, a spermatozoon (*Samenfaden*). He is dissatisfied with life and would like to begin his life all over. The path leads from the stream into a grotto cave,—the

maternal body. At the same time the dream symbolizes his whole life, which leads him upwards through pitfalls and dangers to the sunshiny heights. His thoughts are represented here as snakes. They have friendly heads, to be sure, *i. e.*, sin beckons, but he holds them captive. All sins are overcome, all snakes are captive and wear muzzles. The shiny house is the church. Thus this dream shows the life's beginning and end.

The next dream about handkerchiefs, becomes intelligible when we find out that he masturbates into his handkerchiefs. The packing in tissue paper shows that the specific masturbatory phantasy is covered up.

The dream is concerned with the father. During the last few days he has been thinking a great deal about his father. He tells me about that:

"I have had some hard days and I only see now how strongly I was fixed on father and what a tremendous rôle he has played in my life. Yesterday I felt in me all the strong hatred that I bore for years against father."

"Why did you hate your father?"

"In the first place because he made me and passed on to me his weakly characteristics. Such men should have no children. I have taken over all his morbid predispositions. Then I hated him because he parted me from my friend through that letter which he wrote at mother's behest."

"Then you ought to hate your mother. Is it not strange that you should condone the same conduct in the mother but not in the father? You seem to appreciate your mother's side but not your father's."

"Naturally, when you put it that way I see clearly that I was unfair to father. The letter was but an excuse for the great hatred. I recall with shuddering his last day. I had the feeling that father was afraid of me. He gazed at me continually with his great glassy eyes while holding on to mother's hand. I felt something like jealousy over mother,—now I know that I was always jealous. My maternal body phantasy means, of course, that I want to be present at the parental love act. I want to replace the father in mother's life. As a small child I loved him very devotedly and I suffered on account of his coolness. He was immeasurably loving and devoted; nevertheless I felt that there was something lacking."

He looked for tenderesses from his father. To this day he indulges in two phantasies during his sexual acts. He is the boy watching his father during coitus. That is the particular lavatory phantasy when he watches elderly men. He permits himself to be used as a *receptaculum seminis* by a favored person. (Strong desire to carry on *fellatio* on his teachers or to subject himself to pederasty.) He is within

the maternal body *und wird vom Vater püderastiert oder felliert*. Or else, he himself is the father, he identifies himself with the latter, and seeks young boys who in that case stand for himself.

But we see that these phantasies differ as widely as possible from reality. He is unable to secure his contact with reality, because he is continually under the sway of the maternal body phantasy, as shows by his peeping into lavatories.

His love for the father proves to be the strongest root of his homosexuality. He wanted to assume the mother's place in the father's life. In his phantasies he is either the father or the mother; he has not attained his own individuality. He loves himself either with maternal or with paternal feelings.

I record the following dream among many others. It shows us his typical attitude towards the mother:

Am going with mother to the country where we expect to spend a few days to recuperate ourselves. Locality: forest neighborhood. The journey, stopping station, roadway familiar partly from actuality partly through previous dreams. Wonderful woods with fragrant blooming flowers. But the blooms show numerous brown spots of decay, as after excessive rains. Elder bushes badly torn up by the weather and by plunderers. The path leads to an

incline which offers a view of the numerous villas in the valley. I find that we have wandered off, in order to reach the place where we proposed to stay for a while; we should have taken the path to the right half way up the road.

This dream represents a love whose bloom is decaying. They have wandered off (note the double meaning of the expression, *vergehen*), and they are off the right path.

His past is illumined not only by his dreams. Among his youthful compositions he finds a poem which portrays clearly a paternal body phantasy and speaks longingly of the time when he was yet "unformed and rested quietly in his father's loins." . . .

The revelations in the course of the following days bring to light new associations. His reveries continually slight the immediate past and carry him back over a number of generations. He is a person of wonderful ancestry, he is not at all the son of his father, he is a child whom gypsies have changed in the cradle, he has fallen into the midst of his family by accident.

It turns out that two lives were much talked of at home and that has had a great deal to do with determining his life course and specifically his fear of woman. In the first place, there was his father's life. The man had been previously married to a woman whom he caught in a breach of marital faithfulness

and it led him to fight a duel. He carried a scar on his forehead as a memento. Then, an uncle took his life when he found out that his wife whom he considered loyal, proved unfaithful.

These lessons stood before his eyes already when he was a mere boy. They served as terrible warnings: beware of woman!

During the next days his fear of woman is the chief theme of his associations. His father's and his uncle's fate stand before him as a perpetual warning. Already as a small child he had absorbed very clearly the thought: one must beware of women! His mother did everything to fix permanently this fear in his mind.

But every fear is the fear of self. This fear of women must have a deeper determinant. The deeper relations are indicated by the following dream:

I am on the street and it is towards evening. The roadbed in front of me is badly torn up. A wagon drives by; it rolls past at dusk and the farther end of the street is already plunged in darkness. Horse and driver will not be able to see that the road is torn. A powerful bear jumps up to warn the horse, the driver draws tight his reins, the animal turns around at the same time holding his head anxiously away from the torn pavement until he finally reaches again the straight road. Before the wagon disap-

pears into the night the powerful bear jumps once more at it.

I am tremendously roused to think that such wild animals are sent out as warning. There might be small children in the wagon who would be frightened to death.

Every statement in this dream is a psychic disclosure. The dream records his life's journey. A portion of the street is torn and impassable. He can only go through the homosexual pathway. The heterosexual is so broken up as to be unusable. It is dark and he might easily meet with disaster in his life's journey over this point. The darkness symbolizes the forgetting of the aboriginal determinants; the driver is consciousness, the horses are the instincts.

A bear warns him of the dangers of the torn-up road. He is angered at this form of warning. The reference to small children shows that the warnings date back to childhood, when he was actually threatened with a bear.

"There may be small children in the wagon who would be frightened to death," records the dream. As a child he has heard repeatedly about his uncle's suicide, because of the wife's faithlessness. In the depths of his soul this story could not but act as a perpetual warning against woman. The story of his father's duel, too, and the latter's scar on the fore-

head influenced his childhood and filled him with fear of woman.⁸ It made him resolve to submit to no woman. And is not hatred the surest self-defence against the dangers of love?

Who or what is the mysterious bear in the dreams? Naturally,—like every figure in the dream, it is the dreamer himself. There is the power of a wild beast in his breast. We recall that one of his dreams was staged at *Schönbrunn*, the Zoölogical Garden of Vienna, where the wild beasts may be seen. We recall Shylock, the pound of flesh, and the various sadistic determinants of his neurosis.

We now approach the kernel of his homosexual neurosis which turns out to consist of a powerful protective wall against his criminal self. His attitude towards woman is characterized by a tremendous hatred. He is a *Lustmörder*, the wild bear who attacks women, who strangles them and would drink their blood. The bear represents his own image and a terrible warning.

Beware of the women! It will turn you into a murderer. Better remain a child, enjoy whatever brings gratification to a child. Woe to you if your life's journey should lead you through the open road where all wild passions lurk which have already filled you as a child! Oh, better if you had never been born, or if you could begin life all over. . . .

⁸ *Op.* Chapter on *Maternal Body Dreams*, in work mentioned above, Vol. II.

Blood is his true requirement. Spermatic fluid, urine, fæces,—all these are substitutions representing blood.⁹

Now we begin to understand why he must not be a man and why he wants to be a woman. His great aggressive trend is linked with the notion of maleness. The passive attitude, suffering, patience, is identified with femaleness.

After these revelations, which were supported by a large mass of memories, the patient stayed away for a few days. Then he reappeared and told me that he had successful intercourse with a *puella publica*. He thought he might be able to overcome his homosexuality. But he received a telegram recalling him to Denmark.

I have not heard anything about his subsequent history. Did he become bisexual? Did he overcome his infantilism? Did the torn portion of the road become passable at last?

I am unable to state anything definite. But we have obtained here a clear insight into the psychogenesis of homosexuality and we have seen that many determinants are at work shaping the original predisposition.

Let us briefly mention the most important data in this clinical history. It must be looked upon really

⁹ In the Tristan phantasy these reminiscences return. The father is the betrayed King. The episode of the father's departure in that dream becomes clear only now. He died in time to avoid the experience of a second deception in love,

as but a fragment of an analysis. But it leads us to the core of the neurosis and shows us the subject's inner predisposition, so sharply contrasting with his conscious attitude.

This man carries within himself the aboriginal instincts of mankind. His dreams carry him back to the paternal body and back to the prehistoric phase of his existence not without reason. He carries within himself the engrams of thousands of years, the remnants of the wildest instinct of primordial man. The phylogenesis of his being corresponds with his ontogenesis. What does he lack for a typical primordial being? In his dreams and phantasies he shows the terrible blood lust, the imperativeness of wishes, the brutal egoism of the periods of long past. Even man's primordial toleration of filth is not absent; this subject's history discloses urolagnistic and coprophagic tendencies.

Consider the contrast between his instinctive and his cultural self. He is a man of refinement and a marked personality, a genuine artist, a man who appreciates the beautiful, a man who is transfixed before a representation of Tristan, or before a statue and whom the beauties of nature plunge into ecstasy; a man who seems capable of adding some day to the world's art possessions a worthy contribution.

This case proves most decidedly that my view that homosexuality represents a regression is correct.

Other physicians will prefer to speak of degeneration. Indeed,—but this subject has no sign of physical degeneration, there is no pathologic family history such as might be regarded as predisposing to degeneration. One might as well consider all artists degenerates inasmuch as all artists show the primordial cravings which we find in our patients. The very fact that all human progress is brought about through individuals who represent regressions should teach us more carefully the term degeneration and to apply it only to the cases in which the conjunction of physical signs of degeneration with moral inferiority leaves no doubt.

We trace here the operation of that primordial hatred which threatens to smother the mind's safety valve as it presses for expression. A portion of this hatred may turn into love and lead the subject into the pathway which makes prophets, religious reformers, philanthropists or champions of the people. Another part of it persists and strengthens infantile trends.

What is *Sigma's* conscious attitude? Love for men, indifference towards women, hatred of the father, a bipolar vacillation towards his mother,—love and hate!¹⁰ But unconsciously he loves his father and hates all women,—perhaps because he must love them. His ordinary attitude requires the pro-

¹⁰ Cf. my laws of symbolic equivalents in *Language of Dreams*: All secretions and excreta are equal to one another as symbols.

jection of his love feeling in its bipolar form upon all the objectives of his affection. One loves and hates at the same time. But he hates only the women. How has this primordial hatred been attained by the subject? Why is he incapable of assuming the usual bipolar attitude towards women?

If we go far back into his childhood we find that he was in love with his father and jealous of his mother. At that time all women were possible rivals in love for the father. He himself wanted to be a woman, the woman to love his father. This father *Imago* he seeks to this day in all his teachers, older friends, in his superiors. He must necessarily stand in a homosexual relationship towards them so long as he is unable to overcome his infantile constellations. Everything peculiar about his attachment to the mother is traceable back to his identification with the father. From the latter he has derived his quiet, timid, patient temperament,—that attitude of passivity which really masks a tremendous aggressivity. That infantile attitude determines the survival of all infantile excitations in his *vita sexualis*.

How may the cure be effected? The subject must be made to understand that he will never really carry out the crimes which contact with women suggest to his unconscious. He must learn to apply love in its bipolar form alike to men and women. His plethora of cravings should enable him to awaken within himself the hitherto badly neglected love for woman.

Before the analysis all his erotic trends were directed towards male friends. The cure leads through approach of woman as friend. First she is a friend, and subsequently—after much struggle and searching—the beloved. He must learn to play the rôle of father to some strange woman.

Is analysis the proper means? Who, in the present state of our knowledge, knows another? What can we accomplish through commands, punishment, formal training, or hypnosis? Primordial love achieves supremacy only through the exacting process of self-knowledge and through the recognition of the primordial instincts, including the primordial hatred. The subject has concentrated his primordial love feeling wholly upon his own person.

Like all homosexuals he loves only himself. This peculiarity, too, he shares with all primordial beings. Does primordial man know any other love than love of self? ¹¹

I have already pointed out that *urnings* always seek themselves first and assume subsequently the rôle of another person; or else they seek in the male different variants of their own childhood. The same is true *pari passu* also of the *urlinds*. To be in love al-

¹¹ *Raffalovich*, author of a small monograph on *Die Entwicklung der Homosexualität* (The Development of H.), Berlin, 1895, states in a few pages more truths than many authors disclose in heavy volumes of writing. He states, for instance, that "there are no distinct barriers between heterosexuals and homosexuals." He also emphasizes the strong self-love of homosexuals: "They have *die Leidenschaft der Ähnlichkeit*."

ways means to find one's self in another. But why do *urnings* not find themselves in the female *Imago*? This question cannot be covered with a generalization that will hold good for all cases. In the two last cases the fact that the subjects regarded themselves as the reverse of handsome played an important rôle. They had a sense of inferiority with regard to woman and a feeling of envy. Self-love induced fear of defeat by woman on account of lack of attractiveness. How could they feel confident of conquering woman in view of their ugliness? How could they play the rôle of a Don Juan to which their latent homosexuality might otherwise have driven them? Among men physical beauty does not matter. What is important is the size of the genitalia.

If love capacity be measured by the size of one's genitalia, the patient *Delta* (Case 83) could measure himself against any one. He took ridiculous pride in his great penis,—a pride shown by many men. His whole sexuality was centered upon the symbol of masculinity. With *Sigma*, with whom the penis played but a secondary rôle, the case was different. *Sadger* who sees in narcissism the love of one's genitalia would find his view corroborated by the history of the first case but not by the second, the subject in the latter instance showing not the least interest in his penis.

The first of these cases portrays the mechanisms described by *Adler*, the second barely a trace. This

shows how easy it is to build certain assumptions through a one-sided selection of cases. It is obvious that every earnest investigator must come upon certain aspects of the truth. What we obtain always are mere sectional views of homosexuality. A cross section yields merely a corresponding view of the picture. Only the apposition of the various sectional views can furnish us the proper perspective for reconstructing the whole picture of homosexuality.

Infantile reminiscences in both cases were partial determinants which lead to a lasting fear of women and to withdrawal from heterosexual love. *Delta* had witnessed an unhappy marriage as a child, *Sigma* heard a great deal about faithlessness and about woman's lack of loyalty. Both shared also a strong sadism, a feature which we have observed in all cases of homosexuality thus far analyzed.

We are thus led to a synthetic formulation of male homosexuality which, in reversed terms, holds true also of women:

The homosexual neurosis is a flight back to one's own sex induced by a sadistic predisposition towards the opposite sex.

VII

THE NEUROTIC'S INABILITY TO LOVE—THE NARCISSISM
OF THE HOMOSEXUAL—PROGRESSIVE SEXUAL DIFFERENTIATION WITH THE GROWTH OF CULTURE
—THE POSITION OF THE HOMOSEXUAL IN THE STRUGGLE BETWEEN SEXES—THE SOCIAL CAUSES
OF HOMOSEXUALITY — HOMOSEXUALITY AMONG GREEKS—INCREASE OF POLAR SEXUAL TENSION—
VARIOUS THERAPEUTIC MEASURES—HYPNOSIS—
MOLL'S ASSOCIATION THERAPY—PSYCHOANALYSIS
—THE PATH TOWARDS CURE AND THE CONDITIONS
FOR RECOVERY.

Im Hass ist Furcht, ein grosser, guter Teil Furcht. Wir Furchtlosen aber, wir geistigeren Menschen dieses Zeitalters, wir kennen unseren Vorteil gut genug, um gerade als die Geistigeren in Hinsicht auf dieser Zeit ohne Furcht zu Leben. Man wird uns schwerlich köpfen, einsperren, verbrennen; man wird nicht einmal unsere Bücher verbieten und verbrennen. Man ist seines Faches um den Preis, auch das Opfer seines Faches zu sein,

—Nietzsche,

VII

Hatred means fear, it contains a great, big part of fear. But we the Fearless ones, we the more intellectual men of our age, precisely as the more emancipated ones, with reference to our age, are well aware of our advantage of living without fear. We shall be bitterly pursued, jailed, burned at the stake; our books will more than once fall under the ban and be burned. One is a man after one's own kind only at the risk of paying the price demanded of one's kind.
—Nietzsche.

We have seen with what powerful hatred the homosexual encounters his environment. Whether he turns his hatred towards the other sex, his own, or, under certain circumstances, against himself, he remains the inveterate hater vainly trying to reconcile the feeling of man's aboriginal nature with the ethical requirements of later culture. The question rises whether he is at all capable of loving. One may point out that in a certain sense he does love his mother, father, some friend or that perhaps he even has a "sweetheart." But it only seems that he loves them! The truth is that he is unable to love. That

peculiarity he shares with all artists who, in fact, are also incapable of loving. I repeat myself and reproduce below my statements on this point as incorporated in my work "*Die Träume der Dichter*."¹

All my inquiries into the psychogenesis of these disorders have led me back to the manifestations of hatred. Already in my work, *Die Sprache Des Traumes* (*the Language of Dreams*), I have pointed out that antagonism (or hatred) is man's primary feeling responsible for the development of neuroses in those ethical-minded persons who still preserve strongly their aboriginal instinctive cravings. "*The neurosis is the endopsychic perception of hatred in terms of a guilty conscience.*" (*The Language of Dreams*, page 563 of the 1st German edition; English version of the latter edition is now in preparation by the translator of the present volume.)

I believe I have proven successfully that the homosexual is a neurotic, that he represents a type of regression to man's primordial instincts; and that homosexuality is a sort of compromise healing process in the mental conflict between the abnormal, raw

¹ Page 248, of the German edition. "The neurotic's attachment to the family is an overcorrection of former lack of love and is induced by a feeling of remorse." "Poets formulate a longing for love because of their inability to love and that drives them to their continuous chase after love adventure. Love becomes the overstressed idea and the unattainable ideal of poets." "The poet differs from the criminal because he is aware of his incapacity to love as a handicap, and from hatred and scorn of humanity he turns to love his fellow men."

cravings, and the cultural need for their suppression.

But we must not think that, like the average neurotic, the homosexual is incapable of love. Only, all his love is a love centered exclusively on self. Yet all cultural progress consists of the sublimation of self-love into social love. That is the meaning of the majestic injunction: *love thy neighbor as thyself!*

Since the homosexual loves only himself he seeks only himself in others. That, however, is a feature of all love. What appears to be the most extreme manifestation of altruistic feeling is at bottom but the outcome of egoistic cravings. Love is but egoism potentialized. Every neurotic suffers of narcissism. He is a slave to self and cannot escape that bondage. The homosexual loves, or appears to love, his own sex, but even superficial examination shows this to be but part of his narcissism. In truth he loves neither man nor woman. He has to overcome a hatred stronger than the corresponding feeling in the normal. That hatred is the theme of his childhood. As perpetual infant, he fails to sublimate sufficiently that hatred, or to fix it upon objectives considered proper in our current cultural development.

All who investigate homosexuality find an early awakening of the sexual instinct. It is perhaps the greatest social function of sexual instinct, next to reproduction, to provide for the conquest of hatred. Though the selfish child becomes a loving person, the

child's love is still entirely self-centered. The child loves the persons who serve it. In vain one tries to point out that it ought to love also the teachers who are severe but mean well, that parents must punish in order to teach! This view belongs to the adult mind and is what enables the adult to forget the childish notions of revenge which he entertained as a child whenever he suffered punishment which he looked upon as unjust before his higher sense of responsibility had asserted itself. But in the neurotics, including homosexuals, sexual precocity brings early to surface cravings which involve the love of others; they are therefore inclined to renounce or modify their hatred. The proportionate share of hatred against some beloved person is withdrawn and turned against the others. These infantile feeling-attitudes may undergo a second transformation in later years. A boy may love the father and hate the mother, because she is his rival in the father's affection. At the same time the sisters may be hated because they draw to themselves a certain quantum of the father's love, which the self-centered jealous boy wishes to secure exclusively for himself. Later the mother and sisters are loved, and the father recedes to the background.

Jealousy is an infantile feeling. Its appearance in later years always signifies a regression to infantile attitudes. The homosexual spreads his hatred from one persons to the whole sex under the form of jeal-

ousy. Let us assume that he loves the father insofar as he is at all capable of loving. The mother is looked upon as a rival. With the formulation of that attitude, all other women become likewise potential rivals, capable of robbing him of his father's affection. Therefore he hates all women,—the subject is on the road to homosexual neurosis. At the onset of homosexuality stands jealousy and the latter, therefore, preserves its infantile value throughout life.

I have already mentioned that it is the function of sexuality to conquer hatred. But that task is never completely carried out. An eternal rivalry persists between the two sexes giving rise to the so-called "struggle between the sexes." I have no doubt that man's capacity for loving has increased in the course of our racial evolution. What subtle refinements our erotism has undergone! How complicated the psychic processes displayed by the man and the woman in love! But the antagonism or hatred which divides the two sexes has grown apace. Modern love owes its profuse affectivity to this conquest of hatred, this periodic regression back to the feeling-attitude of hatred and its renewed subdual.

The question arises: Have we in fact any proof that the polar tension between man and woman has diminished? He who fails to see a proof of this in the improvement of woman's social position and her acquisition of equal rights may turn to biologic facts.

These biologic data prove that the sexual differentiation between man and woman has increased with growth of culture. In primitive times woman was not so womanly, the man less manly, than the man and woman of civilization. Fehlinger² compares the primitive peoples with the Europeans and shows that the secondary sexual characters are much more pronounced among the civilized peoples than among the savages. Subtler stimuli are required to excite the domesticated sexual instinct.

That sexual differentiation is more pronounced among Europeans is shown also by the fact that the period from the onset of sexual adolescence to the attainment of complete physical growth is more prolonged among civilized peoples than among the colored races. The primitive races show a great similarity between male and female types and that is most pronounced among the various pygmean races. The latter are characterized by an infantile physique, which, as is well known, is sexually but little differentiated.

Since the homosexual represents retrogressively a stage of racial development during which the bisexual character of the organism was more pronounced, he carries a b o v o the inclination to project himself unto both sexes. He passes into the world of sexual differentiation as into some strange, inimical, and, to

² *Domestikation und die sekundären Geschlechtsmerkmale, Zeitschrift f. Sexualwissenschaft, Vol. III, No. 6-7, 1916.*

his mind, incomprehensible realm of existence. He belongs to the primordial period in which a man, if necessary, could have replaced the woman. His *engrams* perceive the homosexual feeling as something as natural as if he had come a few hundreds of thousands of years sooner into the world. But into the cultural age in which love plays such a tremendous rôle he brings with him also the antagonism of bygone ages. That feeling of hatred becomes a powerful lever in the struggle between the sexes. Physically he stands between man and woman but he is not suited for the rôle of mediator because he has not learned to subdue the eternal struggle between male and female within his breast. The love-attitude which is a mixture of love and hatred, he splits into its two components directing one separately towards each of the two sexes. Towards woman he turns his primordial hatred, while man he loves as a representative of culture. When he is grown up that deadly hatred is repressed and stands a hidden stumbling-block between himself and woman. Unable to be a complete man, unable to extricate himself from that infantile feeling-attitude, he also hates the woman in him. He overvalues manliness and in his excessive appraisal of it turns to it with his whole love. The hatred of all women corresponds to his scorn of the woman in himself,—a reaction due to his personal inability to overcome the woman in his own make-up and to become a complete man. Finally in the course

of the continuous struggle between the man and the woman within his breast he reaches the curious compromise of accepting the feeling that he is a woman. That is: he excepts a single woman from his hatred . . . himself. In that manner he becomes a transvestite. He may be active heterosexually, he may, apparently, have overcome his homosexuality, yet, as penance for his hatred, he puts on the clothes which had seemed once so hateful to him. *The latent homosexual becomes a transvestite only on account of his guilty conscience.*

Our investigations have proven that homosexuality has no uniform psychogenesis. But all cases showed an archaic emphasis on bisexuality. Although I speak of regressive manifestations I should not care to see that conception confused with the notion of "hereditary taint" or of "degeneration." For my investigations of artists have convinced me that they present the same tendencies as the homosexuals. They, too, are neurotics. In fact, the number of homosexual artists, even of homosexual persons of rare genius, as given by *Hirschfeld*, is impressive. I hold the view that every great creative work has been and is being achieved through these regressions. It is as if nature attempted to rejuvenate herself and once more to absorb creative energy by dipping down into the primordial source of all energy. It might be more proper, perhaps, to speak of them as *dégénérés supérieurs*, in the sense of *Mag-*

nan. It seems to me that true degeneration, as seen in the stigmata of physical decay, and which manifests itself in an insufficient adjustment to the ethical requirements of society, represents rather the terminal point of an exhausted stem, gravitating downwards, while the neurotic represents a progression. Degeneration and regressions certainly have a great deal in common. But similar causes often bring on varying results. I need refer only to the well-known laws of inbreeding, for instance. The summation of good qualities through the intermarriage of relatives may lead to the birth of a true genius, but the same step causes more or less degeneration by reinforcing morbid tendencies.

I see in such an atavistic tendency the predisposition to homosexuality, common to all neurotics. Perhaps organic changes, such as I have found in more or less pronounced form in most homosexuals also play a certain rôle. Persons of pronounced bisexual type do not necessarily become homosexual, but this does not disprove that the organic condition may be a factor. Here is where I agree with *Hirschfeld's* "intermediate sex" theory. But beyond this point our standpoints diverge. The organic factors remain yet to be investigated. We are but at the beginning of our studies of organic bisexuality. The ascertainment of unilateral hermaphroditism, it seems to me, will play a particularly important rôle in future investigations. Already the data

obtained through the examination of large groups of persons, for which the World War furnished me an opportunity, impressed me with the fact, that contrary sexual *Anlage* is to be found particularly often on the left side of the body. (In men this shows itself in the form of unilateral gynecomasty, scant hair growth, asymmetry of the face, the left side being more pronouncedly of feminine type.) The finding of infantile features must also be considered of significance in the diagnosis of an organic predisposition to homosexuality.

These interesting facts do not relieve us of the need of establishing the psychogenesis of homosexuality on a sound basis. But the multitude of conditions which may lead to homosexuality admit no hard-and-fast line. Every case is a problem of its own; these are the very cases where we must carefully individualize and guard ourselves against hindering future research by laying down any hard-and-fast rules.

A question which no investigator of sexual problems has thus far satisfactorily answered, now suggests itself: Why is it that homosexuality and particularly male homosexuality has become the object of such terrific social abhorrence? Why is our penal code so backward in that respect?

We can understand the reasons for that only in the light of the historic aspect of the problem. It is a striking fact that although female homosexu-

ality always appears along with the male, it is not nearly so abhorred but is rather tolerated under the cover of silence. Austria is the only European country in which sexual intimacy between women is a penal offence. Probably the difference in this attitude bears some relation to the problem of reproduction, since man, as the fertilizing agent, plays a more active rôle than the woman.⁸ The seed, that most precious possession with which a man may fructify several women, must not be squandered.

The decided struggle against homosexuality began energetically with Judaism. Monosexualism developed with monotheism. The Bible hardly refers to homosexuality. The blessings of children, of reproduction, the advantage of numbers were the needs to which the sexual cravings had to be subordinated. There is, therefore, justification for the contention that Judaism has fought against homosexuality,—impelled by social motives. On the other hand it was also an account of another set of social motives that, in Greece, homosexuality was not only tolerated but permitted and even expressly introduced. *Aristotle* is of the opinion that in accordance with their customs and beliefs the Dorians expressly intended to limit the increase in population through the encouragement of boy love and the sep-

⁸ An excellent account of the history of homosexuality may be found in the work of *Hirschfeld* (*loc. cit.*).

aration of women from society.⁴ But that in itself would not explain the high regard in which homosexuality was held in ancient Greece.

I refer those interested in the subject to the interesting work of a philologist, Prof. E. Bethe.⁵

⁴Politics, II. Quoted after Havelock Ellis and I. A. Symonds, *Das konträre Geschlechtsgefühl*, Leipzig, George E. Wiegands Verlag, 1896.

⁵*Die dorische Knabenliebe (Ihre Ethik und ihre Idee)*, *Rheinisches Museum f. Philologie* (Neue Folge), vol. 62, 1907.

The authors prove that boy love in Hellas was introduced by the Dorians. Although traces of the custom are found also among the Ionians, boy love, like knighthood, became fashionable in Greece through the Dorians. "It was permitted only to the free citizen, the knight, while slaves were forbidden to indulge in the practice often under penalty of death. The practice was regulated by strict rules and became a state institution. In Sparta, Crete, Thebes the training for (arcty) ἀρετή, among the dominant class was based on pederasty. The lovers in Sparta were held to a strict accountability for their 'companions' who became attached to them from their 19th year; so that they and not their youthful companions were punished for any shameful act on the part of the latter." "The battlefield at Chaironeia was covered with the lovers . . . lying in pairs." In Crete the choice of boy lovers assumed the form of bridal theft. The lover advised the boy's family of his intention of stealing the boy. If the family did not like the "match" it tried to avoid the capture of the boy. The higher the lover's social position the greater was the honor felt by the boy and his family. The chosen one was afterwards sent home carrying gifts. . . .

In fact, at Thebes, Thera and in Crete such unions even enjoyed religious sanction. "The engagement of the lovers or rather their physical union certainly occurred under the protection of some god or hero at Thera and at Thebes. At Thebes we find the language unmistakably clear in the high archaic field inscriptions of the Seventh Century, chiselled in large letters upon the holy promontory near the City, at a distance of 50-70 meters from the temple of *Apollo Karneios* and on the holy site dedicated to *Zeus*. They read as follows: "On this holy place, under protection of *Zeus*, *Krion* has consummated his union with the son of *Bathykles* and proclaiming it proudly to the world dedicates to it this imperishable

Like many other philosophers and investigators of history, *Bethe* falls into the error of pointing to the Christian church as the agent responsible for the newer orientation in sexual matters. In the first place these writers overlook the fact that the new attitude had set in already with Judaism. Secondly, they fail to see that religions are, themselves, but the result of social conditions. Religious teachings always adjust themselves to the social needs of their day and even fulfill them. Religious formulæ prove meaningless only to the progressive, emancipated,

memorial. And many Thereans with him, and after him, have united themselves with their boys on this same holy spot."

At Crete it was considered a shame for a boy to possess no knightly lover. On the other hand it was a great honor for a boy to be wanted by many lovers.

For the lovers and for the boys these relations had an excellent effect. Each was inspired to do his best in order to prove his mettle and be ἀγαθὸς ἀνὴρ (*agathos anēr*). The heroic tales even took note of this love. The wondrous deeds of a *Harakles* were carried out in honor of the male lover *Eurytheus*. Repelling a wooing knight was considered ignominious,—a blot on one's honor. *Plutarch* relates the story how *Aristodamus* struck down with his sword an obstinate boy: "Man gerät unwillkürlich in die Sprache unseres ritterlichen Ehrenkonnments,"—states *Bethe*.

With that act the knight transferred his ἀρετή (*arete*), knighthood, upon the boy. It had a symbolic meaning. Among the Spartans the pederast was called εἰσπνύλας (*eioptnylas*), from εἰσπνεῖν (*eioptnein*), meaning, *the one who blows something in* (the inblower). But what was it that the pederast blew into the boy? Clearly the πνεῦμα (*pneuma*), the soul, a belief which has come down from the oldest period (Bible) surviving to this day in Christianity. According to primitive conceptions the soul of man resided in his various secreta and excreta. Urine, feces, blood and semen were magical substances inasmuch as they contained the life principle. With his male seed the Dorian endowed his boy with knightly prowess. (Similarly the savages in New Guinea drink the

free and forward-striving persons, the imperatives of religion are superfluous only for those above the average. The crowds must cling to religious formulæ and will always need sexual inhibitions of a religious character.

Sexuality is changing all the time, it undergoes progressive refinement. No careful observer can deny that fact. More and more of our instinctive cravings are gradually throttled. But when the process of repression becomes too severe there are regressions such as we have witnessed in the agitation for free love of the last decades and in the current more

urine of the chieftain in order to acquire his skill and strength. *Betho* mentions numerous similar instances.) The semen was regarded as the seat of the soul.

Betho points out also that the liver, the heart and more particularly the *phallus* were similarly identified with the soul. The reader is referred to the original study for further details.

The remarkable notion of blowing one's soul into another *a posteriori*, is traced by the author to primitive beliefs. Animals showed no objection to these love-offerings; and men who ascribed magical properties to urine and feces undoubtedly lacked any feeling of revulsion against these excreta. . . . Since the anus was looked upon as the portal for angry demons, why should not the benevolent magical power of heroes be introduced the same way?

"The notion which led to the development of pæderasty as a State Institution among the Dorians, could not long endure. It had to give way finally. . . . But boy love persisted as a widespread custom and stood throughout antiquity and throughout the whole extent of Greek culture as a necessary feature of decent superior Greek citizenship. The Christian church fought the heathen custom from the beginning and was the first to drive pæderasty from Christian society; unable to root it out by spiritual means, it adopted criminal punishment in the year 942."

That is, briefly, the philologist's account, who also states that during the pre-Doric period (*Homer*, for instance) the custom of boy love had as yet no roots as an Institution.

frank discussion of sexual matters. But if all signs do not fail the high tide of the agitation for sexual freedom has passed and the wave of that agitation is receding. Pioneers in the movement for sexual freedom are beginning to uphold monogamy; and the problem of population made pressing by the World War does not favor the abandonment of the current social and legal proscriptions against homosexuality. On the contrary. There is likely to be in the near future a stronger revulsion against homosexuality inasmuch as society finds itself compelled to revert at all costs back to the Old Testament attitude of fostering reproduction.

I have already pointed out that the secondary sexual characters are becoming more strongly accentuated through culture. The prehistoric stage was probably characterized by an undifferentiated sexual feeling, such as *Max Dessoir* ascribes to the pre-adolescent stage. *The polar tension between male and female has increased!* That explains the difference between the old Greek and the modern attitude towards homosexuality. The Greek was a bisexual being. He was capable of loving his friend and wife and woman slave alongside the boy. The modern homosexual, carrying within him the bisexual instincts of the most archaic developmental stage, finds himself confronted with another sex-attitude. He is confronted, so to speak, with the need of making a new choice, and therefore he seeks always the

type to which he himself belongs, the man who is a woman, or the woman who is a man. Exceptions do not disprove this rule. But in proportion as the polar tension between the sexes increases, the basic antagonism between man and woman also grows. As we have seen—the last case was particularly instructive in that regard—the homosexual, who apparently stands above that struggle, is inspired from within by a feeling-attitude of extreme hatred. He hates woman with such deadly antagonism that the fear of his own passion makes him avoid woman. His hatred is a will of annihilation. But that feeling involves its polar alternative: love to the point of self-annihilation, a willingness to be utterly humbled. Subject No. 83 gives us a history clearly illustrating this interplay of forces.

But it is plain that the number of homosexuals will not decrease. On the contrary. *I am of the opinion that under certain conditions the extreme polar tension between man and woman will always drive to homosexuality certain individuals possessing the requisite bisexual predisposition and that the number of homosexuals will increase.* Since I look upon homosexuality as a neurosis, a morbid condition, if one insists on the term, I am decidedly opposed to the policy of penalizing the homosexual, and against those legal proscriptions which have been and are the cause of much misery. It is a striking fact that in France and Italy homosexuality plays

a lesser rôle than in Germany, for instance, although in those countries the offence is not so severely penalized. Dangers and prohibitory laws often excite the strongest attraction and the neurotic is the very person who likes to become a martyr. Homosexual relations or acts, carried on under mutual understanding and with the consent of the parties thereto, should not come under the province of penal law, as provided in the *Codex Napoleonis*. The latter penalizes only public nuisances (*outrage à la pudeur*) that is, acts committed in public or carried on in the presence of witnesses; the *Code Napoléon* penalizes coercion and protects the minors and the feeble-minded.

With these provisions the requirements of our current ethical standards are fully met. I cannot conceive the State compelling the homosexuals to reproduce. Although I do not accept *Turnowsky's* viewpoint that their offspring is degenerate,—because personal observation has often convinced me of the contrary—I look upon the rise of the homosexual neurosis as a sort of social instinct. The homosexual possesses an endopsychic perception of his asocial tendencies. He feels himself beyond the pale of society and does not care to adjust himself into the social order with regard to his sexuality. His struggle against reproduction is perhaps best for society. Considering the strength of his sadistic inclinations we can appreciate that through his

voluntary sterilization in certain cases he renders society a genuine service.

The question rises whether it is advisable to clear the homosexual's path towards woman through psychoanalysis. That brings up the chief question whether homosexuality is at all amenable to therapy.

My personal experience has convinced me that here and there psychoanalysis is successful in effecting a cure. But only under certain conditions. The homosexual must be genuinely willing to be cured. He must actively desire a change in his leaning.

But experience shows also that this will to health is found only in the lighter forms of homosexuality in which latent sadism does not dominate the condition.⁶ That in a certain sense the homosexual of this type is curable I am in a position to affirm on the basis of my personal experience. The cure proceeds spontaneously but it may be hastened through psychotherapeutic endeavor.

The proper psychotherapeutic method can never be *hypnosis*. What may we expect hypnosis to accomplish so long as the homosexual himself remains in the dark regarding his false attitude, so long as he has not learned to acknowledge openly the repressions against which he has fought so long? Contrary to *Krafft-Ebing*, *Schrenk-Notzing*, and *Alfred Fuchs*, I have never met with a lasting cure

⁶ *Zur Psychologie der Vita Sexualis, Allg. Zeitschr. f. Psychol.*, 1894.

through hypnotic treatment. We must accept with greatest caution the statements of homosexuals claiming to have been cured by us.⁷ Case 62 recorded in this work, illustrates that there are some homosexuals who in order to please the physician and conclude the treatment with flying colors, claim they are well without having changed in the least their deeply rooted feeling-attitude. *Moll's* association therapy I am also unable to accept. That method of treatment consists of the systematic development of normal and the equally deliberate destruction of the perverse, associations. *Moll*, who has proposed this therapy and given it that designation, has the homosexual cultivate deliberately fem-

⁷I am unable to corroborate the contention of *Ferenczi* in his *Zur Nosologie der männlichen Homosexualität (Homosexualität)*, published in *Zeitschrift f. ärztl. Psychoanalyse*, Vol. II, 189, 1914. He assumes two forms of homosexuality: 1. the passive subject-homosexual, who represents an inborn state and stands for an intermediary type in *Hirschfeld's* sense and is incurable and 2. the active object-homosexual, a type he describes as a special form of compulsion neurosis. The passive type never consults the physician for his trouble,—he is a genuine homosexual; the active type is unhappy over his condition, he shows the typical symptoms. Both share in common the peculiarity that their own sex is an essential condition for the attainment of their love-object and remains so throughout life.

I have seen many homosexuals who are interchangeably active or passive. On the other hand I have seen active homosexuals who were very much troubled over their condition and passive homosexuals who have been cured. Incidentally I may mention that *Ferenczi* borrows thoughts from my essay on *Musken der Homosexualität*, without indicating the source. Since *Fraud* has decreed against me his anathema, the narrower Freudian school looks upon my work as common property to be appropriated at will by any one.

inine company so as to come strongly under the specific female influences, he regulates the subject's reading and helps him overcome the homosexual phantasies. The subject must think of "normal pictures" only, before going to sleep and thus influence his dreams in the proper direction.⁸ But one must not think, as *Moll* concludes, that the heterosexual dream pictures which follow are due to the association therapy. The pictures thereby are merely rendered *bewusstseinsfähig*, tolerable to consciousness. They were always present. But the patient lacked the courage to acknowledge them.

I do not mean to deny a certain relative value to the association method. It is certainly not an advantage for the homosexual who earnestly strives to get cured to continue to frequent homosexual circles and to have constantly dinned into his ears the assertion that his condition is inborn and hopeless. I have quoted some cases showing that latent homosexuality may become manifest through contact with and the example of homosexuals while the heterosexual leaning may be disturbed thereby. But I did not intend to suggest the advisability of any compulsory measures for restricting the homosexual's freedom of action or social intercourse. I have already expressed myself clearly against compulsions and punishments. It is advisable to urge

⁸ *Handbuch der Sexualwissenschaften*, p. 664.

the homosexual anxious to get cured to give up contact with homosexual circles.

But that the association therapy alone is capable of effecting a complete cure I cannot but doubt. The subject must first learn to see himself clearly and to recognize the source of the evil against which he is fighting. We must bear in mind the many subjects with whom repressed sadism is the true cause of the fear of woman. Such subjects must first consciously overcome their sadism, they must recognize that the fear is a ridiculous attempt at protecting themselves against leanings which under normal conditions never break through.

The first condition for the successful cure of homosexuality is adequate self-knowledge. That can be accomplished only through persistent psychoanalysis. The physician must devote himself to the subject for some months until the side-tracked leanings which the patient has stubbornly overlooked are brought into the field of consciousness and clearly acknowledged. The subject is like a person with torticollis looking constantly in one direction and avoiding a turn of his head on account of the pain. This mental torticollis must be overcome. The homosexual—if he is to get well—must be able to turn his gaze unrestrictedly over his whole mental horizon.

That is by no means a simple task. It is an achievement challenging the whole medical art, re-

quiring insight, diplomacy, sympathy, friendliness, and patience. But few physicians are fitted for the task. Perhaps the opposition to psychoanalysis would not be so sharp if it were practiced only by competent psychotheraputists and experienced professional men possessing the requisite tact. The physician is like the sculptor engaged in the task of bringing forth a certain form out of raw material.

Unfortunately I must point out in this connection that the psychoanalytic method inaugurated by *Freud* is in danger of falling into discredit through careless application. On the one hand the exaggerations of the master and his pupils have repelled many practitioners; on the other many of the patients have themselves become psychoanalysts, without being completely cured of their own trouble. What would one think of a hydrotherapeutist, expert though he be in his own specialty, who undertook a laparotomy? Analysis is comparable to a serious operation requiring a steady, experienced and skilful hand. Psychoanalysis does not permit dilletantism like hypnosis. Only from an experienced master may one learn the difficult art of psychoanalysis and in turn become a master of the art.

It is quite likely that the analysis of today will be ridiculed in the future as a raw beginning. Various subtleties and gradations remain to be uncovered by the future generations.

The psychoanalytic realm is not yet completely laid out.

How firmly I held to all the Freudian mechanisms so long as the deceptive proximity of the great founder confused my own understanding! How much I had to unlearn, correct, tone down, or underscore, overcome or forget, or see with a different eye, before I realized that we are as yet but at the beginnings of our knowledge and that we must use our present findings as but so many spring boards to enable us to reach a little farther out! *Finally, each psychotherapist formulates in the end his own technique. The most important prerequisite for psychoanalysis—as for every scientific investigator—is to approach the subject without any preconceptions, to look upon every patient as a new problem and not to be surprised if one's case does not fit in with one's ready-made systems or if it disproves one's favorite notion. For even the physician with years of experience is startled to meet so many new forms under which neurosis manifests itself.*

But in spite of the variegated pictures, this bewildering variety of causes leading to the trouble, one thing remains true and unalterable: the neurotic's unwillingness to see, that peculiarity which *Freud* has called *repression*, and the consequent *psychic conflict*. We must first appreciate that the patient's mind is shattered over the hopeless character of his conflict, that for him the neurosis is a

necessity,—something that enables him in one way or another to put up with his hardships,—something with which softly to hide his wounds on the one hand and on the other, show his suffering to the world; when we appreciate all that, we may gradually acquire the subtle skill of dissolving the ties and bringing the wound to light. We see the wound but the patient will not, cannot, see it. He may go so far as to claim that he has no wound and is well; that he was born with the ties that bind him; or else, that he came with that wound into the world.

These difficulties are in no psychoneurosis so great as in homosexuality. As I have already stated: the homosexual neurosis is a flight to one's own sex induced by the sadistic feeling-attitude towards the opposite sex. It is the task of analysis to uncover the mental conflict which finds expression in this one-sidedness and to enable the patient to see the cruelty trend which he has derived from the childhood of the race and has carried through his own childhood into his adult life. *When the homosexual becomes aware of his bisexuality and sees the causes of his monosexual leaning we have accomplished the requisite educational task. Beyond that point the patient must help himself. If he is truly earnest about his desire to get well he will accomplish it without being pushed to it. If he lacks the inner will the situation is hopeless in spite of the analysis.*

For that reason I am not in favor of the practical

management of homosexuality as carried out by many physicians and particularly by some psychoanalysts. They urge the homosexual to adopt heterosexual ways, and consider the subject cured when he is able to have normal coitus a few times. Unfortunately unpleasant reactions often follow alleged cures such as are often claimed for persuasion-therapy and hypnosis. The homosexual abandons all further attempts and prefers his original monosexual attitude.

We may claim a cure only after the subject under treatment falls in love with a suitable person of the other sex. *Potentia carundi* is not enough. He must be able to give up dividing the feeling-complex hatred—love between the two sexes—and to achieve the bipolar attitude “hatred and love” towards the opposite sex. Such a miracle only love can perform. Experience proves that the homosexual flees from the heterosexual love to save himself. The latter looms up in his mind as a test of power, in which he is anxious to come out the winner, even at the cost of doing away with his heterosexual partner. He must accept the subjection to woman implied in love and recognize that in true love both lovers rule and both obey. He must also learn to recognize the essential unity of erotism and sexuality. Only when the homosexual finds it possible to fix his erotism and sexuality upon the same goal, in a person of the opposite sex,—in other words, when he learns to

love in adult manner,—have we the right to claim a cure. It is only then, at any rate, that the greatest healer of all ages, love, achieves its easy victory and the former patient, like all neurotics, thinks that mere chance has brought him face to face with his ideal. With that end in view the fixation on the family—through which the homosexual loses his erotic freedom, occasionally also the sexual—must be severed. I have brought strong proofs to show that we must transform the homosexual into a bisexual being, in order to cure him. Practical experience does not favor bisexuality. We must reckon with the fact that we live in a monosexual age. The homosexual must transpose his whole sexuality and must try to overcome or sublimate his one-sided leanings.

The necessary educational discipline takes a long time. The treatment of homosexuality therefore is a formidable task, both for the analyst and for the patient. The end-result of the treatment may not be known definitely for some years.

I have tried to describe the technique of the analysis in the individual cases. From those various indications the reader may form a picture of the difficulties. A systematic account of the technique of the analysis would require a volume in itself. Perhaps after finishing my *Disorders of the Instincts and Emotions* Series I may write such a work in or-

der to acquaint with my experience the practitioners who want to grapple with the same problems.

A new generation of physicians, not brought up in the midst of the prejudices of the older, will further the psychologic investigation of the neuroses.

Naturally the high school must change its attitude towards the problem of sex. Departments of Sexology and Psychotherapy are necessary to instruct the young physicians in the essentials of sexual life and its morbid changes, in order to prepare the future practitioner to deal effectively with these troubles, heretofore erroneously looked upon as hopeless. The next volumes in this Series will prove how little the paraphilias are inborn and how much they are the result of training and environment. But what is formulated through faulty training may be corrected by proper reëducation, even though the hold of infantilism appears unconquerable.

I have called the paraphilias *the struggle between spinal cord and brain*. They are, even more truly, *the Struggle of Child against Adult*. For at bottom these neuroses are but infantilisms struggling for survival. The adult fights against the child; the adult race, ripe for monosexuality, fights against its childhood manifesting itself in bisexuality and sadism. The physician can see to it that the warfare is carried on in humane fashion and with means worthy of civilization. He can turn the hidden into an open

warfare. It means overcoming the evil—or that which the moralists call evil—by meeting it face to face.

He who looks for more than a few words on the subject of the prophylaxis of homosexuality and onanism will be disappointed. I believe it is best that we turn our attention to these themes only when we are called upon to do so in our professional capacity. I advise all parents and educators not to watch whether a child masturbates or not. The child quits the habit when it finds other ways for releasing the tension. And our analyses have abundantly shown us that it is almost impossible to prevent masturbation. The evil effects produced upon the child witnessing marital bickerings, the household inspiration it receives with regard to judgment-feelings about women and men, the decisive manner in which parents affect it when they transfer their conflicts on the child,—these capital facts the life histories of homosexuals given above illustrate very clearly for any one willing to look squarely at the truth. We do not as yet appreciate how careful we must be in our relations with the children. Our educators are still guilty of a serious blunder when they conceive their duty to be to instill goodness in the child through the instrumentality of fear. There are only two educational levers: one's own example and—love. The healthiest children come from happy marriages. It is love that determines whether a mar-

riage shall be a happy one and whether the offspring will be healthy or weak. The unconscious sexual instinct, manifesting itself in love is the guide for the regeneration of the human race.⁹ Social conditions favoring early love marriages are the only social reform to which I look for results. . . .

⁹ A new orientation in matters of sexual morality is on the way in spite of tremendous opposition. I refer those interested to *Eulenburg's* excellent work, *Moral und Sexualität* (Verlag, Marcus & Webster, Bonn, 1916).

INDEX OF SUBJECTS

- Abstinence, 81, 191
 Adult Love, 314
 Age, 50
 Aggressivity, 283
 Ahasuerus-Type, 214
 Alcoholism, 27, 69, 178, 183
 Ambisexuality, 12
 Anal Eroticism, 245
 Anamnesis (of H.), 231
 Anger, 69, 120, 152
 Antagonism, 94, 304
 Anxiety, 15, 164, 178
 neurosis, 28, 76, 191
 Asocial (Cravings), 194
 Associations, 250
 Association-Therapy, 307
 Atavism, 162, 297
 Attachment (to Father), 182
 Autism, 173
 Aversion, 29, 31, 57, 97

 Bipolarity, 157, 200, 218, 265, 283
 Bisexuality, 12, 296

 Censorship, 267
 Christianity, 301
 Compromise, 189, 290
 Compulsion Neurosis, 192
 Conflict, Psychic, 311
 Psychology of, 93
 Confusion States, 176
 Conscience, 144
 Coprophilia, 247
 Cravings, 180
 Creative Energy, 296
 Crime Passionelle, 23, 158

 Criminality, 13, 18 passim, 20, 70, 133, 138, 144, 151, 157, 187
 Culture, 159
 Cunnilingus, 209, 216

 Day Dreaming, 138
 Defence of Jealousy, 123
 Degeneration Theory, 282, 296 passim
 Delusion of Jealousy, 161
 vs. Reality, 177
 Depression, 96, 104, 187
 Differentiation, Sexual, 294
 Disgust, 15, 21, 29, 62, 63, 207
 Dorlan Love, 300
 Dreams, 82, 131 passim, 176, 240, 247, 254 passim, 267, 269, 271, 277
 Drinkers' Jealousy, 183
 Drug Addiction, 176, 178
 Dyspareunia, 18, 95
 Dyspnoea, 72

 Egoism, 291
 Elektra, 195
 Engrams, 295
 Epilepsy, 22 passim
 Ethics, Sexual, 317

 Family, Love of, 91
 Fancies, Homosexual, 247, 253
 Father Complex, 227
 Father Imago, 35, 36, 39, 49, 61 passim, 77, 283

- Fear, 57, 62, 67
 of Sexual Partner, 15 passim, 17, 20, 38
 of Women, 286
 Feeling Attitude, 216
 Fellatio, 73, 247
 Fetichism, 44
 Fixation, 47, 70, 79, 81
 Emotional, 223
 Flight Reflex, 234

 Greek Love, 82 passim
 Guilty Conscience, 296
 Guilt, Feeling of, 207

 Hair Symbolism, 262
 Hatred, 19, 38, 79, 80, 103, 132, 134, 145, 273, 289, 304
 Hermaphroditism, Unilateral, 297
 Heterosexuality, 269
 Horror Feminae, 14
 Hypnosis, 306
 Hysteria, 23

 Identification, 49, 103, 110
 Impotentia, 40, 69
 Inability to Love, 289
 Inbreeding, 297
 Incest Phantasy, 33, 105, 146, 155, 181, 187, 194, 222, 265
 Infantile Attitude, 283, 292, 295
 Reminiscences, 286
 Sexual Theory, 211, 246
 Infantlism, 44, 133, 220
 Inferiority, Feeling of, 229
 Insanity, 156, 158
 Fear of, 176, 177
 Periodic, 176
 Intermediate Sex Theory, 217
 Inversion, 41, 43, 49

 Jcalousay, 76, 102, 109, 127 passim, 131 135, 156, 292
 Judaism, 299

 Late Homosexuality, 50
 Latent Criminality, 137
 Homosexuality, 296, 308
 Law of Substitution, 89, 90
 Libido, 29, 44, 260
 Love, 157
 Attitude, 295

 Masochism, 207
 Masturbation, 16, 55, 64, 66, 155, 230, 245
 Maternal Body Phantasy, 268, 272
 Melancholia, 118
 Monogamy, 303
 Monosexuality, 187 passim, 299
 Monotheism, Sexual, 193
 Mother Imago, 34, 41, 49, 89, 144, 146
 Mother-in-Law, 118
 Motherhood, 95
 Motivations, 159

 Narcissism, 47, 48, 91, 269, 291
 Neurasthenia, 72
 Neurosis, Epileptic, 27
 Non-Conscious H., 117

 Oedipus, 195
 Ontogenesis, 156, 281
 Orgasm, 63
 Overcleanliness, 266
 Over-valuation (of Manliness), 217, 295

 Pansexualism, 193
 Paranoia, 156, 163, 166, 190
 Paraphilia, 200, 219
 Pederasty, Epileptic, 26
 "Penetrating Eye" Symbolism, 61
 Permanence of H., 46
 Persecution, Delusion of, 159, 171, 192
 Philogenesis, 156, 281

- Philosophy, 39
- Polar Tension, 293, 303
- Pollution Symbolism, 259
- Precocity, Sexual, 291
- Primordial Hatred, 282
- Progression, 297
- Projection, Psychic, 159
- Prophylaxis, 316
- Protection, 80
- Pseudo-Heterosexuality, 14
- Psychoanalysis, 139, 146, 170, 176, 200, 208, 284, 310
- Psychogenesis of H., 105, 181, 280, 298
- Paranoia, 171
- Psychosexual Infantilism, 148
- Psychosis, 150
- Puella Publica, 194
- Purity, 105
- Querrulants, 172
- Rage, 19, 158
- Regression, 90, 132, 163, 194, 195, 242, 292
- Religion, 301
- Reminiscences, 179
- Repressed Sadism, 270
- Repression, 34, 43, 49, 190, 194
- Revenge Fancies, 169, 292
- Revolt, 92
- Rivalry, between Sexes, 293
- Sadism, 38, 49, 69, 159, 161 passim, 200
- Sadistic Trend, 177
- Scatologic Fancies, 244, 246, 260
- Scent, 46
- Scorn, 15, 32
- Self-Knowledge, 309
- Self-Love, 284, 291
- Pathologic, 193
- Punishment, 135
- Torture, 202
- Servant Girl, 119
- Severity, Parental, 220
- Sexual Infantilism, 260
- Sister Imago, 88
- Social Abhorrence of H., 298
- Specific Phantasy, 78
- Spermatozoan Dream, 272
- Spiritual Marriage, 166, 264
- Sublimation, 88, 90
- Submissiveness, 135
- Suicide, 76
- Supremacy, Struggle for, 220, 222
- Symbolism, 41
- Sympathetic Act, 111
- Telepathy, 186
- Tenderness, Craving for, 274
- Parental, 220
- Third Sex Theory, 15
- Transposition, Emotional, 162
- Transvestitism, 252, 296
- Trauma, Psychic, 98
- Tuberculosis, Symbolism of, 233
- Uncertainty, 168
- Unconscious, 160, 194
- Uranism, 34, 189
- Urolith, 95, 133, 195, 284
- Urning, 14, 31, 33, 47, 48 passim, 194, 284
- Urolagnia, 248
- Voyeurism, 117
- Vomiting, Symptomatic, 242
- Warning, 105
- Water Closet Symbolism, 244 passim
- Wish, 207
- Fulfillment, 111
- Incestuous, 131, 193
- Zoophily, 155

INDEX OF NAMES

- | | |
|--|---|
| Adler, 15, 222, 285 | Magnan, 296 |
| Aristotle, 299 | Moll, 307 |
| Beaussart, 155 | Nietzsche, 10, 11, 196, 199, 288,
289 |
| Berg, 91, 92 passim | Oppenheim, 161 |
| Bjerre, 170 | Paul (Jean), 138 |
| Bloch, 14 | Platen, 43 |
| Bethe, 300 passim | Praetorius (Numa), 29 |
| Burchard, 27 | Raffulovich, 284 |
| Dessoir, 303 | Rank, 90 |
| Eulenburg, 21, 317 | Rochefoucauld, 108, 109, 154,
155 |
| Fehlinger, 294 | Sadger, 35 passim, 38, 39, 43,
45, 48, 71, 285 |
| Fleischmann, 200, 206, 208 | Schnitzler, 125 |
| Freimark, 93 | Schopenhauer, 52, 53 |
| Frcud, 156, 161, 213, 215, 310,
311 | Schrenk-Notzing, 306 |
| Fuchs, 306 | Schrecker, 229 |
| Havelock Ellis, 220 | Stekel, 200, 258, 264, 268, 290 |
| Heine, 271 | Strindberg, 80 |
| Hirschfeld, 11, 12 passim, 14,
21, 26, 27, 29, 30 passim,
48, 90, 95, 188 passim, 193,
296 passim, 297, 299 | Tannenbaum, 125 |
| Ibsen, 89 | Tarnowsky, 305 |
| Juliusburger, 159, 160 | Van Teslaar, 18, 23, 90, 207,
258, 264, 268, 290 |
| Kafka, 233 | Weininger, 80 |
| Krafft-Ebing, 190 passim | Ziemcke, 205 |

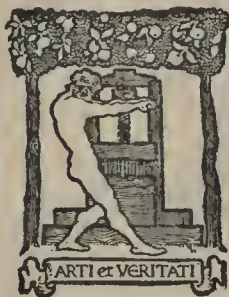
BI-SEXUAL LOVE

THE HOMOSEXUAL NEUROSIS

BY
DR. WILLIAM STEKEL
(VIENNA)

Authorized translation by
JAMES S. VAN TESLAAR, M.D.

(For sale only to Members of the
Medical Profession.)



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Preface

The present work is the English version of a part of one of the volumes in the author's massive series of clinical studies bearing the generic title, *Disorders of the Instincts and Emotions* and covering the whole range of the so-called *Parapathic Maladies*. The translation represents approximately one-half of the *Homosexualität* of the volume entitled *Onanie und Homosexualität*, and bearing the sub-title, *Die Homosexuelle Neurose*. The balance of the *Homosexual Neurosis* and the author's clinical study of *Autoerotism* are also translated and will appear shortly.

It is the author's intention, and mine as his translator, to issue an English version of all the volumes in this comprehensive series. In addition to the subjects covered in the present volume and in the two volumes to follow shortly, the *Disorders of the Instincts and the Emotions* include the *Anxiety States*, *Female Frigidity*, *Male Impotence*, *Infantilism* (including *Exhibitionism* and *Fetichism*), the *Compulsion Neuroses* and *Morbid Doubts*. The range of the subjects and the plan of the volumes already published show that the series as conceived

by the author forms a complete clinical account of the psychogenetic disorders, and represents the most recent development of scientific research. Since the genetic study of these parapsychic maladies involves a thorough understanding of the facts of sexual life Dr. Stekel's works on the *Disorders of the Instincts and the Emotions* constitute incidentally the latest practical reference Handbook of Sexual Science in the light of our newer knowledge and should prove also on that score of inestimable value to the medical and the allied learned professions.

The absence of formal systematic instruction in the Principles and Practice of Psychoanalysis in spite of the wide interest that the subject has deservedly aroused in our midst is highly regrettable, the more so since the lack of systematic instruction in our country deprives the older practitioners as well as the oncoming generations of physicians of an opportunity to familiarize themselves with this most important branch of therapy. Even though the curriculum of instruction in our schools, and particularly in our medical colleges, is admittedly burdened with a bewildering plethora of other branches of instruction, it is inconceivable that our colleges, our hospitals and psychiatric institutes, and our other institutions of higher learning will long continue to neglect a subject of such vital importance as psychotherapy and re-education, now that the subject has been placed, at last, upon a solid basis

through the application of the psychobiotic and genetic methods of approach. But it will probably take considerable time before competent instruction to fill the need will be available.

It appears therefore highly desirable that an English version of Dr. Stekel's works should make their appearance at this time. For in the absence of formal instruction his clinical studies form an excellent substitute, perhaps the most suitable means available for post-graduate instruction in the clinical aspects of Psychoanalysis. And should systematic courses be made available in the near future, in response to the urgent need, our instructors and students alike will undoubtedly find the Stekel series most valuable aids for study and guidance.

In a letter received from Dr. Stekel while this work was going through the press he states that a new edition of *Onanie und Homosexualität* is being issued in the original, bearing a dedication to the present translator.

v. T.

Brookline, Mass.

CONTENTS

CHAPTER	PAGE
I Krafft-Ebing considers onanism the cause of homosexuality—Confusion of cause and effect—The views of Krafft-Ebing—The views of Moll—of Havelock Ellis—of Bloch—of Magnus Hirschfeld—How is the diagnosis established?—The fundamental bi-sexuality of all persons—Relation of neurosis and homosexuality—The family of the homosexual—The views of Bloch on the problem—The influence of the psyche on the organism—Wish as active factor of the psyche—My theory—The theories of Kiernan, Chevalier and Lombroso—The neurotic as a retrograded type—Early awakening of sexuality	11
II The development of sexuality—the bi-sexual ideal of all persons—The fundamental law of sexuality—The rôle of homosexuality in neurosis—Womanly men and mannish women—Gerontophilía—Love of prostitutes—The significance of sexual symbols—Various masks of homosexuality—Transvestites—A case of Transvestism—The significance of the hose as a symbol—Love at first sight—The critical age—The pleasure seeker—The case of a man passive through the critical age—Neurotic types of homosexuality—The Don Juan type—Psychoanalysis of a Don Juan—Passionate falling in love during advanced age, significant—Analysis of a Don Juan	53
III Diagnosis of Satyriasis—Priapism—A case of Satyriasis—A second case of Satyriasis—A case of	

CHAPTER	PAGE
nymphomania—Proof that the cravings represented by this condition are traceable to the ungratified homosexual instinct	129
IV Description of Don Juan types who are satisfied with conquest and forego physical possession—An unlucky hero, whose love adventures are interfered with by gastric derangements—A would-be Messalina who hesitates on account of vomiting spells—Influence of religion on neurosis . .	175
V Resistance of homosexuals against cure and their pride in their condition—Acquired vs. inherited—Insanity and alcoholism betray the inner man—Three cases by Colla illustrating behavior during alcoholic intoxication—Observations of Numa Prætonis—The case of Hugo Deutsch—Views of Juliusburger—Two personal observations—A case of Moll—Views of Fleischmann and Naেকে—A personal observation—Bloch on woman haters .	241
VI May disgust produce the homosexual attitude? Cases by Krafft-Ebing, Fleischmann, Ziemcke—Observation (personal) and case by Bloch—Late trauma as cause of homosexuality—Personal observation of a case of late homosexuality—Two cases by Bloch—Further discussion of the problem—A case of Pfister's with the analysis of several dreams	279
VII Erotism and sexuality—The motive power of unfulfilled wishes—The male protest—The relations of the homosexual to his mother—Hirschfeld's schematic outline—Infantile impressions—Influence of the stronger parent—Letter of an expert	331
Index	353

I

Krafft-Ebing considers Onanism the Cause of Homosexuality—Confusion of Cause and Effect—The Views of Krafft-Ebing—The Views of Moll—of Havelock Ellis—of Bloch—of Magnus Hirschfeld—How is the Diagnosis established?—The fundamental Bi-sexuality of all Persons—Relation of Neurosis and Homosexuality—The Family of the Homosexual—The Views of Bloch on the Problem—The Influence of the Psyche on the Organism—Wish as active Factor of the Psyche—My theory—The Theories of Kiernan, Chevalier and Lombroso—The Neurotic as a retrograded type—Early awakening of sexuality.

*Leben—ist das nicht gerade ein Andersseincwollen,
als die Natur ist?—Nietzsche.*

BI-SEXUAL LOVE

I

Living,—is it not the will to be otherwise than nature is?—Nietzsche.

That there are preeminent physicians who earnestly look upon masturbation as the cause of homosexuality seems hardly believable. It would be as proper to consider masturbation the cause of sexuality. We have shown elsewhere that onanism may be the result of ungratified homosexual trends. At times it may stand as a substitute for some homosexual act. It then replaces for a time the adequate temporary form of sexual gratification. I state "temporary form," because the sexual object itself does not remain permanently the same and the sexual directive goals,—to use the excellent expression of *Hans Blüher*¹ are often abandoned. The false notion that onanism is responsible for homosexuality has been preconized by *Krafft-*

¹ Hans Blüher: Studien ueber den perversen Charakter. Ztrbl. f. Psychoanalyse, Oct., 1913.

Ebing, whose great authority in matters of sexual psychopathology persists to this day. His services are significant, indeed, and we must observe that he has at last accepted the view of *Hirschfeld* that homosexuality is inborn,—that there is an acquired and a hereditary homosexuality.¹ But in the last (14th) edition of *Krafft-Ebing's* work, which has appeared in 1912, his editor, *Alfred Fuchs*, preserves the statement about onanism at the head of the chapter and he even underscores the contentions of his great teacher on this particular subject.²

¹ *Neue Studien auf dem Gebiete der Homosexualitaet. Jahrb. f. Sexuelle Zwischenstufen*, vol. III, Leipzig.

² This view of *Krafft-Ebing* is by no means "antiquated." It is still maintained by *Stier* (*Zur Aetiologie des kontraeren Sexualgefuehls. Monatschr. f. Psych. u. Neurol.*, vol. XXXII, 1914) and very energetically criticised (*ibid.*) by *Hirschfeld and Burchard*. "It is inconceivable," state the above named authors, "how *Stier* can ascribe an etiologic significance to onanism in connection with homosexuality. Its distribution, ubiquitous—in the opinion of most specialists, would permit one to hold masturbation responsible for any other sexual development as well." According to *Stier*, early and long-continued onanism (especially mutual) is harmful because "it does away with the feeling of shame in connection with one's sexual organs and makes for readier handling even by the uncorrupted adult." *Fleischmann* also finds 33 excessive onanists among 60 inverts and concludes (*Beitr. zur Lehre der kontraeren Sexualempfindung, Zeitschr. f. d. ges. Neur. u. Psychol.*, vol. VII, 1911) that "like alcoholism, masturbation must influence the development of the perversion." Many of his patients mentioned the habit in a casual relation. We know well that the sense of guilt is attached to the habit of masturbation. But *Fleischmann* sees in that a proof. "Onanism plays a role in the development of the sexual perversion," he argues, "because it rouses an increased sexual excitability while the will power is weakened by it at the same time and

My work proves that we must abandon the merely descriptive method of sexual research. The subject's first account is only a statement of the manifest content of his consciousness concerning his paraphilia. We must look into the latent content, into the unconscious and quasi-conscious forces involved. The descriptive form of sexual research must be replaced by the psychological, in keeping with the spirit of our times. In no other field does analysis so convincingly and completely prove its claims.

What was the status of the subject before the advent of analysis? *Krafft-Ebing* originally looked upon homosexuality as the result of a hereditary transmission, a hypothesis not corroborated by the observations of subsequent investigators. Certain circumstances favor an outcropping in manifest form of the latent homosexuality common to all persons,—a fact which complicates this problem. Environment also comes into play. An environment such as is furnished by some nervous or psychopathic parents naturally plays a role. This subject we shall take up later. The alleged hereditary transmission is supposed to show itself in the homosexual through the early awakening of the sexual instinct and by the appearance of masturbation during early childhood. But we know that

there follows a progressive wandering of the sexual instinct away from the normal sexual aim and object."

the homosexuals share this peculiarity with all others, especially with neurotic persons. A strong flaring up of instinct is not the consequence but the cause of the neurosis. But according to *Krafft-Ebing* masturbation during childhood is the cause of homo- or pseudo-homosexuality breaking forth at a later period. "Nothing is more likely," he states, "than masturbation, so to disturb and occasionally thwart all noble emotions at the source as they arise spontaneously out of the sexual feeling.¹ The habit robs the nascent feeling of charm and beauty leaving behind only the husk of grossly animal craving for sexual gratification. An individual, so thwarted, attains the age of maturity lacking the esthetic, ideal, pure and undefiled longing which leads to the other sex. At the same time the heat of sensuous passion cools off while the inclination towards the other sex is significantly weakened. This deficiency embraces the morals, the ethics, the character, the phantasy and the disposition of the youthful masturbator as well as his emotional and instinctive life and holds true of both

¹ This contention is altogether wrong. I have never seen so many and such pronounced idealists as among masturbators. Young artists, poets and musicians in particular often show, I have found, a strong tendency to masturbation, and this agrees with the pronounced bisexuality of all artists, which has been particularly pointed out by *Fliess*. The youths of this type are often so delicate and sensitive that they see in the sexual act only animal brutality and hide their own sexuality from the whole world. Among masturbators we find the champions of truth, the over-moralistic preachers, the ethical reformers and dreamers.

sexes, occasionally reducing to zero the yearning after the opposite sex, so that in the end masturbation is preferred to every other form of gratification."

Imagine the injurious effect of such statements upon the masturbating youth; particularly when he reads that the best way to combat homosexuality is to fight against masturbation (p. 336, *loc. cit.*).

The great investigator has confused here cause and effect. The masturbators avoid the path leading to woman not because they masturbate. They indulge in the habit because the path towards womanhood is closed to them. For many persons masturbation is the only available method of sexual gratification. Persons with a strongly accentuated homosexual tendency often find no other path open at all, particularly when the intercourse with woman becomes impossible for them on account of some definite traumatic incidents, such as we shall discuss fully later.

Masturbation is never *the cause* of homosexuality. Homosexuals do not contract the habit early, as *Krafft-Ebing* claims,—it is an early, a very early habit of all persons—and that without any exception. The homosexuals do not forget their childhood onanism because there are other, more painful memories for them to repress and drive out of memory. Again we shall speak fully of that

later. More important for the present is the question: how does homosexuality arise? Is the condition hereditary or acquired? Is it something fatally predetermined or is it only the result of certain definite constellations of the family circle? May it be ascribed to a hereditary taint? *Krafft-Ebing* was at first of the latter opinion and propounded the thesis that "we may doubt whether a person of the same sex ever has a sensuous attraction for a normally predisposed individual," but later he changed this opinion fundamentally and expressed the conviction that there is an inborn homosexuality though the condition is found only among the hereditarily predisposed.

He propounded the following theses:

"1. The sexual life of such persons manifests itself as a rule very precociously and consequently, is of abnormal strength. Not rarely the peculiar attraction for members of the same sex which in itself marks the abnormal direction of the sexual instinct is associated with other perverse manifestations.

"2. The spiritual love of these persons is frequently an exalted dreaming just as their sexual instinct as a whole penetrates their consciousness with a peculiar and even compulsive strength.

"3. In addition to the functional signs of degeneration manifested in the contrary sexual instinct often there are found also other functional

and frequently also anatomic stigmata of degeneration.

"4. Neuroses are present (hysteria, neurasthenia, epileptoid states, etc.). Neurasthenia, transitional or chronic, is nearly always manifest. This is usually a constitutional state induced by inborn conditions. It is awakened and sustained through masturbation or compulsory abstinence."¹

These statements are relatively milder and here the ideal traits of homosexuality are also given some recognition, although—as we know well—all without exception are addicted to masturbation. *Krafft-Ebing* does not know that all artists are neurotics and that neurosis stands in intimate connection with creative ability. He also makes a distinction between true and false homosexuality,—bisexuality (psychic hermaphroditism) and other forms, as described by *Hirschfeld*.²

¹ Cf., on the other hand, the views of *Bloch*: "That the contrary sexual instinct-feeling in itself is not a sign of psychic degeneration and need not be looked upon at all as morbid, is shown among others, by the fact that the condition is often associated with spiritual superiority. As proof we find, among all nations, men of proven homosexuality, who are the pride of their respective people as writers, poets, artists, military strategists, or statesmen. Further proof that the contrary sexual feeling is no disease and does not necessarily lead to immoral tendencies may be seen in all the noble qualities of heart which it is capable of generating, precisely as the heterosexual attraction, such as courage, self-sacrifice, altruism, artistic feeling, creative energy, etc., just as it may be responsible also for any of the morbidities and failings of heterosexual love (jealousy, suicide, murder, unhappy love with its deleterious effects on mind and body, etc.)

² It was clearly the duty of the new editor of *Krafft-Ebing's*

Krafft-Ebing points out a certain relationship between homosexuality and neurosis. But since he still preserves the concept of degeneration, he is forced in the end to admit that homosexuality may also appear in the normal and is not necessarily a morbidity.

Moll, to whom we owe the first great comprehensive work on homosexuality, is of an entirely different popular work to have recorded therein the author's latest views. In his "*Neuen Studien auf dem Gebiete der Homosexualitaet*," he states: "In contrast with the conception that contrary sexuality is an inborn anomaly, a disorder in the evolution of the sexual function of monosexuals and of the glandular development of the sex glands, *the conception of 'morbidity' is untenable*. We may rather speak in this connection of a malformation and compare the anomaly with bodily malformations,—for instance, with the anatomic deviations from the average type. But the concept of a simultaneous psychopathic state remains a legitimate assumption, because subjects presenting anatomic as well as functional deviations from type (*stigmata degenerationis*), *may preserve good physical health for a time, and may even show points of superiority*."

"At the same time so tremendous a deviation as contrary sexual feeling must have a far wider influence upon the psyche than many of the anatomic or functional stigmata of degeneration. That is the reason why any disturbance in the usual development of a normal sexual life reflects so commonly in an unfavorable sense upon the harmonious psychic development of personality. *Victims of contrary sexual feeling often show neuropathic and psychopathic predispositions*, such as, for instance, a tendency to constitutional neurasthenias and hysteria, milder forms of periodic psychosis, inhibitions against the unfoldment of psychic energies (intelligence, moral sense), including moral inferiority, especially associated with hypersexuality, eventually leading to most serious disorders of the sexual instinct. At any rate, it can be shown that, relatively speaking, heterosexuals prove greater cynics about sexual matters than the homosexuals. Also that other degenerative signs upon the field of sexuality, such as sadism, masochism, fetichism, etc., are much more commonly found among the former. . . ."

ent opinion. He states: "Considering the sexual instinct not as a means for the attainment of pleasure but as standing in the service of procreation we must look upon exclusive homosexuality as belonging to the realm of pathology." (*Die konträre Sexualempfindung*, Berlin, 1899, 3rd edn.) This is an untenable argument. *For there is no procreative instinct as such, only a sexual instinct.* Science is not concerned with the study of purposiveness, it is interested in the ascertainment of facts. Science must not and cannot be placed in the service of teleology. At any rate *Moll* is inclined to look upon homosexuality as a neurosis: he claims to have found in recent years a growing tendency among investigators to establish a border province between mental health and disease, "and into that realm have been relegated many cases of psychic degeneration—I may mention, for instance, certain compulsory neuroses. I believe it is proper that we should place in the same category the contrary sexual feeling." (*Loc. cit.* p. 435.) He refers here to *Westphal* who compares homosexuality to moral insanity.¹

Notwithstanding *Moll's* opinion we must state that most modern investigators declare that they have examined many homosexuals whom they have found normal or have at least designated as normal.

¹ *Die konträre Sexualempfindung, Symptom eines neuropathischen (psychopathischen) Zustandes. Arch. f. Psych. u. Neurol., vol. II, p. 106, 1870.*

Havelock Ellis and *Albert Moll*¹ very appropriately state in their last joint work:

“*Naecke* has repeatedly maintained that the homosexuals are perfectly healthy and aside from their specific deviation may be normal in every respect. We have always maintained this view although, contrary to *Naecke*, we assume that *homosexuality is very frequently found in intimate association with minor nervous states*. We agree with *Hirschfeld* that heredity plays a rôle in no more than 25 per cent of the cases of homosexuality and that, although a neuropathic background may be present in homosexuality, the degenerative factor plays but a small role.” These authors find the hypothesis that every person’s constitution combines the male and female elements a keen concept though rather hypothetical. “But still it is undoubtedly justified, if we look upon homosexuality as an inborn anomaly or, to speak more correctly, as an anomaly resting on constitutional traits, which if morbid, are so only in *Virchow’s* sense, according to whom pathology is not the science of diseases but of deviations, so that the homosexual may be as healthy as the color blind. Inborn homosexuality ranks on the level of a biologic variation: it is a variation, representing perhaps an incomplete phase of sexual differentiation, but

¹*Handbuch der Sexualwissenschaften (Die Funktionsstörungen des Sexuallebens.)* Leipzig, Verlag F. C. W. Vogel, 1912, p. 652.

bearing no discernible relationship to any morbid condition of the individual."

I am inclined to doubt this view. What proof have we that the homosexual is perfectly healthy when any criterion of health we may accept must be artificial? On this point we have only the statements of the involved persons to rely upon. All describe themselves as healthy. Do not advanced psychopaths do the same? They lack any feeling of illness. This seems to be characteristic of homosexuals in particular. They want their condition to be looked upon as normal. They claim to be in good health, seldom wish to change their condition, and usually do not call for medical advice unless they come into conflict with the law and find themselves in danger. The authors themselves very properly remark: "As to the men, the homosexuals prefer to hold themselves as normal and endeavor to justify that contention. Those who struggle against their instinctive craving, who look upon their conduct as peculiar or so much as entertain any doubts about it, are in the minority,—less than 20 per cent."

Naturally the large number of homosexual physicians have always tried to convince their observers that they are normal and that they do not differ from other persons in any other way. But all unprejudiced observers have to admit the presence of numerous neurotic traits in connection

with homosexuality. This I have undertaken to prove *sine ira et studio* having met numberless homosexuals and having become very closely acquainted with many of them. *I have never yet found a homosexual who was not a neurotic.* He is necessarily that, as I shall later prove. He must be neurotic, the same as the heterosexual, who struggles to overcome and repress a vast portion of homosexual longing with him. *Havelock Ellis* and *Moll* as well as *Krafft-Ebing* also lay stress upon the tendency to neurasthenia. But who nowadays is not neurasthenic? is a question frequently heard. Such an unprejudiced investigator as *Iwan Bloch* becomes convinced and recognizes an inborn homosexuality which must not be conceived as a morbidity. For a long time *Bloch* preconized a different view but changed his opinion convinced by *Hirschfeld's* work and through his own professional contact with homosexuals. He is now a believer in the theory of inborn homosexuality having been led to this view particularly by the statements of the homosexuals. Later we shall prove how unreliable such statements must be. At any rate so keen an observer as *Bloch* could not fail to note the striking percentage of neurotic homosexuals. But he thought they were nervous because "homosexuality acts upon them as a psychic trauma." Further he states: "According to my investigations and observations the *relationship between*

health and disease among homosexuals is originally the same as among heterosexuals and in time, on account of the social and individual isolation of the homosexuals, acting like a psychic trauma, morbidity becomes accentuated; usually we encounter nervous complaints and difficulties of an acquired character, and we note the development of a typical 'homosexual neurasthenia,' which may readily enough lead some superficial observers to confuse *post hoc* with *propter hoc*." Undoubtedly the dangers of homosexual activity favor the development of anxiety states. But such nervous states are found also in cases showing no predisposition towards anxiety, and anxiety states are encountered without any relation to homosexuality.

Magnus Hirschfeld places himself with all the weight of his personality and experience squarely in favor of the contention that homosexuality is a normal state. His investigations touching upon this field are numerous. We also owe to his labors that great work on the subject: *Die Homosexualität des Mannes und des Weibes*. (The Homosexuality of Man and of Woman, Verlag L. Marcus, Berlin, SW, 61.) No investigator interested in this subject can neglect this fundamental and exhaustive treatment of it. Subsuming the views of *Hirschfeld* we may state: There is a genuine inborn homosexuality which must not be looked upon as a morbidity. This homosexuality should be con-

fused neither with bisexuality nor with pseudo-homosexuality. *Hirschfeld*, too, has changed his views in the course of time. He had conceived homosexuality as a sexual intermediary stage between man and woman and proposed the famous term: *the third sex*. As is well known all persons are bisexual. *Hirschfeld* looked for the well known physical stigmata of bisexuality among the homosexuals. He found among men enlargement of the breasts, female hips, delicate skin, etc., and among women growth of facial hair, male, energetic traits, etc. In his work entitled, *Der Urnische Mensch*, he maintained: "A homosexual not differing bodily, physically and mentally from the full grown man I have not found among 1500 subjects and I am therefore disposed to doubt the occurrence until I shall meet such an individual." But in his more recent work he declares: "The androgynic type of man and the gynandrie type of woman are not necessarily homosexual. There are types of persons which may be described as eunuchoid,—they give the impression of castrated persons without having undergone the operation,—they possess female bodies, high voice and beardless face. Generally there is azoospermia, frequently anorexia. There are corresponding types in the female sex,—persons with bodies showing many masculine traits. These marked womanly men and mannish women are often considered homosexual, but it is not uncommon to

find them completely heterosexual inasmuch as they find complementary individuals among the types belonging to the opposite sex. The types which attract them are also androgynous.”¹

Hirschfeld does not admit the influence of latent homosexuality in the choice of this androgenic type. A homosexual whose condition is not manifest he does not recognize. His ground for diagnosis is no longer similarity of bodily traits when compared with the opposite sex. The determining factor for *Hirschfeld* is only the subject's feeling. *If he is homosexually inclined (particularly if so disposed from childhood), the subject is homosexual.* *Hirschfeld's* own statement is as follows: “The determining factor in the diagnosis of homosexuality remains as before the contrary feeling proper; the diagnosis is strongly supported by a negative attitude towards the other sex, as well as by altero-sexual episodes, although these two features in

¹I find a very interesting observation by *Bloch*, one which deserves to be widely circulated: “A final and not unimportant form of Pseudo-homosexuality is hermaphroditism (*das Zwittertum*). It is remarkable that science has concerned itself only in recent years with the close study of hermaphroditic conditions which have not received heretofore the attention warranted by their sociologic bearings and their frequency. It is a great merit of *Neugebauer* and of *Magnus Hirschfeld* that they have called general attention to these remarkable sexual *Zwischenstufen*, intermediary states, and have pointed out their great practical significance, a matter of which no one has thought before, as is shown by the significant fact that the new German civil code has done away with the legal proscriptions of the old Prussian law concerning the *Zwitter* (hermaphrodites), upon the contention that no person is of unknown or unascertainable sex.

themselves are not capable of establishing the diagnosis." Since *Bloch* also admits that there are many virile homosexuals with bodily structures wholly male, it follows that the organic diagnosis of homosexuality is altogether unreliable. *Hans Blüher*, a reliable expert on homosexuality, also recognizes the pure homosexual, which he calls the "male hero" type, whose character and habitus is completely male, thus differing from the second type, the "woman-like invert" (*invertierter Weibling*). The latent homosexual he considers a third type. (Vid. *Die drei Grundformen der Homosexualität: Eine sexologische Studie*. Jahrbuch f. sexuelle Zwischenstufen, vol. XIII).

Let us repeat and underscore the far-fetched feature of this method of diagnosis. According to it *there is no objective means for ascertaining homosexuality. The only diagnostic guide is the homosexual's declaration that he has always felt homosexually inclined and that he is indifferent towards the other sex.*

The analyst is well qualified to recognise the utter weakness of such a diagnostic guide. We meet continually persons who claim to know themselves thoroughly; they claim that they have investigated their own state very conscientiously but after a few weeks, often only after a few days (illustrations will be fully given in this book) the subject must admit that he did not know himself,

that, in fact, he had avoided knowing himself. *All persons lie about sexual matters and deceive themselves in the first place. All play Vogelstrauss-politik, the ostrich.*

All neurotics falsify their life history or at least retouch it. They simply forget the facts which do not suit their system of thinking. We must also bear in mind *Havelock Ellis'* statement that the homosexuals prefer to consider themselves as normal. Similarly the childhood history is distorted consciously or unconsciously and a life history is reconstructed (in retrospect) from which all heterosexual episodes have been eliminated.

Psychoanalysis has proven that all homosexuals, without exception, shown heterosexual tendencies in early life. There is no exception to this rule. *There are no monosexual persons!* The heterosexual period stretches far into puberty. *All persons are bisexual.* But persons repress either the homosexual or the heterosexual components on account of certain motives or because they are compelled by particular circumstances and consequently act as if they were monosexual. Even the "male hero" (*Macnerheld*) type and *Hirschfeld's* "genuine" homosexual is only apparently monosexual. A glance through the confessions disclosed by all writers is enough to convince one of this fact. *Hirschfeld* himself points out that it is to the credit of psychoanalysis that it has revealed

the transitory heterosexual cravings of the homosexual.

The instinct of the homosexual originally is not exclusively directed towards the same sex. Originally the homosexual is also bisexual. But he represses his heterosexuality just as the heterosexual must repress his homosexuality. *Blüher* who is unwilling to recognise a pathogenesis of homosexuality for the 'male hero' type, contends that one could claim with equal relevance that there is a pathogenesis of heterosexuality.

That is a fact. Every monosexuality is other than normal or natural. *Nature has created us bisexual beings and requires us to act as bisexual beings.* The purely heterosexual is always a neurotic in a certain sense, that is, the repression of the homosexual components already creates a predisposition to neurosis, or is in itself a neurotic trait shared by every normal person. The psychology of paranoia, for whose investigation we are indebted to the genius of *Freud*, shows us the extreme result of this process of repression on one side, just as homosexuality shows us the other side of the same process.

There is no homosexual who is not more or less neurotic, that condition being due to the repression of the heterosexuality. The repression is a purely psychic process and has nothing to do with degeneration. Homosexuality is not a product of

degeneration in the ordinary sense. It is a neurosis and displays the etiology of a neurosis, as we shall prove later.

I revert to *Hirschfeld*. Regarding the relationship of neurosis and homosexuality he states:

"1. Pronounced physieal and mental stigmata of degeneration are relatively rare among homosexual men and women; at any rate such signs are not more frequent in proportion to the total number of homosexuals than among the heterosexuals of both sexes.

"2. On the other hand we find frequently and not merely as a result of homosexuality, *a greater instability of the nervous system* (frequently shown in the periodic character of endogenous temperamental instability) (*endogene Stimmungsschwankungen*).

"3. The family of the homosexual often contains a larger number of nervous persons and such as deviate from the normal sexual type. (*Hirschfeld, l.c., p. 338*).

Hirschfeld also emphasizes the labile character of the nervous system among homosexuals pointing to the large number of abnormal sexual types in the family of the homosexual. That undoubtedly is a correct observation. It may be explained in two ways: (1) as the result of heredity; (2) as a consequence of a common environment. The extent to which these two factors are at work in particular in-

stances may be ascertained only on the basis of specific inquiries.

I can state from my own professional experience that the parents of homosexuals always show abnormal character traits. With remarkable frequency male homosexuals have mothers who are melancholic, or subject to depressions or who are advanced hystericals. All gradations are found, from the emotional, domineering type of woman to the solitary, quiet, submissive woman who becomes a prey to melancholia and eventually must be interned in some institution. Urlinds show just as frequently a pathologic father, a home tyrant, a drinker, morphine fiend, dissolute fellow, 'lady killer,' epileptic or hysterical. We will determine later to what extent such parents influence psychically their offspring and the attitude of the children towards them. Careful investigation of life histories will make the subject plain.

How do the various writers explain the rise of homosexuality? We have mentioned already that *Hirschfeld* and all investigators deriving their inspiration from him hold to the theory that homosexuality is inborn. According to them, therefore, it is part of inexorable fate, like the law of the planets. . . .

But *Bloch* finds the condition baffling in spite of all the explanations furnished by *Hirschfeld* and

reverting to the latter's chemical theory (*andrim* and *gynecin*) he concludes:

“(1) The so-called ‘undifferentiated’ stage of the sexual instinct (*Max Dessoir*) is often eliminated when the sexual instinct becomes directed towards a definite particular sex among heterosexuals or homosexuals before the advent of puberty. Homosexuality shows a definite, clear direction of the sexual instinct towards the same sex long before puberty.

“2. A comprehensive theory of homosexuality must also explain the extreme cases, particularly male homosexuality coupled with complete virility.

“3. Sexual parts and genital glands cannot determine homosexuality in those possessing typical normal male genitalia and testicles; neither can the brain itself be the determining factor in genuine homosexuality, because homosexuality cannot be rooted out by the strongest conscious and unconscious heterosexual influences brought to bear upon thought and phantasy,—the condition developing in spite of such influences.

“4. Since as a predisposition (not as sexual instinct) homosexuality appears long before puberty and before the actual functioning of the respective genital glands, it suggests that in homosexuals some physiologic action pertaining to ‘sexuality’ but not necessarily related to the functioning of the genital

glands undergoes some subtle change as the result of which the sexual instinct is turned from its goal.

"5. The condition suggests chemical changes, alterations in the chemism of sexual tension, the latter being fairly independent of the activity of the sexual glands proper, as is shown by the fact that it may be preserved among eunuchs and others who undergo castration." (*Bloch, loc. cit.* p. 589).

Further he states: "In my opinion the anatomic contradiction, the biologic monstrosity of a womanly, or unmanly psyche in a typical male body or a womanly-unmanly sexual psyche in the presence of normally appearing and functioning male genitalia can be solved only if we take into consideration this intercurrent third factor. The latter may be traceable to some embryonal disturbance in the sexual chemism. That would also explain why homosexuality often appears in the midst of healthy families as a singular manifestation, having no relation to any possible hereditary transmission or degenerative taint. On the other hand, the contention of *v. Roemer* that homosexuality is a regenerative process has hardly any points to support it. The root of the riddle of homosexuality lies here. At least I conceive it to be a riddle. With my theory I endeavor to cover merely the facts and the probable physiologic relationship of homosexuality with particular reference to the biologic aspect of the problem and to do it more closely

than the previous theories have done it. But my theory does not attempt to explain the ultimate origin of the relatively frequent condition known as homosexuality.

"I do not claim to be able to penetrate into the last ultimate causes. This remains a riddle to be solved. But from the standpoint of culture and procreation homosexuality appears to be a meaningless and purposelless dysteleological manifestation, like many another natural appearance, such as, for instance, the vermiform appendix in man. In a former chapter I have already pointed out that the progress of culture has been in the direction of a sharper differentiation of sexes, that the antithesis male and female, becomes progressively sharper. Sexual indifference, genital transition-forms are of primitive character and *Eduard v. Mayer* is correct when he holds that homosexuality was much more widespread during the prehistoric age than it is today and considers it as common, genetically, as heterosexual love. Through heredity, adjustment and differentiation, culture has progressively repressed the homosexual leanings." (*Bloch, loc. cit.* p. 590.)

Concerning these novel theories of homosexuality I must remark: *It is not correct that the homosexuals before puberty show an exclusive definite inclination towards their own sex and only towards their own.* The truth is that like all other persons,

the homosexuals show a bisexual period (the undifferentiated stage of *Max Dessoir*) before puberty. Only they forget their heterosexual experiences. The truth is that a comprehensive theory of homosexuality ought to explain also the extreme cases, specifically male homosexuality coupled with complete preservation of vitality and female homosexuality with the preservation of all feminine characters. Such cases are covered neither by *Hirschfeld's* theory nor by that of *Bloch*. The third point is equally pertinent. It cannot be a question of brain and genital gland. Chemical influences are likely, but difficult to prove.

The baffling feature of the problem is due to the fact that the attempt has been made to explain all cases of homosexuality on the basis of a single plan.

As a matter of fact homosexuality may develop in a number of ways and each one must be taken into consideration. That the genital glands play a role in homosexuality seems to me very likely. But while these influences may be suspected they cannot be proven. What I am able to prove on the basis of my data are the psychic factors.

Nor must we forget that not only does the body influence the mind, but that the reverse is also true: the psyche builds up the body in accordance with its predispositions. We find that the artist's physiognomy differs from that of the artisan, and the physician's differs from that of the attorney.

The mind also models the body. A man who feels himself woman-like and who longs to be a woman will unconsciously adopt woman's ways and imitate woman. In the course of time even his appearance will be womanly. Possibly—that agrees with my view—the transformation is conditioned by glandular changes. We may presuppose that, but the notion appertains to the realm of hypothesis, which I prefer to avoid.

All writers seem to neglect the powerful role of the psychic factors. These factors may seem unreal to the upholder of mechanistic theories. Unfortunately most physicians underestimate the power of the unconscious wish as a plastic and synthesising energy within the human organism. The wish to be a man may raise boys to manliness; the wish to remain a child hinders development towards adulthood; the wish to be a woman makes for femininity. Any one familiar with *Pawlow's* investigations of the 'conditioned reflex' will readily see that certain particular wishes may exert a definite influence upon the activity of the genital glands. The wishes are certainly capable of influencing the appearance, action, activity and features of the individual.

When a boy acts like a girl, it does not necessarily mean that he has that kind of a predisposition. It may only signify his identification with his mother or with a sister.

Very clearly on this point is the testimony of a case of which I find an account in *Hirschfeld's* book.

A homosexual woman writes: "I was born in the country, where my father owned a large estate, and there I was brought up till my 14th year. I was the youngest. My oldest brother had girlish ways about him and was mother's pet rather than father's, whose favorite child, in turn, was my eldest sister. On my part I am the thorough image of my father in all character traits and in my sensuous predisposition as well. In later years father had often said: 'With you and Ludwig (the elder brother) nature made a mistake; you should have been a boy and Ludwig a girl.' Nevertheless I am certain that father knew nothing about homosexuality, also that my brother was not homosexual. My peculiar predisposition showed itself already while I was a child, for it was always my greatest desire to be a boy. As a child two or three years of age, I put on some of father's clothes, played with his cap and promenaded around the yard with his walking stick." (*Hirschfeld, loc. cit.*, p. 43).

We see clearly that this young woman identified herself with her father. She wanted to be a man like her father.

The remarks of *Ulrichs* (*vid. Inclusa*, p. 27 ff.) may be understood in the same sense: "As a child the urning shows an unmistakable predisposition towards girlish occupations, intercourse with girls,

girlish games, and playing with dolls. Such a child is very sorry that it is not 'boy-like' to play with dolls, that Santa Claus does not bring him also dolls and that he is not allowed to play with his sister's dolls. Such a child shows interest in sewing, knitting and cutting, in the soft and delicate texture of girls' clothes, such as he, too, would like to wear, and in the colored silks and ribbons of which he delights to abstract some specimens as keepsakes. He avoids contact with boys, he avoids their plays and games. The play horse leaves him indifferent. Soldier games, so much in favor with boys do not attract him. He avoids all boyish rough plays, such as snow-balling. He likes ordinary ball games but only with girls. He throws the ball with the girl's light and stilted arm movement not with a boy's free and powerful arm swing. Any one who has occasion to observe a boy urning and does it carefully may verify these or similar peculiarities. Is that all only imagination? I had observed in myself long ago the peculiarities mentioned above and, moreover, they always impressed me, although I did not at first recognize their female character. In 1854 I related the facts to a relative of mine, intimating that they must have some bearing on my sexuality. He scorned the idea and I yielded to his opinion at the time. But in 1862 I took up that matter again with him: meanwhile I had had opportunity to observe other

urnings and I noted that the female *habitus* recurred in every one, although not precisely with the same particular features. But the female *habitus* differs also among women with regard to certain details. In my case, as a boy of 10 or 12 years of age, how often my dear mother sighed as she exclaimed: 'Karl, you are not like other boys.' How often she warned me: 'You will grow up a queer fellow, if nothing worse!' " (*Hirschfeld, l. c. p. 117*).

What do these fine observations prove? Any one who understands the playful character of children, their early directed psyche, must recognise that such conduct results through the influence of a wish.

No—these observations do not prove at all that the contrary sexual feeling is innate. *Hirschfeld* contends: "these accounts (referring to previous statements) show a remarkable absence of tenderness among the urning girls. An expert thoroughly familiar with their psyche, not without reason states that we must watch the girl who passes carelessly by a looking glass without stopping in front of it when dressing and we must watch the boy who clings with pleasure to the looking glass returning to it again and again, for thereby both betray early their homosexual nature." (*Hirschfeld, loc. cit. p. 119*). I see nothing in these state-

ments but an attempt on his part to differ from the other colleagues.

Finally I turn to my own conception of homosexuality, formulated, on the basis of psycho-analytic data and as an outgrowth of the teachings of Freud.

All persons originally are bisexual in their predisposition. There is no exception to this rule. Normal persons show a distinct bisexual period up to the age of puberty. The heterosexual then represses his homosexuality. He also sublimates a portion of his homosexual cravings in friendship, nationalism, social endeavors, gatherings, etc. If this sublimation fails him he becomes neurotic. Since no person overcomes completely his homosexual tendencies, every one carries within himself the predisposition to neurosis. The stronger the repression, the stronger is also the neurotic reaction which may be powerful enough in its extreme form to lead to paranoia (Freud's theory of paranoia). If the heterosexuality is repressed, homosexuality comes to the forefront. In the case of the homosexual the repressed and incompletely conquered heterosexuality furnishes the disposition towards neurosis. The more thoroughly his heterosexuality is sublimated the more completely the homosexual presents the picture of a normal healthy person. He then resembles the normal heterosexual. But like the normal hetero-

sexual individual, even the "male hero" type displays a permanent latent disposition to neurosis.

The process of sublimation is more difficult in the case of the normal homosexual than in the case of the normal heterosexual. That is why this type is extremely rare and why a thorough analysis always discloses typical neurotic reactions. The neurotic reactions of repression (Abwehr, Freud) are anxiety, shame, disgust and hatred (or scorn). The heterosexual is inspired with disgust at any homosexual acts. That proves his affectively determined negative attitude. For disgust is but the obverse of attraction. The homosexual manifests the same feeling of disgust for woman, showing him to be a neurotic. (Or else he hates woman.) For the normal homosexual—if there be such a type—would be indifferent towards woman. These generalisations already show that the healthy person must act as a bisexual being.

We know only one race of people who recognised formally the bisexual nature of man: the Greeks. But we must recognise also that the Greeks had attained the highest level of physical and cultural development. We shall have to inquire into the reasons why homosexuality fell into such disrepute and why the example of the Greeks found no imitation among the moderns, despite the recognition accorded the tremendous cultural achievements of the ancient Greeks. That will be done later. We conclude:

There is no inborn homosexuality and no inborn heterosexuality. There is only bisexuality.¹ Monosexuality already involves a predisposition to neurosis, in many cases stands for the neurosis proper.

The theory is not a novel one. New is only its association with neurosis. The merit to have been the first to express it belongs to *Kiernan* (*Medical Standard*, 1888). *Kiernan* started with the fact that all lower animals are bisexual and conceived homosexuality as a retrogression to the primitive hermaphroditic form of animal existence. We must note this theory as we shall have occasion to revert to it when discussing the predisposition to neurosis. *Chevalier* (*Inversion Sexuelle*, 1893) also begins his inquiry with a consideration of the aboriginal bisexuality of the fœtus. Two other investigators may be mentioned in this connection: *Lombroso*, to whom belongs the credit of having called attention to the manifestations of retrogression (*atarism*) and *Binet*, who maintains that homosexuality arises when the aboriginal undifferentiated sexual instinct (consequently the bisexual instinct) is aroused through some early experience in

¹ Hirschfeld emphasizes the fact that homosexuality has nothing to do with organic bisexuality. He states:

"I deem it important to point out this fact: *The most extreme* deviation of sexual type approaching the opposite sex, such as hypertrophy of the clitoris and full facial hair growth in the female, or hypospadia penis-scrotalis and gynecomasty in the female are found linked with heterosexuality more often than with homosexuality."

association with a person of the same sex. Here we have an adumbration of the theory of infantile trauma which plays such a tremendous role in *Freud's* work. In the following chapters a number of cases will be recorded clearly illustrating the latent influence of infantile experiences.

But we must guard against assuming as true all the traumas which are reported to us. Some of the incidents are interpolated into the life history and only subsequently assume significance. But nothing is so dangerous in psychology as one-sidedness. The etiology of homosexuality is a particularly fruitful field in which to prove, here and there, the role of infantile traumatic experiences. *Krafft-Ebing* holds that *Binet's* theory will not stand close critical analysis but expresses himself very unfavorably regarding the importance of psychologic relations as a whole. He states: "Psychic forces are not sufficient to explain so serious a degenerative process." This depreciation of psychic influences was not very surprising at a time when the prevalent tendency was to explain nearly everything through heredity or taint.

Before attempting to give an exposition of the psychologic theory of homosexuality I must discuss the relations between homosexuality and neurosis. All investigators, we have already seen, agree that a relationship exists between them. The question

is: does the homosexual become neurotic because he fears coming into conflict with the penal laws, because he feels his unfortunate predisposition is something contrary to nature (to adopt his own expression),—briefly because he is homosexual, or is he homosexual because he is neurotic?

Here we naturally encounter the need of defining the meaning of neurosis. What is neurosis and who is neurotic? I call neurotic the person who has not successfully overcome the asocial cravings which he perceives to be unethical. I call asocial cravings all instincts which society rejects as conflicting with its cultural demands. That in itself shows that the essence of neurosis must differ in different countries. In one instance we find repression of normal sexuality, because sexual activity itself is considered unmoral. (Example: the properly brought up girl in good society who must remain coy.) In another, we find a struggle with instincts which society decrees as morbid. (Example: the actress who maintains many friendships and must suppress her homosexual longings.) In the same way criminal tendencies may play a role in the development of a neurosis. The neurosis is the result of the struggle between instinct and inhibition. There are, therefore, two paths for the development of the neurosis: a strong instinctive craving which naturally endeavors to break through the inhibitions and powerful inhibitions which re-

duce to a minimum the voicing of sexual needs even under the impulsion of strong instincts.

The predisposition to neurosis, therefore, is intimately linked with our instincts. The progression of the human race requires the frequent suppression of certain instincts and every step in ethical and cultural progress involves giving up some portion of instinctive cravings. The laws are a protection of society against the instinctive cravings of its members. Society tolerates but a portion of the instincts to a certain extent and all others it outlaws as asocial. The evolution of the race may eventually reach a stage wherein the instincts will have been placed altogether at the service of society: the domestication of the instinctive cravings. This is the meaning of the struggle of centuries between brain and spinal cord. The results of this struggle may be determined only if we contrast a truly aboriginal man with a typical representative of culture. What remarkable progress has been attained in the conquest of instinct! Society goes a step further. It takes care that individuals possessing asocial instincts should be unable to propagate their kind. Criminals are rendered innocuous, the asocial person finds the environment unfavorable and disappears.

But—as I have already stated in my book, *Die Träume der Dichter*¹—the creative urge of nature

¹ English version by J. S. Van Teslaar, in preparation.

does not mollify man's asocial requirements. The struggle between nature and culture keeps up unabated and the result is neurosis. All paraphilias are a compromise between instinct and repression.

I must revert here to my theory of neurosis which I have expressed first in my work entitled, *Die Träume der Dichter*.¹ The neurotic is a retrograded type. He represents a conquered stage of human evolution. He must personally undergo the struggle through which the human race as a whole has already passed. The ontogenesis of culture! Whenever nature attempts the creation of something great, powerful or sublime it turns to the great reservoir of its past. Recessive types manifest more powerful instincts. The neurotic, criminals and the specially gifted persons have that in common. Three paths are open to the man with heightened instincts: he sublimates his selfish tendencies, his criminal cravings, his asocial attitude derived from previous epochs and becomes a creator (poet, painter, sculptor, musician, prophet, inventor, etc.); he works out his instincts untrammelled and becomes a criminal; or the sublimation is but partly successful and he becomes a neurotic.

My theory of homosexuality thus links itself to the view of *Lombroso*. The homosexual, in the first place, is a recessive character. He shows a precocious development of an instinct which does not

¹ Verlag J. F. Bergmann, Wiesbaden, 1913. Vid. note above.

fit the requirements of culture; but biologically he stands nearer the aboriginal bisexual predisposition of mankind than the normal person who is typical of the current age. This conflict manifests itself in various over-compensations, so that the neurotic advances beyond his age and becomes a creator of the future. I must ask my readers to consult my works quoted above for further details on this subject. I have here merely stated in brief what may have a bearing on our present theme.

The specially gifted, the artist, the criminal and the neurotic manifest the same characteristic: over-stressing of instinctive cravings. The criminal carries out his promptings, the artist sublimates them in his works (*Shakespeare* conceived so many murders and that saved him from becoming a murderer . . . states *Hebbel*) while the neurotic meets in them his unsolvable conflicts. He is the criminal without the criminal's courage to commit asocial deeds. He is the Don Juan of phantasy, the Marquis de Sade of his own day dreams, the Jack the Ripper, without knowing it.

These considerations justify the assumption that poets, artists and neurotics must show a precocious development of the instinctive cravings, particularly of the sexual. That is in fact the case. With regard to artists this is well known,¹ the fact has

¹ Cf. *Dichtung und Neurose*, J. F. Bergmann. Authorized English version by James S. Van Tessaar.

been repeatedly mentioned as typical of criminals and with regard to neurotics the analysts have been able to prove it again and again.

We may now appreciate why all investigators found that the sexual instinct awakens early in all homosexuals. I want to make myself clear. We owe to psychoanalysis the recognition of the fact that the sexual instinct awakens early in all persons, —a fact I have pointed out already during my pre-Freudian period in my essay on "*Coitus during Childhood*." But most persons repress their infantile memories and later recall nothing about these occurrences dating from their childhood. The homosexual remembers everything and that fact is pointed out as proof of his sexual precocity. Already as a child he knew that certain things pertain to the forbidden realm of the sexual. He repressed from memory numberless particular incidents among the vast number his memory could hold. The fact of his precocity, he does not forget. But at the same time all memories which do not happen to fit into his system of ideas are either bedimmed in consciousness or lost from memory altogether. Sexual precocity is a fact brought out in all life histories and confessions of homosexuals. And that very sexual precocity shows us that the conditions which lead to the repression of heterosexuality, are traceable far back into the past and stretch well beyond ordinary memory recall. Therefore,

Krafft-Ebing finds: "The sexual life of persons of this type is usually manifest very early and is abnormally strong. Not infrequently it is associated with other perverse manifestations, in addition to the perverted direction of the sexual instinct peculiar to this type of sexual feeling."

Further in the same work: "There are neuroses present (hysteria, neurasthenia, epileptoid states, etc.). Nearly always there is also present either temporary or permanent neurasthenia." (P. 259.)

We see now that the two statements correspond. The individual becomes neurotic because he is unable to overcome the abnormally strong instincts. Epilepsy as well as grand hysteria serve as means for releasing the abnormally stressed instincts during slumber states.¹ It would appear therefore that a certain relationship must exist between homosexuality and epilepsy; in fact we shall take the opportunity later to report in full a case illustrating that relationship.

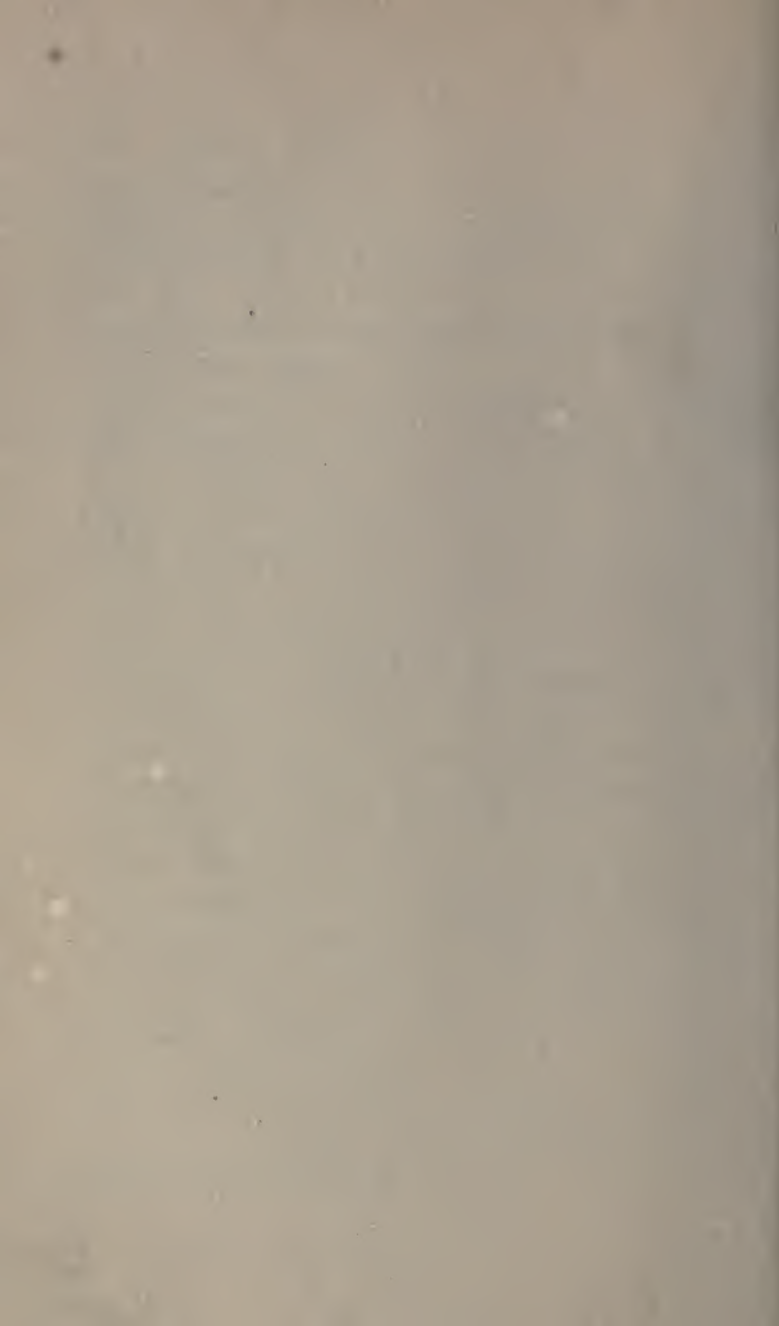
These instincts involve not only homosexual and heterosexual cravings. They include also sadistic tendencies and mysophilia, koprophilia, necrophilia and particularly the linking of sexual and criminal tendencies. Neurosis represents them under grotesque changes, attenuations, transformations, substitutions and exaggerations, all having counterpart

¹ *Nervöse Angstzustände. Die psychische Behandlung der Epilepsie*, 2nd edition, p. 336.

in the homosexual neurosis. The relations between homosexuality and sadism are particularly interesting and will be considered fully in the following pages.

We may formulate our notion of the development of homosexuality as follows: *A person with abnormally strong instinctive cravings is induced early in life to surround these cravings with inhibitions. The early awakening of his sexual instinct and its precocious functioning bring him into conflict. The processes of repression and of sublimation set in to deal with these cravings much earlier than in other persons. For one reason or another the heterosexual components are repressed and the homosexual are evolved. The heterosexual cravings are hemmed in and rendered useless by disgust, hatred or fear.*

Homosexuality arises out of bisexuality as a result of certain particular attitudes which become determined very early in life. But not always. Such traits may appear also relatively late in life. Why and under what conditions does that happen? In the chapters next following we propose to take up this problem.



II

The development of Sexuality—The Bisexual Ideal of all persons—The fundamental Law of Sexuality—The role of homosexuality in Neurosis—Womanly men and mannish women—Gerontophilia—Love of Prostitutes—The significance of Sexual symbols—Various masks of Homosexuality — Transvestites—A case of Transvestitism—The significance of the hose as a Symbol—Love at first sight—The critical age—The pleasure Seeker—The case of a man passing through the critical age—Neurotic types of homosexuality—The Don Juan type—Psychoanalysis of a Don Juan—Passionate falling in love during advanced age, significant—Analysis of a Don Juan.

Das Christentum gab dem Eros Gift zu trinken:—er starb zwar nicht daran, aber er entartete zum Laster.—Nietzsche.

II

*Christianity has given Eros a poison cup;
Eros was not killed thereby but has been
turned into a taint.—Nietzsche.*

Freud who supports the theory of bisexuality with all the weight of his authority, points out that hitherto we have entertained wrong notions concerning the nature of the relations between sexual instinct and sexual goal. The sexual instinct is at first independent of its object and owes not its origin to the excitations roused by the sexual object. The earliest stage of man he has designated as autoerotic and he has described for us the infantile form of onanism.

The development of sexuality may be conceived, broadly, as follows: the first stage is autoerotic, although allerotic stimuli are also present (suckling at the mother's breast, caressing of the infant, etc.). The child is more sensitive to all forms of excitation and all vegetative functions are surcharged with pleasurable feelings more strongly in him than in the adult. Sexual life is autoerotic, but it is bi-

sexually autoerotic. The child makes no distinction between the persons to whom it is attached. Young or old, male or female,—it is all alike to him. But autoerotism is characteristic of this sexual life. Gradually this feature is overshadowed by the appearance of the all-erotic tendency. At first the child seeks to find the goal for its sexuality among the possible objects of his limited surroundings. Just as the first period of autoerotism is overcome so the normal fixation upon one's family must be eventually outgrown. (Thou shalt leave thy father and thy mother and follow thine husband!) But even during the earliest period all libidinous excitations are distinctly bisexual. This bisexuality persists until the period of puberty, that is, throughout that stage of sexual indifference, of which *Desoir* also speaks. But the tendency to bisexuality is unable to withstand the powerful stress of puberty. The girlish boy becomes a man, the tom-boy girl becomes a young woman. The development of the secondary sexual characters displace man's heterosexual characteristics with the stamp of monosexuality. Usually at this time there develops also a decisive struggle against homosexuality leading, sooner or later, to the complete suppression of that tendency. (Naturally there are exceptions, as some persons retain their bisexual character traits without trouble throughout life.) *I have not examined a person thus far in whom I*

failed to recognise clearly the signs of juvenile homosexuality.

It is proper to hold that the neurotics show themselves functionally bisexual. Among the neurotics the males often have little or no beard growth, plump and roundish bodily figure, high voice and soft facial features, especially nose and lips; they have small hands, small feet, their penis is remarkably small, scant hairy growth upon their mons veneris, cryptorchism (undescended testicle), hernias. On the other hand neurotic women show hairy growth on face, flat chest, strong, male figure—more angular than is characteristic of women,—large, full hands, large feet, disorders of menstruation including amenorrhea (complete suppression), infantile uterus, male larynx and deep voice. I do not maintain that this is invariably the case. Now and then I have met with exceptions; but I believe that a thorough investigation would support this contention.

The tendency to neurosis is due to the strong instinctive cravings which manifest themselves bisexually.

There is a process at work which I am inclined to designate as the fundamental law of sex. According to this law every individual tends to sum up all his instinctive sexual cravings in one image. Every person seeks the sexual ideal capable of satisfying all his sexual longings.

The sexual ideal of the ancients was, clearly, a bisexual being. Divinity is the ideal erotic goal magnified. The first divinities were always bisexual. They were either women with a penis or men with a female breast. The longing for the bisexual ideal may be traced throughout humanity. In his Banquet, *Plato* has excellently expressed this longing in the well-known words of *Aristophanes*.

We feel that we are utilizing but a portion of our sexual energy and that the remainder is allowed to remain fallow. The various sexual trends are sometimes so split up in life that no part of them is sufficient alone to furnish the whole driving power for the proper sexual activity. This is the case with those who apparently manifest a diminished sexual craving, as *Freud* and *Havelock Ellis* have observed with reference to certain homosexuals. This condition is only apparent, however, and analysis discloses that it is not real. Persons of this type, apparently asexual, really vacillate back and forth between various possible sexual goals never reaching the stage of aggression, because they are incapable of attaining a sufficient summation of sexual libido. Their libido splits up into a number of autoerotic acts, through which the fore-pleasure instead of centering on a focus is expended in small instalments, as I have pointed out when I described the various forms of cryptic onanism.

I repeat: the ideal of every person is to be able to concentrate all libido upon a single goal. That explains why the homosexual does not seek the typical male, except in the rarest instances. *Freud* has drawn our attention to this apparent contrast. Many homosexuals, particularly those who, themselves, possess strong virility, do not seek out the complete male for their ideal, but the womanly male. They prefer the female type of man, men in female clothes, or of female habitus,—a fact which has shaped a great deal the course of male prostitution. The male prostitute endeavors always to imitate the female through the use of trinkets, corset, the adoption of articles of female apparel, close shaving, peculiar gait and speech.

What the homosexual seeks consciously the latent homosexual, as we designate the neurotic and, in smaller measure, every individual who acts exclusively as a heterosexual, endeavors to attain through vague yearnings which he fails to understand but which are strong enough to break through.

Let us now turn our attention to these hidden forms of sexuality, before attempting to explain the rise of the manifest and of the overt forms of homosexuality. Among the latent homosexuals who struggle with all the problems of bisexuality which to them appear unsolvable and inscrutable, and who have recourse to various compromises which bring them some temporary relief, we may find the various

transitional stages leading all the way up to the overt forms of homosexuality.

Latent homosexuality is a fact, not uncovered by analysis, but analysis has tremendously enlarged our understanding of the mental processes involved. The deeper we penetrate into the psychic mechanism of the neuroses and psychoses, the more vital appears to us the role of homosexuality. The difference between my method of analysis and the customary anamnesis is shown nowhere so clearly, as in connection with the disclosures of the neurotics regarding their hidden homosexuality. No other component of the sexual instinct undergoes repression to such an extent or shifts so far from the sphere of ordinary consciousness. I know persons who have frankly adopted a great many forms of paraphilia but have completely repressed the homosexual component of their condition. I have analysed, for instance, a young woman who had quite an eventful life history. She became neurotic because she could neither master nor suppress her homosexuality. Like all other neurotics she skillfully covered her homosexuality and this trait of hers remained unknown to her consciousness.

It will be helpful to the beginner, therefore, to know the various disguises which serve as masks for homosexuality. As is well known, all neurotic symptoms are the results of compromise and they cover, on the one hand, as much as they disclose, on the

other. The tendency to adopt compromises, which is typical of the split personality, is a subject worthy of special consideration. The most antagonistic impulses are stressed and summed up under the same symptom. This tendency to adopt compromises governs the mental life of the neurotic. It is seen in dreams as well as in political life, in artistic products no less than in neurotic symptoms. If the need to adjust opposing tendencies under some compromise is not met successfully a condition of uncertainty arises,—of vacillation and doubt. Doubt is the result and the sign of unsuccessful compromises.

This superficial building up of compromises is seen most clearly in the case of homosexuality. The neurotic endeavors to focus the most divergent tendencies of his psyche upon the same goal. His ideal is a being at once male, female, and infantile (and perhaps also beast and angel at the same time).

The neurotics always describe their ideal in a way which corresponds to this polymorphous picture. The males rave about women of a strikingly manly bearing; heavy, angular figure, flat chest, energetic, bony facial features, short hair, deep voice, traces of facial hair or of a mustache. The hidden bisexual ideal is thus partially fulfilled (Woman with penis or man with vagina!). The repressed cravings, thus partly freed, serve during sexual aggression and further the attainment of gratification.

When nature fails to meet these needs, external features, such as dress and ornaments are brought into play to enhance the illusion. The symbol is made to replace reality. Men fall in love with women who wear tights (or who sport mannish hats, officers' coats, walking canes, etc.) and consequently they are attracted by actresses, fencers, cycle-riders, mountain-climbers, horseback-riders, or by girls whom they chance to see in under-pants. Others require of their sexual objects the adoption of various male symbols before their libido is roused. The woman, appeals to them, for instance, at best, wearing a military blouse, a mannish hat, or in some male attitude or other, capable of yielding a suggestion of something genuine.

Women display parallel tendencies. They fall in love with men who are beardless, gynecomastic, men who have a large panniculus adiposus, broad hips, delicate throat, female voice, or who wear long coats and long hair. I will quote here only a few examples: the priest, the physician in his hospital coat, particularly surgeons with graceful arms, female impersonators, beardless men, or men with high voices who perfume themselves and wear bracelets, and artists with long, flowing locks of hair are likely to prove very attractive. (Perhaps the great erotic attraction exercised by all artists is due to their pronounced bisexual character.)

Physical factors are also of great significance.

Women who smoke, ride, go mountain climbing and who are generally aggressive, make a very strong impression upon the neurotic. This is true also about the influence of men with strong womanly features upon women. Many neurotic men dream of being overpowered. (The "pleasure without guilt" principle!). Energetic women fascinate them, just as delicate, sensitive men fascinate the hysterical woman.

Less known are other masks of homosexuality which I now mention. The love of old women (gerontophilia) and passion for children often covers a homosexual tendency. Persons deviating from the complete male or female type often prove irresistible for the same reason. Age eventually wipes out the typical secondary sexual characters. Man becomes like an old woman and old women acquire remarkable male features (including mustache) and male habits. Children also may figure as a strong bisexual attraction since they lack the secondary sexual characters.

A peculiar cryptic form under which male homosexuality manifests itself, is the love of prostitutes. The unconscious factor which here appeals to the homosexual component of the sexual libido is the fact that the body of the prostitute has been previously enjoyed by other men.¹

¹ Hirschfeld relates several instances illustrating how heterosexual potency may be increased by the fires of homosexual

This process,—mediation through the other sex,—plays a great role in homosexuality in various other ways. The prostitute may be enjoyed only in the presence of one or more male witnesses. The carrying out of coitus jointly in one room, looking

passion: A merchant relates: "I am able to carry out sexual intercourse with women, only if I keep thinking of the man who possessed the woman before me." A young workingman from Berlin relates: "When I was 17 years of age and I saw young men of my age pick out sweethearts for themselves I did the same. Later, as man, it seemed natural to me to get a woman, although my own inclination had little to do with it. The physical excitation necessary for the carrying out of the sexual act I could rouse in myself only by thinking of some male person. This sort of thing exhausted me and after a time I decided to give it up. I felt myself strongly attracted to a relative at that time. He was younger and as I had greater influence over women I helped him by putting him in touch with some and so we often carried out coitus together. Seeing him [go at it so hotly] excited me tremendously and then I carried out coitus without any difficulty." The proprietor of a German hotel also relates that, before intercourse with his wife, he was in the habit of rousing his passion by kissing his head waiter. This furnished him the requisite sexual preparedness and as quickly as possible he hurried to his wife, whose bed was in the next room." Hirschfeld writes further: "These sketches from life I want to conclude with the account of a patient who consulted me for sexual hyperesthesia which in his case was so keen that seeing the statuettes of naked children ornamenting the Berlin castle bridge while crossing it was enough to cause erection. He was a merchant, 42 years of age. In order to obtain potentia coeundi it was necessary for him not only to think, but also to speak aloud of some pleasing man, in some such manner: "Did you notice that servant of the count's, who called for a bundle this forenoon, how did you like him? A neat boy, what? His livery seemed quite new! Didn't you think it fitted him a bit too tightly? How old should you say he was?" Only by carrying on such talk with his wife, and he had to exercise the greatest ingenuity in order to cover his object while doing so, was he able to achieve ejaculation, and to beget children,—he was the father of three."

on, or allowing onlookers, also betray this motive besides others.

In many cases the form of sexual intercourse preferred betrays a latent homosexuality. Men choose to lie underneath, or carry out coitus a posteriori, or per anum. Women show corresponding preferences. They attain supreme enjoyment only if they are on top during intercourse. Many paraphilias (fellatio, cunnilingus) betray a homosexual trend besides showing sexual infantilism.

Various external signs may betray a strong homosexual trend or mark a sudden outbreak of it. Men suddenly decide to cut or shave off their beard. They unexpectedly turn their interests to sports which give them the opportunity of watching men undressed. They become passionate fans around prize rings, are seen at sun bathing establishments and sporting places, or rave about the culture of nakedness as a hygienic fad, etc. Women suddenly find that they cannot possibly wear their long hair and decide to cut it short. Sometimes they do it without telling their husband so as to 'pleasantly' surprise him. They change fashions, take readily to English jackets, tight coats and Girardi hats and begin to show tremendous interest in the emancipation of women.

Joint suicide as a mask is a subject to which I can only refer briefly. Persons who do not have

the courage to live together are the ones likely to commit suicide jointly. The suicide of two friends, male or female, is often due to unsatisfied homosexuality, however ideal, apparently, the motives may be. A life which does not yield to the full gratification craved by the unconsciously operating instincts, loses its zest. *Frenssen* states: "Sun, moon and stars no longer carry any message to one who has lost interest in them; a thing degenerates unless cultivated assiduously; it is so with everything. Indifference deadens; love breathes life into everything."

I have already pointed out in my treatise on Onanism that those who have not given up the habit may give expression to tendencies distinctly homosexual through their autoerotic acts. The feeling of guilt is due in part, although only in part, to this cause. The greater hold the habit has upon the individual the stronger also seems the homosexual trait back of it. Many onanists are asocial in their inclinations and avoid group life. But I know a number who are enthusiastic 'joiners,' belonging to numerous organisations and always eager to assume honorary membership in all sorts of clubs. That female lawyers are particularly apt to show homosexual tendencies is well known and the fact is often exploited in the comic papers under slight disguise.

Lastly, I must mention another important form of masked homosexuality: the artistic. Poets whose preference is the delineation of female characters are partly homosexual. They perceive accurately the female emotions, they are able to portray with fidelity the life of that sex, because they carry within their breast, as it were, a goodly portion of womanhood. *Chamisso* described so wonderfully womanly love, because he himself was largely woman, as his portrait is enough to indicate. Painters may also show the reverse tendency. They paint preferably male scenes or, as sculptors, create statues of men. Their appraisal of esthetic values betrays their hidden homosexuality. Some artists find the male figure much more beautiful than the female, others find the male body repulsive. An overstressed aversion betrays the homosexual trend as clearly as an emotionally overstressed preference.

The choice of a pseudonym may also prove a characteristic sign. Just as the transvestites (wearers of clothes of opposite sex) clearly show their homosexual peculiarities thereby so do men choosing a female pseudonym for their contributions or writings, often betray their homosexuality by the act. Of course, in the case of women, the choice of a male nom de plume is determined partly by the well known common notion that works obtain a wider circulation if attributed to male author-

ship. At any rate, it betrays a desire to be taken for a man, by the readers, at least. A woman writer whom I know and who is active under a male nom de plume has told me, as an objection to this view, that she is decidedly interested in men. She confessed herself a Messalina. But back of such an unsatisfied craving, there stands, as I have already mentioned, homosexuality, the blind instinct, ungratified. This woman preferred relations with well known "women killers," typical Cassanovas. Obviously, the thought of the numerous female conquests must have furnished here the chief attraction. Such men carry about them the aroma of many women. They must be proven masters of the art of love and a woman is disposed to expect of them special thrills and, possibly, new refinements of the art; but the heroes, as a rule, when tried fail to come up to the expectations lodged in them; they in turn become easily tired of their new conquest. The unsatisfied homosexual male is incapable of gratifying completely the love hungry homosexual woman. (That is the tragedy back of many unhappy marriages.) It is also significant that this woman, who otherwise had allowed herself an unusual degree of freedom about sexual matters, looked upon homosexuality as Tabu.

I have mentioned only a small number of the possible masks of homosexuality. Some of the

creens are so transparent they cannot but be noticed even by those who are still novices in psycho-analytic matters. One marries a girl, for instance, after falling in love with that girl's brother; or a girl marries the brother of her homosexual choice, as I have clearly shown in connection with the highly instructive case history No. 93, in my study of Anxiety States.

For this reason a friend's wife may be a very dangerous person and this mediation of homosexuality through a third person has often been the cause of terrific household dramas. I know men who are regularly prone to fall in love with their friends' sweethearts, naturally, without suspecting that back of this proclivity there stands the hidden passion for their friend.

In conclusion I may point out another very significant mask of homosexuality. I refer to psychic impotence, which shows itself particularly during attempted intercourse with respectable women. Men potent with prostitutes but unable to carry out coitus with a 'decent' woman, are latent homosexuals whose libido is sufficiently roused in the presence of the prostitute by the realisation that the woman has been used before by another man. Of course, a relative impotence of this character has many other determinants. But the factor here mentioned is never absent.

The study of this cryptic form of homosexuality alone will enable us to appreciate the incalculable role of bisexuality in the mental life of modern man.

Other forms of masked homosexuality, manifested in phobias and compulsion, I must mention only superficially. There are men who become extremely uneasy if some other man walks directly behind them, men who are unable to remain with another man alone in a room, men who always dream of scenes in which some man points a revolver or knife at them, or who have the uncomfortable feeling that some hard substance, perhaps nothing more than an indurated cylindrical mass of feces, is pressing within their rectum. With these peculiarities such men betray their homosexuality, just as the paranoiacs do with their delusions of persecution.

Women show similar phobias and more especially morbid anxieties often centering around servant girls. Women who change servant girls continually, who worry themselves over the servant problem or quarrel with the girls, or feel impelled to touch them (acts which really take the place of sexual deeds) are frequently homosexual. Similarly, various forms of fetishism may be a cover for homosexuality.

It is plainly obvious that the study of sexual masks promises to further immensely our knowledge about matters of sex. At the same time it is clear that the opposition of many circles to the new studies

must remain a tremendous one. Possibly a great deal of the opposition to the new psychology has its roots in this very peculiarity of human nature. Their basic bisexual predisposition is precisely what men are least disposed to recognise.

These general statements I now propose to prove on the basis of various observations from my practice illustrating the great role played by the homosexual components in the love life of average men and women. This will show clearly why I never use such terms as "contrary," or "inverted" sexual feeling, and why I never speak of "inversion," or of "perversion," when I discuss homosexuality. The very purpose of this work is to bring out the homosexual components in the life of every person and to bring out the normal feature of that state. For normal is everything that is natural; *and from the standpoint of nature we are never monosexual and always bisexual.*

I regret that I must contradict so worthy an investigator as *Hirschfeld*. But I fail to understand the need of setting up, besides the hetero- and homosexuals, a third group, the so-called transvestites.¹ Among the transvestites (personifiers) we find the most pronounced examples of masked homosexuality and stressed bisexuality. This is a designation proposed by *Hirschfeld* for men who—obey-

¹ *Die Transvestiten. Eine Untersuchung ueber den Erotischen Verkleidungstrieb.* Alfred Pulvermacher. Berlin, 1910.

ing an overwhelming inner impulse—wear women's apparel and for women who similarly attire themselves in things belonging to a man's wardrobe. In the course of an extensive review (*Zentrbl. f. Psychoanalyse*, vol. I, p. 55.) I pointed out that it is unnecessary to consider the transvestites as a distinct sexual species, but that they are merely bisexual persons with strong homosexual leanings. *Hirschfeld* lays great emphasis upon the fact that the transvestites experience normal sexual feelings, being subject only to the impulsion to change their clothing for that of the opposite sex. Unfortunately here he takes into consideration only the conscious sexual manifestations. He considers merely the facts as they appear upon the surface neglecting the important mechanisms of repression and masking,—the tendency to play before, and with, one's self. The data obtained upon superficial examination must be subjected to careful analysis; then the results are most surprising. Analysis invariably reveals that there is no such thing as monosexuality and that the transvestites, like the homosexuals, have their repressions. The homosexual represses his heterosexuality, the transvestite his homosexuality. In his phantasy the man is a woman (the woman fancies herself the reverse) and thus he combines the two components of his libido. It were nothing less than doing vio-

lence to facts to attempt to distinguish the transvestites from the homosexuals.

As one reads carefully the cases published by *Hirschfeld*, with an eye for signs of homosexuality, one cannot fail to note characteristic traits of homosexuality in every one of the cases. For instance, one of them carries out succubus *in coitu*, which is clearly a symptom of latent homosexuality; if he appears as a woman, the men who follow him cause him nausea. Another was able to carry out the heterosexual act only under the influence of alcohol, and when going out in women's clothes was fond of eating in the company of men and coquetting with them. A third is repelled by the thought of homosexual relations, but dreams of pregnancy, plays succubus *in coitu*, and fancies that his wife is a man. The fourth hugs his wife tightly, sinks his nails into her ears, etc., so as to gain the illusion of being overpowered through sheer force by some man.

Then, most interesting of all, case 12: A man who during four years of married life has carried out coitus only once. This subject actually betrays an open inclination towards homosexuality, which *Hirschfeld* declares is only apparent. . . . How is one to determine between an apparent and a real homosexual trend? In order to succeed in that one must purposely overlook the phenomenon

of human bisexuality and be anxious to hold on at all costs to the notion that homosexuality is inborn and irreducible.

The transvestite last mentioned relates concerning his homosexuality: "About homosexuality I learned for the first time through reading the book: *Die Enterbten des Liebesgluecks*. Some passages gripped me powerfully, even more so than the works on masochism, of which I also had read a large number. As I had to renounce my womanly ideal (for reasons mentioned previously), it occurred to me to seek a man as the complement to my yearnings. For even the strongest woman wants to be beneath man during love. But I felt I needed a partner who should overpower and conquer me with some display of force. So I said to myself that such a role can be filled properly only by a man. A great deal of what I read in books about homosexuality confirmed me in this view."

If this is not a tell-tale rationalization of homosexuality—what may we designate as homosexuality?

Comments are hardly needed in this connection. On all sides and from all directions homosexuality is proven in the history of the case. But *Hirschfeld* finds that the tendency to homosexuality is only apparent and that the whole foundation of the subject's libido consists of transvestism. The homosexuality he looks upon as an incidental manifesta-

tion. But there are no 'incidental' manifestations in our *vita sexualis*. A dream, which has also been reported, shows conclusively that M., the subject, was all along actuated by the thought: I wish I were a woman. But there are passages in this case history showing how highly the subject esteems the male and proving that this wish is an infantile attitude and due to a feeling of inferiority. What else should we conclude from the statement: "For the genuine man, who belongs to the proudest specimens of his sex, sexual gratification is merely a hygienic requirement, a form of physical release; beyond that his wonderful creative spirit dwells in higher realms . . . etc."

In the chapter devoted to masochism I explain the meaning of a case like the above more fully. The man wants to be a woman and to be overpowered. He is able to have relations with women, if they assume the aggressive role. His mind insists upon the fictive notion: I am a woman and I am forced to carry out this part. Naturally he shifts towards homosexual acts. The male trait in him tolerates no submissiveness. The female trait lends itself readily to coercion. The neurosis consists in this suppression of the male components of the sexual instinct.

A careful reading of the following case history will show clearly the homosexual roots of the tendency to personify the opposite sex:

Mrs. H. S. consults me on account of complete sexual frigidity during her marital relations. She is twenty-four years of age and had married at the age of 19. Her marriage was a love affair. She has always been of a loving and sensuous disposition so that from the age of 14 her mind was pre-occupied mostly with sexual fancies and thoughts. At the age of 15 she fell in love with an uncle. His kisses roused her passion and she would have readily yielded to him. The father observed what was going on and forbade her uncle the house. She lived in the Country and met no men under circumstances which could have endangered her. She was 19 years of age when she first met her present husband and she fell rapidly in love with him. She withstood her parents' opposition and married the young man in a few months. Already during her engagement she said to her husband: "I don't believe one man will be enough for me. You must watch out for me. . ." During the first few weeks of married life her husband was impotent, and this drove her nearly to distraction. After her husband underwent some medical treatment he succeeded in rupturing her hymen and in a few months she became pregnant. For a short time during that first pregnancy she experienced complete orgasm. After that her feeling for her husband disappeared entirely and she felt very dissatisfied. Her whole character changed completely. Previously she had

been happy, joyous, always in good humor. Now she became quiet, lived a retired existence, avoiding men in particular because she was afraid of them.

Deeper investigation of the case shows that, after the death of her father, to whom she felt attached by bonds of deepest affection, she became sexually anesthetic. The father was a very earnest, strong man who adored his pretty wife and he was a model of loyal and dutiful husband. The mother was an artist who, after the death of her husband, lost all interest in life. She could not stay alone and abandoned the country place to live with her daughter in the City. I suspected that the sudden onset of anesthesia probably coincided with the mother's arrival in the house. Might she not hide some special attachment for her mother?

She emphasized that she felt the greatest compassion for her mother, who had lost her support in life. For her mother's sake she would have gladly taken her father's place, if such a thing were possible. And further she declared:

"You would probably find it almost unbelievable, if I told you that I strongly wished I were a man, at the time. I kept thinking of mother all the time! You see—she is so pretty and young yet, so full of life! I also know that she is a very passionate woman. How could she get along without a man? Now, I must confess something, though it is very hard for me to express it. You

know already a number of my pet fancies. But there is another which I have persistently kept from you till now. I wanted to put on father's clothes, as I have a few of them in my possession, and to go to mother's bed at night. I acquired a sort of an apparatus . . . for the purpose. But I did not quite have the courage. I put on the clothes but stayed in my room. I kept standing before the looking glass for hours, looking on."

"Did the clothes fit you?"

"To tell you the truth, I had used some of father's old suits for a long time before that. I got hold of them under all sorts of pretexts. I wrote him, for instance, that I wanted to give his unused clothes to a worthy poor man. Then I had them altered for a figure of my size and was glad to wear them while my husband was away. Already as a small girl I remember I was fond of wearing my brother's clothes."

"Do you recollect your thoughts while you were wearing your brother's clothes?"

"Oh, I do. I played I was papa. For a time I felt really dissatisfied because I was a girl. I envied all boys."

"Later, too, after you were married already?"

"Certainly! Do you know, I have never mustered enough courage to do something downright disloyal. But I was thinking, if I were a man, I could never remain true. I have always envied men. In

fact, with my soul I felt myself more like a man."

"What were your feelings during the time you were in love with your husband?"

"I had plunged headlong into love and forgot all about my liking of men's clothes. During that time I felt altogether womanly. Especially when I became a mother. Then all my dreams about manliness disappeared."

"That was also the only time when you enjoyed your relations with your husband?"

"I have never thought of the two things together. But you are right. For a short time during that period I was entirely womanly, until father died. . . ."

"And your mother came to live with you!"

"Yes. . . that is so. . . . Do you mean, that then I wanted again to be a man? Now, I can confess to you that I always envied father on account of mama. I used to think that if I were a man, I should certainly be in love with mama."

The further analysis reveals interesting details. Repeatedly she dreams that she is a man and that she has a phallus. She dreams also that she urinates standing after the manner of men. She admits that, already as a child, she loved her mother passionately. She had also overheard a number of times her parents getting together in bed and once she watched them in the act of coitus, peeping through a key hole. She was deeply excited by

what she saw and thought that her mother must have suffered great pain and that only the father found pleasure in the act. This infantile conception of male gratification has remained with her to this day. Her favorite expression: "If I should come again into the world I would want to be a man." The homosexual attitude towards the mother deprived her of libido during her marital relations.

I suggested that she should separate from her mother but she resented scornfully this suggestion. She would rather give up her husband. Some time later she actually did so. She now lives with her mother. I was greatly surprised one day, when she called on me clothed in male attire. She requested from me a certificate to the effect that she was an abnormal person and should be permitted to wear man's clothes. She had heard that in Berlin a number of women had been granted such a permit by the police on the strength of such a statement from a physician.

Upon being questioned regarding her sexual life she states that she now maintains relations with a man who, before the sexual embrace, puts on women's clothes. This rouses great orgasm in her. Regarding her relations to her mother her answers are elusive. But I must not think, she adds, that she is a "Urlinde." The thought of such persons only fills her with disgust. Her mother is now merely her dearest friend.

It is plain that this woman has repressed her homosexual love for her mother and is satisfied with the symbol of masculinity, the wearing of trousers. The man whom she meets in embrace, becomes for her a woman, through the wearing of feminine articles. Thus the two partners carry on a comedy in which the heterosexual act replaces the longed-for homosexual embrace.

I am familiar with a number of instances in which a man dressing like a woman, or the reverse, was the means of rousing sexual passion, or, at least, of increasing it enormously. Whenever this happens it is plainly a manifestation of latent homosexuality, —a condition of which *Blueher* appears to have a very poor opinion. Although he seems to agree with my views otherwise ("today it is no longer possible," he says, "to hold that homosexuality or heterosexuality is inborn; instead we must recognize that bisexuality is inborn in every individual, with a special predilection in one direction or the other,"), he makes a distinction between "healthful inversion" and an outbreak of latent homosexuality; one condition he considers aboriginal and in keeping with cultural development, while the other "arises out of the depths of the unconscious, through the removal of the inhibitions. . ." This view is also contrary to facts. *Blueher*, like *Hirschfeld*, is inclined to consider latent homosexuality as 'pseudo,'

as something unnatural, and accordingly passes judgment upon it. The practical observations gathered in the course of my practice do not coincide with these theoretical assumptions. I know only one kind of homosexuality, and that is always inborn. Also, I find it always linked intimately with heterosexuality. Awareness of one's own homosexual tendency or lack of it is not a reliable guide. If the number of consciously homosexual persons be estimated at 2 per cent., we may confidently assert that there are 98 per cent. of persons who know nothing of their homosexual traits, or rather that they do not want to know anything about them.

As we become familiar with the various masks of homosexuality, we learn to appreciate surprising homosexual and heterosexual trends. I shall draw attention merely to the manifold significance of "trousers" in human love affairs. How often men fall in love with women only when and because they are seen in tights! I remember a number of classmates in high school, who had fallen in love with a singer, when they saw her in a role which she played wearing tights. *Grillparzer* apparently fell in love once in his life and very passionately. It was with the singer to whom he absent-mindedly sent his famous poem. She had appeared upon the stage as a Cherub in tights. The woman wearing the trousers is a by-word,—a typical compromise.

Through the medium of such compromises it becomes possible for the homosexual suddenly to act like a heterosexual person. *Hirschfeld*, who was the first to point out this fact, relates that a lieutenant of cavalry well known in the circle of Berlin urnings one day surprised his acquaintances with the announcement of his engagement and even more with the statement he had become fully heterosexual. Previous to that time he had loved only boys in girls' clothes but apparently he had found a woman of very youthful type, one who was able to satisfy both components of his libido. Symbols at times disclose tremendous power. The trousers figure as a symbol of masculinity. I remember the storm of popular indignation which arose once when some change in women's fashions threatened man's exclusive prerogative. The skirt and long hair are symbols of femininity. The symbol often furnishes the bridge across which traits, otherwise antagonistic, become fused.

The following case is an illustration:

Mr. E. W. has practiced onanism since he was five years of age and during the act was in the habit of thinking he was touching girls. Later he masturbated jointly with other school boys. They attempted pederastic acts, in the course of which he felt neither aversion nor pleasure. At 14 years of age he was seduced by a servant girl, and he went

to her bed every night for a year. A poor scholar up till that time, he became subsequently one of the best in the class. After a time he became tired of her and he sought other opportunities which were easy to find. He maintains that up to his 20th year he has had intercourse with every one of the girls who served in his parents' house, and he estimates them to have been about twenty in number. It struck him that he could not always achieve orgasm. But he was always potent, so much so, sometimes the girls wondered. But he would become indifferent before reaching ejaculation. This happened to him with fat women who excited him tremendously and at the same time failed to satisfy him.

He began early to be interested in painting and made special efforts to experience the feeling of love; for the petty adventures with the servant girls did not involve the heart in the least. As he grew all women only appeared to him to be merely objects for the gratification of lust. He had all sort of love affairs but could be true to none for any length of time and did not always reach orgasm with them. He happened to try once the *situs inversus* and after that he found it always possible to bring about the orgasm. *Coitus a posteriori* was also a method which enabled him to attain this aim more easily than the normal position. He was already thirty years of age when he saw at a social affair a girl who appeared as a boy in a "living picture." He felt

at once the greatest attraction for her. During the whole evening he kept her in his company, and he felt animated and inspired with the thought that he had found, at last, his soul affinity. A few weeks later he became engaged to her. The picture of her as a boy always floated before his mind. He married soon, experienced tremendous orgasm during coitus and felt himself very happily married. After a few years his potentia began to fail him and this worried him a great deal because he loved his wife tremendously and was ashamed to confess to her the true state of things. He became more frigid and finally his potentia failed him completely.

He came into his wife's room (they had separate rooms) while she was undressing. She was in her tights, the kind in which he had seen her in the role of a boy. At once this roused his passion and he threw himself upon his wife, covering her with kisses, against her protests, for she was very bashful. This happened in day time. His wife had never consented to coitus in day time before. But this time she was taken by surprise and as he pressed her for it, she called out, over and over: "What is the matter with you today!" He did not tell her the reason for his excitement; he was ashamed to request her to dress herself next time in tights.

He called to have this remarkable occurrence explained and to be cured of the peculiarity. Later he achieved potentia again but always he had to

think of his wife as dressed in trousers. The man was an out-of-town resident and had come to Vienna only for the day. I was unable to find out much about the psychic roots of this condition. He recalled no infantile memories, but thought that the sight of his little sister in bloomers had already roused him. He was much interested in women's underwear and could have easily turned into a fetichist, one gathering a large assortment of women's underclothes. I advised him to confide in his wife and ask her for his sake to dress herself in the kind of apparel which appealed to him. That was, after all, a harmless desire which he shared with many other men.

A few years later I saw him again. He had followed my advice, and his wife, who loved him devotedly, had finally consented, because he could not attain erection otherwise, and she required the fulfilment of marital relations. Since she "gave in" to her husband's peculiar request, she is able to rouse him to coitus as often as she desires it. She only needs to put on tights. . . . He experiences the greatest satisfaction while his wife wears tights and they assume the *situs inversus*. Through such a small compromise, by meeting some specific phantasy, it is often possible to turn an incompatible marriage into a happy one.

This is not the only case of its kind of which I know. I know men who, when going to houses of prostitution request the women to retain their drawers when undressing. Others actually demand that the girls should put on male trousers. These latent homosexuals are well known to the prostitutes. They remain passive and expect the woman to be aggressive. This shows they maintain the fiction that they are females and they require relatively but little in the form of overt acts to maintain this fiction in their mind. Many an instance of love at first sight is induced in the same way.

Case. Z. I. A man, 48 years of age, had several light love affairs, was twice unhappily married. After the second separation—some six years previously—he left women severely alone because he had a poor opinion of them. He used to say: all women are worthless decoys and it is a pity to turn a single hair grey on their account. In the circle of women haters he was known for that reason as the decoyman. His physical sexual needs he satisfied with prostitutes or street acquaintances. Beyond that he avoided women and sought only the company of men. It was obvious that he was drifting away from heterosexuality and leaning towards psychic homosexuality. Then it happened that he agreed once to sit as a model for a woman artist. The sculptress was in ordinary clothes and had made

no particular impression on him. She asked him to wait a few moments and then she stepped out to put on her working clothes. When she reappeared, a few moments later, he was astonished. She wore a long white coat, which covered her whole dress, a pleasing little cap, under which she had tucked her hair to protect it against the dust, and a pair of glasses which she wore only when working. She appeared so attractive that he fell in love with her that moment. He did not hide his feelings but immediately hastened to make up on the spot what he had lost in six years of opportunities to worship at the shrine of womanhood. She accepted his compliments good-naturedly. He fell in love with her as he had never been in love before. A few weeks later he proposed marriage, but she politely refused. She had made up her mind never to marry. But he did not give her up; on the contrary he pursued her with his attentions and tendernesses. His club and all his cronies he abandoned. He was head over heels in love, like a frisky boy, and held that now he knew the meaning of love. One of his friends proposed to cure him of his infatuation and told him in confidence that he had heard the sculptress was a homosexual who maintained relations with a chorus girl wearing tights. The whole town knew about it. It was an open secret. This information had the contrary effect upon him. His passion reached such a point that life seemed to him worthless with-

out her. He struggled with thoughts of suicide and told the beloved about it. This made a strong impression upon her and she stated frankly: she would agree to be his sweetheart, but his wife, never. For a time he fought against accepting this compromise, desiring nothing short of a union for life. Finally he acquiesced. She was a virgin no longer and told him that she had already been her instructor's sweetheart. That is why she did not want to consider marriage. With her instructor, however, she had never achieved orgasm. His embrace left her cold. She could achieve satisfaction and orgasm only with the aid of *manipulatio cum digito*.

Z. I. remained faithful to her for a few years and during that time tried several times to induce her to consider marriage. He was always most excited when he saw her wearing the apparel which had first roused his love for her. They always met in her studio while she was wearing her working clothes. Finally his love cooled and he returned to the society of his woman-hating companions. An attempt to have intercourse with a girl in his employ failed him and he called for advice.

He believed himself impotent. But it was merely the homosexual trait which comes to the fore at this age in various manifestations which physicians call the climacterium of man.

Analysis disclosed that the woman sculptor was

the cousin of one of his favorite old school mates, whom she resembled closely. This young man also wore, while at work in his laboratory, a white coat, like the sculptress. It was this similarity that roused his libido so tremendously. The young man had become engaged a few weeks previously. He disapproved the young man's step on various grounds. (A young man should not jeopardise his scientific career on account of a woman.) He was in love with the young man without realising it. The transference of the feeling into a heterosexual one was mediated through the fact that the woman looked like her cousin and the costume also helped to transfer some of the homosexual tendencies into the heterosexual channel.

In connection with this case I may make a few remarks about the so-called climacterium of man and about woman's critical period. The psychic process is well known, in so far as it involves a parting from one's youth, and it has been repeatedly outlined and described. The whole love instinct of man rebels against growing old and fosters the utilization to the utmost of the opportunities during the few remaining years. The milder the sexual life in the past, the greater and more stormy becomes the need of making up for lost opportunities "while there is time."

But the significance of homosexuality during this critical period is a matter which most investigators

have overlooked. It may be that the involution of the sexual glands brings the opposite sex into stronger relief at this period. One who conceives bisexuality as a chemical process—and there are some data apparently supporting such a view—may speak of the conquest of man's heterosexuality over homosexuality. *Hirschfeld* would say of a man: as he now produces less andrin the gyncein achieves upper hands. Perhaps many cases of so-called late homosexuality (*Krafft-Ebing*) may be explained in this manner. I have known a man who, up to the 50th year of his life, has had no sexual experiences and who was also unaware of his homosexuality. At that age he happened to drift into the company of homosexuals and now he is a confirmed member of the third (intermediate) sex. Possibly the outbreak of homosexuality leading all the way to paranoia—a subject which I shall take up more fully in another chapter—depends on changes in the sexual glands, these changes leading to characteristic psychic expression.

In the last case disappointment after marriage (both women proved unfaithful to the man) induced the breaking forth of the homosexual tendencies.

The behavior of those persons who do not care to acknowledge their homosexuality is characteristic. So passionately do they fall in love, their impulsion to loving is so tremendous that every new passion surpasses all previous experiences.

This peculiarity gives us an insight into the mentality of the Don Juan type, the desolute adventurer, and the Messalina type. . .

The flight away from homosexuality leads the individual to overstress his heterosexuality (with the formulation of compromises and the adoption of homosexual masks) but that seldom yields the satisfaction craved by the individual. The sexual adventurer is always a person who has failed to find proper gratification. He who has found complete gratification becomes thereby master of his libido and knows the meaning of satiety. When the gratification is only apparent the craving leads soon again to new adventures. Just as the compulsory acts of neurotics cannot be permanently removed, because such acts are only symptomatic and stand for hidden cravings, the unsatisfied homosexual longing which stands masked under an apparently excessive heterosexuality cannot be completely gratified on that path. The sexual instinct,—as *Freud* has pointed out—is of complex character and is seldom brought into play in its full form. Man's unattainable ideal is the whole instinct, undivided and unhampered in any of its component parts; falling in love manifests the expectation of a gratification previously unattained.

During man's critical period—as well as woman's—a number of troublesome compulsion neuroses are likely to break forth and these have been erroneous-

ly attributed to excitement, overwork, and other secondary factors. Every compulsion neurosis appearing at this period is a complicated riddle through which the subject aims to hide before his own consciousness no less than before the world at large the true significance of the psychic impulses which reassert their supremacy at the time. Frequently back of the various symptomatic acts it is possible to discern the clear mechanism of defence against homosexuality.

The next case shows an interesting array of symbolisms and of symbolic acts, which are easily understood if one has the key to the psychology of such mental processes.

Mr. B. experiences the outbreak of an acute neurosis at 60 years of age. Suddenly he becomes obsessed with the fear of tuberculosis. He is firmly convinced that he is a victim of the disease and the reassurance of famous specialists quiets him only for a few days. He reads all popular works on tuberculosis as well as the scientific works of Cornet, Koch, and other investigators. He has worked out for himself a systematic method for the cure of tuberculosis. He holds, in the first place, that cold air is the best, and takes long walks out of doors, sleeps with all windows wide open, goes to Davos and generally prefers winter sporting places. He is a confirmed believer in the theory of infection

through particles of sputum and therefore avoids the proximity of . . . men.

"Why be afraid specially of men? May not women also carry the infection?"

"No; women do not expectorate so vigorously. Men spit all over, women only close by!"

"How do you know these things?"

"You see, I have given the matter a great deal of thought and I have studied the subject. I thought to myself, coughing and urinating are very much alike. In both operations products of the organism are removed from the body. A woman urinates with a small stream which does not reach far. But many men urinate with force and are able to throw out their stream,—a distance of several feet."

Already this statement showed that back of the fear of consumption there stood some hidden sexual motive. B. carried the analogy still further:

"Men are also able to ejaculate, while women only omit a little moisture which trickles down upon their parts . . . At any rate, I am particularly afraid of infection through some tubercular man."

I inquired into the circumstances under which this fear first showed itself and how long he had it and in reply received the following interesting confession:

"For a long time I lived with a nephew who occupied a separate room in my home. My married daughter came once to pay us a visit because her

child had whooping cough and she was advised that a change of air would be beneficial."

(It is characteristic that he was not afraid of catching whooping cough, although he knew of a serious case,—an elderly man who had caught the infection and as a result was seriously ill for months. The fear of tuberculosis thus shows itself to be a misdirected notion.)

"It became necessary for me to share with my nephew the same sleeping room," continued the man. "He had but recently returned from Meran and was considered cured . . . But you know, how these alleged cures turn out upon closer examination. During the night I became uneasy and several times I heard my nephew coughing. I noticed that he did not sleep, and I also could not fall asleep because the thought tormented me that I would surely catch the infection. The first thing I did next morning was to call my physician; he laughed at me but upon my persistent questioning he told me: 'If you are as afraid as all that, you better sleep in a separate room!' I did not wait to be told twice and for a number of weeks after that I slept at a hotel. But here too, I began to think, perhaps some tubercular man has occupied the room before me, and could not sleep! I had night sweats and after that I no longer believed the physicians' reassurances and was convinced that this was a sign of the first stage of consumption. . . ."

We note that the elderly gentleman had become homosexually roused by the presence of his nephew and this craving appeared to his consciousness masked under the form of a fear of tubercular infection.

"I could tear my hairs out by the roots, to think that I had done such a foolish thing!"

"What foolish thing?"

"I mean, sleeping in the same room with my nephew. If I had at least put up a Japanese screen. But, unfortunately, one does foolish things without reflecting upon the consequences. . . ."

B. also displays various compulsory mannerisms, the meaning of which becomes obvious once we appreciate that, in his case, 'tuberculosis' really means 'homosexuality.' As he walks upon the City streets he meets a man coming his way. While still at a distance he steps aside or crosses on the other side; he no longer shakes hands with any man, not even with his friends; one may become infected with tubercle bacilli in that way. All places where men are seen naked or in partial undress, such as gymnasias or bathing resorts, are breeding spots for tubercular infection.

Moreover, B. shows some female traits in his nature. He has shaved his beard because hairs may be nests for tubercle bacilli; he has become emotional, whining and he is unable to arrive at decisions promptly. He finds the fashion of wearing short

coats not "dressy" and wears a long coat that has almost the appearance of a jacket. (Similar mannerisms are found in *Jean-Jacques Rousseau*; *vid.* his *Confessions*.)

This case is one of almost complete outbreak of femininity, closely allied to the paranoiac forms, which will be considered more fully in another chapter. He is also jealous of his wife and thinks he is slighted,—that he is not given the proper degree of attention. He is excitable, sleepless, dissatisfied with life. After a few hours the analysis is given up.

Such persons are tremendously afraid of the truth; they wander from physician to physician and really want but one thing: to preserve their secret and to devote themselves more and more to their hidden homosexuality. If the condition were once disclosed before their eyes they could not continue their indulgence so easily. They always break up the treatment after a few hours under some pretext or other and this justifies the suspicion that, sooner or later, they come to regard the physician also as a man and, transferring their homosexual attachment to the physician they flee from the danger of being together with the object of their love.

This case illustrates, I believe, what remarkable masks the outbreak of the homosexual trait is capable of assuming. Similar masks are the fear of syphilis, the fear of "blood poisoning," and the dread

of physical contact with other persons or objects. The fear of syphilis covers also other dreads. Formerly I thought that syphilidophobia was only a mask for incest craving. I am now convinced that it stands for "forbidden love" generally. Syphilis stands as a symbol either for incest or for homosexuality. 'Becoming infected' means: 'being oppressed' by homosexual or incestuous tendencies. These figures of speech are suggested by the every day use of language. One hears, for instance, that the whole city of Berlin is infected with homosexuality; the opponents of homosexuality fight against the plague which threatens the whole German nation; young men are warned against being infected with homosexuality. It is not surprising, therefore, that the morbid expressions of neuroses assume similar figurative forms.

The rise of such morbid fear during advanced age is always suspicious of an outbreak of homosexuality, against which various protective devices are thus raised. If I should attempt to describe all these forms of outbreak and all the protective devices I would have to write a special treatise on anxiety states. We well know already that all neuroses have a bisexual basis. But, what is more, I maintain that homosexuality plays a far greater role in the development of neurotic traits than any other suppressed instincts.

I am now turning my attention to a character in whom homosexuality would hardly be suspected as a motive power. I refer to the Don Juan type of personality. The Messalina type I shall describe in connection with my study of sexual anesthesia in woman. But the Don Juan character deserves special attention in this connection.

One would think that a man who devotes his whole life to women, who dreams day and night only of new conquests, who considers every woman worth while when opportunity favors him, a man for whom no woman is too old, or too ugly, if he desires her,—that such a man would be far removed from any homosexual trend. Yet the contrary is the fact and the greater my opportunity to study the ‘woman chaser’ the stronger my conviction becomes that, back of the ceaseless hunt, stands the longing after the male. Though many explanations have been offered for the Don Juan type,—that prototype of Faust’s—none has solved satisfactorily the riddle of his psyche. Only the recognition of latent homosexuality promises to clear for us the meaning of this character.

What are the typical character traits attributed to the Don Juan type? His easily stirred passion; secondly, his indiscriminate taste; thirdly, his sudden cooling off. Of course, there are any number of transitional forms and mixed stages.

I choose for examination the fundamental type, as he is known to me through a number of concrete examples. This triad: "quickly roused, not particular as to choice, just as quickly cooled," admits of numerous variations. Particularly the choice of the sexual object is something that in many woman chasers becomes determined on the basis of particular fetichistic preferences, such as red hair, virginity, a particular figure, a special occupation, etc. The Don Juan collectors of women are differentiated into various distinct classes. I knew one who for his record of adventures specialized in widows. The shorter the period of widowhood the greater was his ambition to make the conquest. Only women in mourning attracted him. But beyond this point he was not particular. It made no difference to him whether the woman was young or old, beautiful or homely, so long as she was a widow in mourning. His greatest pride he took in his conquest of widows on the burial day.

Oskar A. H. Smitz, (in his *Cassanova und Andere erotische Charaktere*, Stuttgart, 1906, quoted after Bloch), has attempted to trace a fine distinction between the Don Juan and the Cassanova type: "Don Juan is a deceiving, cunning seducer to whom the sense of possessing the woman, the feeling of danger, and the pleasure of overcoming resistance and of exercising his manly strength are the chief things, but he is not erotic, whereas Cassanova is the erotic

type par excellence; he, too, is tricky and remorseless, but he craves the satisfaction of his sensuous needs rather than of his sense of power. Don Juan sees only women, for Cassanova every woman is "the woman." Don Juan is demonic, devilish, he deliberately plans the destruction of the women who yield to him and drives them to perdition, while Cassanova is humane, he is always interested in the happiness of his sweethearts and preserves of them tender memories. Don Juan hates woman, he is a typical misogynist, the satanic type of woman hater, whereas Cassanova is a typical feminist, he has a deep and sympathetic understanding of woman's soul, he is not deceived by his love affairs but needs continual intercourse with women as the condition of his happiness. Don Juan seduces through his demonic character, with the brutal, and wild, attraction exercised by his uncanny power, Cassanova achieves his conquests through the more refined gentle atmosphere generated by his charming presence."

Bloch introduces a third type, the pseudo-Don Juan, or more correctly, the pseudo-Cassanova,—the adventurer perennially disappointed in his conquests, of whom Retif de la Bretonne is the nearest widely known type. He is continually looking for the true love and never finds it. While I admit that the seducer as a type belongs to one of these categories, I must designate all three classes mentioned

above, that is, the Don Juan, the Cassanova, and the would-be type of either, as bearers, alike, of a latent homosexuality. None of them finds his ideal. Retif de la Bretonne is the perennially disappointed type, and true love is something he can never find; in his love he displays considerable dependence on woman. He portrays the hopeless flight to woman and away from man. Cassanova feels all the time impelled to prove to himself how seductive a fellow and man he is and every new conquest gives him a new opportunity to do so. Woman is to him but a means to enhance his sense of virility. He must not depreciate his conquest for the glory of his achievement would be lessened in his own eyes if he were to do so.

The Don Juan type is close to the level which leads directly to the well known Marquis de Sade type of character. He scorns woman because she is incapable of yielding to him all the gratification for which he yearns. He is perennially searching for release and in that respect bears some resemblance to the Flying Dutchman who is similarly in quest of love and whom the quest leads eventually to death. But I cannot concur with the idea that these types are so sharply differentiated as *Schmitz* and *Bloch* are inclined to maintain. We meet the finest gradations and the most varied combinations. Moreover individuals change, their character shift-

ing from one type to another by imperceptible degrees in the course of time.

I propose to consider Don Juan as the representative of the type of seducer, irrespective of further variations. In fact it is characteristic of all the types mentioned above that they are alike unable to remain loyal in their love. And, in my view, this is the most important characteristic.

Ready excitability, scorn of womankind, latent cruelty, and perennial readiness for love adventures are traits which show that, in the last analysis, Don Juan represents a type of unsatisfied libido. For him the most important moment is the conquest of the woman. In the joy of this conquest there is betrayed something of the scorn of woman which plays such an important role in the lives of all homosexuals—whether latent or manifest. For the genuine Don Juan the conquest of a woman is a task which appeals to his play lust. Will he succeed with this one, and with that one, and with the third woman? Each new conquest reassures him that he is irresistible, magical in his charm, so that he can say to himself: *thou art a real man!* He must reassure himself over and over that he is fully a man because he fears his femininity too strongly; with the aid of his feminine trait he is the better able to achieve his conquests among women because that trait enables him the better to feel and know what

every woman wants. He is really but a woman in man's clothes. His narcissistic character (the morbid self-love) requires continually new proofs of his irresistible powers. This type of man, one who practices all sorts of perversions on women and in this very changing of the manner of his loving betrays his insatiable quest for new and untried gratifications, never permits himself any homosexual act, although he is far from particular otherwise and has run the gamut of tasting all ugly and forbidden fruit. Homosexuality strikes this type of man as disgusting and unbearable, he must spit out when meeting a fellow of that kind, he would have all men and women of that kind in jail, he would have them rooted out as one would a plague. Towards homosexuality his attitude is emotionally overstressed, showing that this negative form of disgust and neurotic repulsion really covers the positive trend of longing. But at the same time he looks for women who are mannish in appearance and who lack the secondary sexual characteristics, thin, ephebic women, matrons and girls who are so young as to look like children and thus represent really intermediary stages towards manhood.

Certain aversions, which *Hirschfeld* has described as antifetichistic, sometimes disclose the homosexual character of their libido and the protective means adopted against the recognition of homosexuality. One man dislikes woman with large feet, another is

repelled by women with hair on their bodies. Such a woman causes him to have distinct nausea. A third one is repelled by the presence of hair upon the woman's upper lip, or by a deep voice. There are, besides, all sorts of transitional types. One seeks only the completely developed and typical female figure, another is attracted particularly by the type of woman resembling the male figure but without disdaining the former type.

His search is endless because he is truly, though secretly, attracted by the male. His sexual goal is man. Through each new woman he expects to experience, at last, the completely satisfactory gratification which he craves. But he turns away from each one equally disappointed because his libido cannot be fully gratified by any of them. In the manner of his conquering and abandoning each woman he shows his scorn of the sex. The true woman lover is really no Don Juan because he distributes his sexual libido among a few women at the most and the emotional overvaluation of these women furnishes the key to his attitude towards the whole sex. Don Juan makes love in a manner apparently as if he respected womankind. But the cold manner in which he dismisses his victims betrays his complete contempt for the sex. He admires only the women who withstand him and whom he cannot subdue. Such resistance may lead eventually to the marriage of a Don Juan, a marriage which neces-

sarily proves unhappy and he continues his former life. For the step has not furnished him what he is really seeking, man has eluded him again.

Closer examination reveals the characteristic fact that frequently the choice of lovers is determined by homosexual traits of one kind or another. The Don Juan who runs after married women may be goaded on by the fact that he likes the physical appearance of their husbands. Naturally the thought heightens his feeling of self-esteem because it must be a harder task to induce the wife of a handsome man to deceive her husband than it would be to bring to one's feet the wife of an ugly man. A Don Juan told me once: "I have possessed all sorts of women, but never cared for the wife of a simpleton. I have always considered it beneath me and not worth while to deceive a fool." Here we have a type of man desirous to measure his wit against that of a sharp rival. (If you are so very sharp, why don't you look out better for your wife!) The emphasis here is really upon the fact that he likes the husband, admires him, and considers him a bright man. Before he makes up his mind to get a woman he must like her husband, and he can be attracted only by intelligent men. That condition is imperative before he engages in any love adventure. *Maupassant* describes this type of man in one of his stories. The hero is interested only in married women whose husbands attract him and are among his friends. I

give the history of an extreme case of this type in my chapter on jealousy in the present work.

H. O., 49 years of age, is undergoing a severe mental crisis. He relates that he was happily married, until an actress crossed his path. He fell so deeply in love he could not leave her, he neglected his home, was unable to follow his calling and was on the point of committing suicide. It was not his custom to cling for long to any one woman. Usually he changed sweethearts every few weeks.

“Did you say that your married life was happy?”

“Yes; that has never troubled me. I cannot be true to any woman. I must change all the time. I am a polygamous being. This woman is the first to whom I feel loyal and true right along, I did not feel so towards my wife and only a few weeks after marriage I preferred the embrace of other women, but this sweetheart of mine,—she has taken me off my balance entirely, to her I am loyal. Think of it! I stand for her going with other men, who support her. Who could have told me that I would come to this! Every little while I decide to break with her and never see her again. I have sworn it to my wife, who is heartbroken over the affair. But I am too weak . . . Save me! Free me from this terrible plight! Restore me to my family.”

. . . . This man's life history is typical of the neurotic. He understood sexual matters and

masturbated at a very early age. He began to masturbate as early as the sixth year at school and thinks that he can even trace the beginning of the habit to an earlier date. He had many play mates with whom he carried on the "usual childish games." These "usual childish games" turned out to be felatio, pederasty, manual onanism, and zoophily. The children pressed into service a dog who by licking the parts produced the highest orgasm in them. The last homosexual love he carried on at 14 years of age. He and a colleague performed mutual masturbation. Once the two were warned against the dangers of masturbation and they went together to a house of prostitution. This they kept up for a long time because it increased their satisfaction. Often they exchanged their sexual partners. (This is not an uncommon practice through which latent homosexuals achieve a heightening of their orgasm and cryptically reach after their male companion. In houses of prostitution this practice is common among friends.)

In a short time he developed into a genuine Don Juan. At 16 years of age he had already become a full-fledged woman hunter and succeeded in attracting his high school professor's wife as his sweetheart. He went after every woman, young or old, pretty or plain. He claims that old women have yielded the highest pleasures and shows me a letter in which *Franklin* advises young men to cling

to old women. But this pronounced gerontophilia tendency does not prevent him from having relations with girls below age, almost children. His whole thought, night and day, was concentrated upon women. His first thought upon rising in the morning usually was: "What adventures await me today?" If he finds himself in a room with a woman alone invariably he thinks: "How can I get her?" Every woman he gets hold of he looks upon merely as a means for gratification and soon tires of her. With the exception of one elderly woman whom he occasionally visits he has not kept up with any woman longer than a few weeks. Often after the first intercourse he feels disgust for his new sexual partner and thinks to himself: "You are not any different than the others!" Since his 16th year he has had intercourse almost daily and often several times a day. He was 32 years of age when he first met his present wife. Her father was his superior at the office, a man for whom he had the very highest respect. ("There are not many such men as he.") He married the man's daughter, whom he held high in esteem high above all others of her sex, and it was a very happy marriage. His only fear was that his wife would find out about his amorous escapades. For no woman was safe near him and even during the early part of their married life he kept up sexual relations with their cook. Finally he managed to control himself

at least to the extent of avoiding any escapades under his own roof so as to be more sure of keeping his wife in ignorance of his amorous proclivities. But he always kept on the string a lot of women and girls who were at his disposal whenever he wanted any of them.

He became acquainted with a young man whom he liked a great deal. But there was one thing about that young man which repelled him: he was homosexual and proud of it. This was something he could not understand and he endeavored very zealously to rouse in his friend a love for women. He failed completely; on the other hand his new friend introduced him to the local homosexual circle, in which he became interested merely as a "cultural problem." He frequented a café where homosexuals were in the habit of congregating and noticed that many among them were of pronounced intellectual caliber. He was particularly impressed by the fact that their common peculiarity levelled so completely persons of different social standing. A Count met a waiter or post office clerk as cordially as he would a most intimate friend. A few weeks later he met the sister of his new friend and fell deeply in love with her at first sight. That was his tremendous attachment.

It was plain that contact with the homosexuals had released some of the inhibitions which had kept

back his own latent homosexuality and the latter trait now threatened to overpower him. There was but one safeguard against that, namely: flight into love. The attachment to his friend became now a passionate love for his friend's sister, who resembled her brother very closely. During coitus with his new sweetheart it occurred to him early to give up succubus, and to try the anal form of gratification, and this produced in him tremendous orgasm such as he had never before experienced.

His wife was informed through anonymous letters of the state of affairs. Moreover he had become very weak in his sexual relations with her and was able to carry on his marital duties only with greatest difficulty.

Psychoanalysis brought wonderful results in this case. He learned quickly to recognise his emotional fixations and only wondered that he was too blind not to have seen for himself that he really loved the brother through that woman. He broke with the actress in a dignified manner. He proposed that if she should give up her intimate relations with all other men he would keep his word and marry her. He still loved her but he was no longer in the dark. She laughed in his face. Did he really think that he could meet the cost of her wardrobe and other needs? That put an end to the attachment. He was ashamed afterwards to think that he should have

preferred such a woman to his wife. The analysis of a remarkable dream brought about the complete severing of his infantile fixations.

The dream: *I am with Otto*—that was his friend's name—in a room. *He walks up to me and says: "Don't you see that I love you and want you!" I try to avoid his love pats and draw a revolver out of my pocket. I hold it high and am ready to shoot my friend. But instead of my friend I see standing before me my son, and my boy's sincere blue eyes look up at me imploringly: 'Protect me!' I throw down the revolver and run out of the room.*

His young friend resembled somewhat his boy to whom he was specially devoted just before the unfortunate love affair. . . .

This case shows that sometimes a great and passionate love arises to save the lover from himself. There are times when it becomes necessary to love and then the object of one's love, though falling short of the actual yearnings of one's soul, becomes emotionally overvalued so that the intoxication of love leads to forgetfulness (like every other intoxication). Any love affair which breaks out during later life rouses the suspicion that it is an attempt to save one's self with all one's might from homosexuality. The characteristic signs of such a love are its exaggerated and compulsory character. The lovesick man is unable to keep away from his sweetheart; he wants to have her by his side all the time;

she must accompany him everywhere; even in sleep he puts his hand out to his sweetheart as if to protect him from every temptation. And I have seen cases in which the curious infatuation was able to withstand all opposition when it must be looked upon as a successful healing process.

In the course of analysis it not infrequently happens that those who call for advice transfer their attachment to their consultant, feel tremendously attached to him and in this state of emotional readiness the first woman who happens along becomes the object of their most intense love emotion as the shortest way out of a sexual danger. The sexual danger in question is homosexuality.

Don Juan, Cassanova, Retif de la Bretonne,—all flee from man and seek salvation in woman. Retif is a foot fetichist. The choice of this fetich, typically bisexual, already indicates latent homosexuality. Insatiable woman hunters often end their flight away from homosexuality by falling into the deepest neuroses.

The next case history illustrated this fact:

G. K., a prominent inventor, 32 years of age, consults me for a number of *remarkable* compulsory acts which he must always carry out before retiring for the night. He must prove about twenty times to make sure that the doors are all locked. Then he goes through the house and submits every foot of the place to the most painfully detailed and care-

ful search to make sure that no burglar is hidden anywhere. He looks not only under the beds but into every box and drawer and closet, opening and closing each one in turn, and very carefully. One can never tell where a burglar may hide himself! By the time he has concluded this search it is nearly midnight. The terribly arduous procedure fatigues him for he has to look everywhere, emptying even the book cases in the course of his search for fear that the burglar may be hidden back of the books, and it is midnight when he crawls into bed, although he begins his preparations around ten o'clock. Then he is usually tormented with doubt whether he has done everything. It occurs to him that he did not go into the nursery at all, where his three children are asleep. The boy's room, too, has not been searched. Jumping out of bed he lights a candle and in his night toilette makes his way to the children's rooms, unable to rest any longer. The girls are already accustomed to seeing him that way, nevertheless they jump out of their sleep scared. In his white nightgown, like a shadow, he moves from place to place with lighted candle in hand, looks under the children's bed, under the servant girl's bed and incidentally makes sure that no man lies by her side in bed. During these rounds every door and every window is tried whether it is safely locked. It is now long past midnight. Exhausted he returns to his bed. Again various doubts begin

to torture him: did or did he not try this, or that, or the other particular door, is the gasometer safely turned off, and again in his thoughts he rehearses every detail. His logical faculty tells him: you have done everything, you need not have any further concern, it is high time you went to sleep! But logic is powerless when his doubts overpower him. Again he rises and takes a few additional precautions which I need not detail here. Thus it may be three or four o'clock in the morning and even later before he is finally through. Then he lies down in his wife's bed and wakes her up. Only after coitus, which he carries out regularly every night, he falls asleep. But by that time the night is over and the dawn is just breaking. He remains in bed exhausted, often sleeping till past the noon hour, much to his wife's disgust. The whole house is in uproar. The children wake up but are taken to another wing of the house because "papa is asleep and must not be waked up!" As he is very wealthy, he has his way. The servants are paid extra well so that they are willing to put up with "that queer household." Afternoons he is at work in his chemical laboratory. His researches have made him famous. He is a very capable chemist, possessing wonderful ideas and his patents have brought him a great fortune.

In addition to all that he is obsessed by another compulsory thought, which seems very extraordinary. Continually he wants to know how everybody

likes his wife and whether she is still considered a pretty woman. Regard for her appearance is his greatest concern. Many afternoons he spends with her in the fitting rooms of modistes and tailors. He reproaches her for not knowing how to dress tastily, and scolds her because she does not take proper care of herself. On the other hand he is entirely indifferent regarding the manner of her appearance in the house. He is greatly concerned only with the impression his wife makes upon other men. It also disturbs him if other women do not find his wife beautiful but he worries more if men fail to notice her. As he dreads evenings he spends the time in the company of friends. (Thus the ceremonial on retiring is delayed and he sleeps to a late hour into the day.)

His chief thought is his wife's appearance. If a man says to him: "Your wife is charming today!" or if some stranger says to him: "Who is that beautiful woman?" as has actually happened at balls and entertainments he feels supremely happy. Or, if he introduces his wife to some man who gallantly remarks later: "I did not know that you had such a charming wife!" his happiness knows no bounds and his wife has a good time in consequence. The very next day he buys her a costly gem, he is tender with her and bestows upon her pleasant flatteries.

But, on the other hand, if he sees that his wife passes unobserved in a crowd, or if there is some

other pretty woman in the room, he feels unhappy. Then he meets his wife with severest reproaches because she does not know how to dress attractively, he growls, and raves, and is angry for several days until another event takes place and his wife is again noticed by men and women when he quiets down. He cannot endure to hear that some other man also has a pretty wife. He does not rest until he meets that woman and is happy if some one says to him: "Your wife is really prettier." But if he hears that another woman is praised and his wife is not mentioned at same time he feels again very depressed and his wife pays unpleasantly for it. His uncles—he has no brothers—all have pretty women. His chief concern is to find out whether his wife is really the prettiest. He asks this question frequently of his acquaintances, in an offhand manner of course, for he would not have them suspect his feelings for anything in the world and the opinion of a man towards whom he is otherwise completely indifferent often determines his disposition for the whole day. He is happy if he notices that some one is making love to his wife. On the other hand it troubles him if he sees there are young men around and they fail to gather around his wife. He is not jealous because he knows his wife well, can trust her and, besides, she is never alone. She is either with him or in her mother's company. That is why he is very happy to see men gather around her. He

goes with her wherever any beauty contests are on and spends a great deal of money to make sure that his wife will win the prize. If another woman is the winner it makes him unhappy and he genuinely envies the man who possesses or will possess such a woman.

In spite of all that, the man is a Don Juan and was never true to his marital vows. He maintains a second house where he receives girls and also such of his friends' wives as find favor in his eyes and are willing to accept his attentions. As he is a well preserved, stately man of most attractive appearance he is very lucky with women.

Besides that he receives a number of girls in his laboratory where he has fitted out a room for this purpose. Not a day passes in which he does not possess some woman—any woman—in addition to his wife. He looks well, though occasionally a little pale, feels physically very fresh and energetic. He works really but two or three hours a day. In this brief time he accomplishes more than other men in a day's grind.

The character of his sexual gratification is noteworthy. While carrying out normal coitus with his wife, with the girls and other women he indulges in the kind of practices which furnish him the greatest orgasm. He gives them his phallus which they take hold of, and kisses them, *dum puella membrum erectum tenet et premit*. He carries out coitus if

the partner requests it. But the act is interrupted and again exchanged for hand manipulation. As he is a very potent man, he is able to satisfy the woman and still has time to withdraw his penis before ejaculation and put it in the woman's hand to be manipulated by her. There have been also various other indulgences. He has tried everything. The form of gratification just mentioned he prefers to all others. A certain feeling of shame has prevented him from asking his wife to do it for him.

His anamnesis is very fragmentary. He remembers no particular incidents of childhood or early youth. He began to masturbate very early and up to the time of his marriage masturbated regularly every night before falling asleep. Already before marriage he had had such compulsory habits, but usually he was through his bed time searching in about one half hour. At any rate he masturbated daily even when he had intercourse with women. He never took women to his house. They always came to his laboratory. He is greatly attached to his mother who is yet a very attractive woman and shows great veneration for his father who brought him up with strict but just discipline and who showed some light neurotic peculiarities.

He recalls no homosexual episodes. He masturbated excessively and began intercourse with women at 18 years of age; after that he rapidly became a confirmed woman hunter but he developed a very

particular taste. All his women had to be very fair, have a pretty, round, strongly feminine figure, a delicate tint and be, above all, very beautiful. Yet a very white and smooth skin would make up for the lack of other points of beauty in his eyes. With the perfectly white face he required dark, fiery eyes. This type of beauty seems to coincide with his mother's who was a remarkably attractive woman and who to this day carries with great dignity the obvious signs of her former great beauty.

He had also certain antifetichistic peculiarities. If he notices hair on a woman's body, for instance, at once she loses all attractiveness in his eyes. Such a woman he finds as disgusting as a woman with a mustache. Equally disgusting to him are all women with sharp figures and no breasts such as remind one of a man. "A woman should be a woman," is his favorite remark. He despises all "blue stockings" and emancipated women and has requested his wife to drop the acquaintanceship of a friend of hers who had taken an interest in various women's movements.

In the course of the analysis he refers continually first of all to his wife. According to him he has married an angel of patience. It takes great love to endure this man's moods and whims. But the wife loves him devotedly and has learned to stand everything from him because she knew that he loved her and she said to herself: every man has his

peculiarities. She was contented and the house vibrated with her happy laughter. If he troubled her with his foolish reproaches she did not pout for long. On the contrary she soon smiled forgiveness so that their married life was really a model.

He insists that his wife is an ideal person. When early in the course of analysis one confesses such a deep affection, the opposite feeling, scorn, is sure to become disclosed before long. First the advantages,—then the disadvantages. But this woman seemed to have no unpleasant component in her nature. He could tell only favorable things about her and about his concern regarding her beauty.

But before long—in the course of a few weeks—the tone of his talk changed. There was another trauma about which he felt he must tell me, something of tremendous significance which had shattered his whole married life. At the time of his marriage he had resolved nothing less than to give up his Don Juan adventures and to be true to his wife. Just before marriage he had been carrying on with six different girls at the same time and it kept him on the jump to keep each woman from finding out about the others. He wanted to live quietly after marriage and be true to his wife. He had also resolved solemnly to give up masturbation after marriage. As a married man this would be easy,—instead of masturbating before going to sleep he would have intercourse with his wife.

Before the marriage ceremony he became obsessed with the thought that his bride might have hair growing on her breasts. That would be unbearable. He was on the point of demanding that his bride should be examined by a physician but, as a man of high standing, he was ashamed to make such a suggestion. During the bridal night he discovered a few light hairs on her breast and a light soft down on her abdomen. He was so shocked that he would have wanted to send her back to her parents. For months after that he was very unhappy and every night he wept over his misfortune. His great hope, to find a woman who would take the place of all other women in his life, was gone.

This notion about his wife's hairs made him most unhappy and prevented his moral resurrection. He had planned to turn a new leaf. But he continued to feel himself irresistibly attracted to beautiful white women with marble-like smooth skin and no hair to remind one of a man's body.

The most remarkable feature, characteristic of the whole case is the fact last mentioned.

The man is avowedly bisexual with a strong leaning towards homosexuality. This homosexual trend was gratified up till that time through masturbation—as he has pointed out. He sought contact with fully developed women, to forget man. He wanted a very beautiful wife because he imagined her beauty would serve to drive away from him all thought of

man and to focus his libido exclusively upon her. He wanted to have the prettiest woman in the world: Helen. If his wife's appearance pleased other men, this so roused the homosexual component of his libido that he enjoyed sexual intercourse with her more keenly. Above all he wanted to avoid the thought of man. The anxiety on account of man came over him particularly before retiring at night and it was a morbid anxiety over masturbation at the same time. In his head, within his brain, man was a living thought, something that threatened him and demanded release. But this was also something his consciousness refused to recognize and therefore the thought of man tortured him and he could not fall asleep. He projected this intruder into his room and it led him to search his empty closets for a non-existent man, as if saying to himself: I have no trace of any homosexual leaning whatever! That is what he actually told me when I referred to the homosexual significance of his compulsory acts: such a Don Juan as I! I have devoted myself completely to woman. The thought of man is repulsive to me.

I explained to him that disgust is but a hidden form of longing. If he were indifferent to the thought of man it would be more convincing.

"Well then, I am indifferent to the thought."

Thus he tried to convince me that he was not homosexual. But we conceive that the hairs he

discovered upon his wife's body reminded him of the fatal homosexuality. He felt so unhappy over it he was considering a separation on that account. Whatever reminded him of man was painfully unpleasant to him. He threw himself into love adventures to forget man. He gave up his elubs and male companions because he wanted to be all the time in the company of his wife.

I pass over for the present the further significance of his neurosis as disclosed by the analysis of his dreams. I shall only give an example illustrating how untrustworthy are the statements of those who attempt to give an account of their lives and insist that they remember everything accurately. This or that particular kind of incident, they are sure, has never occurred in their life. Regarding sexual matters all men lie consciously, unconsciously and half-consciously.

After further, continuously progressive analysis the subject himself came to the conclusion that he must have been struggling against homosexuality. Now he understood his sudden decision to get married, after having maintained right along that he would remain a bachelor. He was interested at the time in a laboratory assistant, a young man with pretty rosy cheeks. He showered gifts upon that young man and planned to give him an education so as to have a friend always close to him. The first compulsory acts appeared at the time. He married,

felt unhappy for a time but for a few years he lived at least a relatively quiet life. Then another man came into his life destroying his peace of mind, a man who had lived for some time in foreign countries and now returned to his fatherland. This was an uncle.

Now he recalls something of which he had not thought for many years—for he was going to keep this from me,—namely, that he had maintained certain intimacy with this uncle for about a year. They lived in a boarding house where they occupied a room together. The uncle always came to lie in his bed and they played with each other before falling asleep.

His uncle carried out the kind of manipulations which he now required of his women lovers: manual gratification. During his relations with his wife, however, he wanted to avoid all thought of homosexuality; she should not practice this form of gratification for him nor should her body remind him of homosexuality. She must save him of the burden of homosexuality which still plagued him under the form of onanism.

After resurrecting this memory a mass of other homosexual data came trooping forth out of his past.

This man was strongly bisexual from childhood with particular predisposition towards the male sex. As a child he did crocheting and showed various fe-

male characteristics. After the onset of puberty his homosexuality was strongly repressed, persisting chiefly under the guise of onanism. For the act of masturbation takes place just before falling asleep in a half dreamy state during which he thinks, though indistinctly, of his uncle and of other men. The latent homosexuality was the most important factor in his neurosis.

The result of the analysis was most gratifying in this case. The subject soon abandoned his compulsory acts and was able to sleep quietly. His life became regular; he ceased being a Don Juan. He allowed his wife to carry out those manipulations which seemed essential for his orgasm and for his peace of mind. Occasionally I see him.

These observations show that in the dynamics of the "polygamic neurosis," homosexuality plays a tremendous role. The observation that every love is really self-love receives new confirmation. Don Juan seeks himself in woman and finds in her that femininity which has turned him into a Don Juan.

In his book (*Don Juan, Cassanova and other Erotic Characters*) already mentioned (Stuttgart, 1906), *Oskar A. H. Schmitz* states:

"Cassanova would not begrudge woman the possession of all those traits which are called 'male,' through ignorance, just as he himself has been described as possessing many female traits. The di-

vision of mankind in men and women is a great convenience. But he who undertakes to investigate erotic problems to their bottom must bear in mind that there are no absolute male and female persons any more than there are persons who are purely quick tempered, good-natured, envious, Germans or Semites. All these designations, like Theophrast's characters, represent so many psychic elements which must have a name. But they are met only in various combinations which may be compared and contrasted with chemical combinations. I believe it is noticeable that men of over-stressed virility do not necessarily appeal to women, who find them, instead, partly repulsive, partly amusing. On the other hand it is certainly true that all female tempters were remarkable for their intellect and wit—some of them were veritable amazons intellectually—and we note in our own day with great reason the disappearance of the "*crampon*" together with the leaning instinct of Ephesus. Even the disappearance of Don Juan may be due partly to his overstressed virile characteristics. The erotic temperament includes a number of female traits; such peculiarities as tenderness, vanity, talkativeness need not interfere with his amorous adventures."



III

Diagnosis of Satyriasis—Priapism—A case of Satyriasis—A second case of Satyriasis—A case of Nymphomania—Proof that the cravings represented by this condition are traceable to the ungratified homosexual instinct.

*Wenn man die letzten Funken einer Leidenschaft
im Herzen trägt, wird man sich eher einer neuen
hingeben, als wenn man gänzlich geheilt ist.*

La Rochefoucauld.

III

So long as the last ember of a passion still glows in the heart it is easier to rouse a new passion than if the cure is complete.

La Rochefoucauld.

The last case has shown us that cryptic sexual goals which remain hidden make for unrest and in spite of frequent sexual experiences bring about a state of sexual insatiety, endless hunger, longing and unrest. Man's unsatisfied instinct drives him like a motor to all sorts of symbolic acts; it induces him to taste all gratifications which are not under the sway of inhibition, robbing him of sleep and rest.

All the symptomatic acts we have mentioned, trying the doors,—looking under the bed, etc.—were due to the subject's fear of homosexuality. The doors of his soul must be hermetically sealed so that the terrible enemy should find no entry.

The subject also displayed a number of other symptomatic acts which richly symbolized his inversion. He turned around certain objects from the left to the right. He felt more satisfied after doing

so. Why did he do it? Because in consciousness the right side always stands for what is permitted, while the left symbolizes the forbidden. Some things he turned around and upside down to see whether they would keep their balance. If they tumbled it filled him with uneasiness, if they stood up, he felt satisfied. Occasionally he found a vessel that kept its balance when turned upside down. But he was satisfied if it did not break.

His phantasy played with the possibility of turning sexuality upside down. If the change involved no mishap it carried to him the meaning: even if you are homosexual, you need not lose your balance, you can keep up and stand on your feet. After such a symbolic act he experienced promptly erection and ran to his wife who only disappointed him because she did not gratify him enough. These men have a strong yearning for great heterosexual passion which shall make them forget their homosexuality. Usually imagination comes to their aid and they find women who give them so much spiritually, that they overlook the absence of physical attractiveness. They sublimate their homosexuality, heighten the meaning of sexuality by endowing it with spiritual erotism, and by means of spiritual ecstasy they make up for the lack of physical lure.

If this transposition does not take place, if the flame blazes only upon the physical sphere, a permanent love hunger becomes established known as

satyriasis. This condition must be differentiated from priapism which is caused solely by organic conditions and consists of a more or less continuous state of erection.

Priapism is often brought about by diseases of the *corpora cavernosa*, by diabetes and diseases of the spinal cord, and is a condition very unpleasant to the sufferer. Here the instinct is not brought into play, the excited organ requires nothing,—it is merely unwell. The psychic impulse is entirely lacking. The subjects feel their condition as something painfully unpleasant, they cohabit merely to get rid of the troublesome erection. On the other hand, the victim of satyriasis is continually impelled to seek gratification and it often happens that he is unable to carry on intercourse because erection fails him. The impulse is psychic rather than physical. Satyriasis is an attempt to exhaust a psychic impulse through the physical channel. A transference of priapism into the psychical sphere, that is, the establishment of a disposition along this path on the basis of a priapistic excitation, is something I have not encountered.

Satyriasis may be produced in a number of ways. We have seen already that persons with sadistic fancies, necrophiliac tendencies and with all sorts of infantile misophilias may be addicted to masturbation. In all these cases, if onanism is given up, a condition develops resembling satyriasis. What

these persons seek is a transference of their libido upon the normal path. At the same time my observations enable me to declare that the various conditions mentioned are overshadowed by the significance of latent homosexuality. The most important as well as the most powerful driving force is homosexuality. But I also know of a homosexual in whom the latent heterosexuality has broken forth as a satyriasis directed along homosexual channels.

We shall now turn our attention to a case which illustrates many of these points:

Mr. Alfred V., clerk, 26 years of age, complains of a long array of nervous symptoms. In the first place there is his inability to attend to his work. He is without employment, because he is unable to hold on to any place. He cannot concentrate his thoughts as his mind turns all the time to women.

In the morning, as soon as he wakes up, his first thought is: I could enjoy a woman now! He thinks this over and finds that, after all, it is too early in the day. He goes to the restaurant and there looks over the morning papers. It is almost too much for him to do even that. Usually he only glances over the news of the day and then turns to the want ads, particularly those marriage offers and "personals" with more or less pointed allusions. Several hours pass that way and meanwhile he looks at the women passing by the window. Then he takes

a walk and tries to talk to the girls he meets and to strike up acquaintance with them. If he finds that they are after money he breaks up his talk with them. He would rather take a real prostitute than pay a half-prostitute. Occasionally he finds a girl who meets his wishes. Then he goes with her to a hotel, although it is still forenoon. For a short time after that he is more quiet and he even feels that he could work an hour or two. But soon his restlessness seizes him again which is always at first a purely psychic urge. It is not erections that trouble him, but craving and unrest. He attains erection only when he is with the *puella*. His *potentia* varies. Sometimes he is through very rapidly, sometimes he requires a half hour before he accomplishes erection and orgasm. Again he may indulge in coitus several times in succession, although he feels quieted down after the first.

This condition he naturally describes as painful and unpleasant. He tries to interest himself in art and science, as other men do; he would also like to carry on intellectual conversations. But he can only think of "obscenities" to talk about. The more foolish and cynical the better he likes them. He feels impelled to use the grossest expressions, especially before prostitutes and doing so brings him great pleasure.

He also has fits of anger during which he is almost beside himself. If something is not to his liking

it makes him raving mad. At such times he is likely to break out with violence, for instance, destroy a chair, or hurl things through the window regardless of the danger of striking some passer-by, and he may say the most awful things to his landlady. He has had many quarrels and violent scenes have been caused on account of his uncontrollable temper.

For some months he kept a fairly good job but had to quit because he talked back to his office chief, using bad language. It always made him mad to have worked piled up on him. Work is a red rag to him. He found on his desk twenty letters which had to be done. Instead of settling down to work he began swearing. What did the folks think anyway? How did they expect one man to do it all? The very impertinence! etc. After several hours of fuming that way he fell to his work. Then everything was all right and he got through fast enough for he always finished his work before all others in the office.

He wondered that he was not dismissed from that office long before. His chief had the patience of an angel. Finally even that man's patience was exhausted and he was discharged. After that he could find no permanent employment. He kept a job a few days at a time; then the chip on his shoulder would cause him to be discharged.

He related his sexual life in great detail; of particular importance is his statement that he never

had anything to do with homosexuals; though he well knew there are homosexuals. Such folks were "beasts" who inspired him only with disgust. . . .

We allow here Alfred to speak for himself. In the account of his life there are a number of observations which are characteristic of the whole man:

"I remember nothing of my early childhood. What happened during that time I cannot recollect; my earliest memories date from the time when I was already in school. I only know that both parents were nervous. I lost one brother early, I know nothing of the circumstances. There were a number of insanities in our family, especially on father's side.

"My sexual feelings asserted themselves at a very early age. I remember that when I was seven years old I played with myself before father, without any feeling of shame, because I did not know that it was wrong. Father scolded me and forbade me doing this. But his threats only had the effect of forcing me to continue under cover what I tried to do openly before him. I believe that my power of concentration and my ability to work were impaired already at that time. From playing I merged quickly into systematic masturbation, a habit in which I indulged excessively. At ten years of age we had at school a regular ring of masturbators and we carried on all sorts of things jointly. Nor did we limit ourselves to manual handling. . . .

"At about that time I had terrible nightmares. I saw wild animals, was overcame or bitten by them; thieves wanted to kidnap me, and in my dreams I often saw my father coming after me with a great long stick. These nightly dreams tortured me considerably, every night I was feverish and bathed in sweat.

"In the morning I had an 'all gone' feeling. I gazed blankly before me at school always holding my hand on the penis,—in faet, I often masturbated during class. I became less and less able to concentrate on the work or to carry on my school tasks. In various ways I attempted first to keep up with the work and then I tried all sorts of makeshifts to avoid my school duties. As early as at that age it was characteristic of me that what interested me I had no difficulty in doing. I learned easily but only subjects which I was not taught in school. Thus, for instance, as a boy I became interested in mineralogy, astronomy and botany, and I acquired quite a fund of information on these topics. I should have never learned a hundredth part of what I knew about the subjects if they had been drilled into me at school. . . . Everything that was a duty seemed unbearable to me. Work was a hard duty and always unpleasant. Therefore I got along rather poorly in school. I reached the status of a one-yearling (the privilege to do but one year military duty) only with the aid of home coaching and

by the use of influence. And I attained that privilege only at the last moment, during my twentieth year, when I faced the danger of having to serve three years. In a few weeks I prepared and crammed, so as to pass my examinations because I knew that, unless I did, I would be in trouble. I always went to extremes that way, the midway never appealed to me. I would pour over my astronomical books for five hours at a stretch or devote myself uninterruptedly to my plants and my collection of stones, but if I spent a half hour upon my school lessons it made me mad and in my fury I tore the note book.

“My memory for past events is poor. But some incidents, here and there, I recall very vividly. For instance, I remember nothing of a journey through Thuringen which I made with my uncle when I was ten years of age. I was like in a trance during that journey. I made that same journey a second time and then I recalled of one spot that I had already been there. There was a stone there where I had tripped and fallen during the first journey.

“As a boy I was often punished for my laziness and I was even strapped for my obstinacy. I thought I was treated unjustly for I considered my lack of concentration as something I could not help. I was always restless, perennially moody, sometimes very joyous and again very depressed.

"Masturbation I carried on excessively. I masturbated daily—seldom a day passed,—sometimes several times daily, up to the 21st year, when I first had intercourse. Then I decided to give up onanism. At first I had only normal intercourse and felt great satisfaction. But I had to do it very often or my nerves would be all to pieces. During my military service I felt excellently well. I endured easily all sorts of physieal exertion and I was very proud of my uniform. As I am very tall and well built I attracted attention in my uniform and the girls looked at me and this made me very proud. But I continued masturbating at the time and avoided intercourse. During the service I was often nervous when I had to carry out an order or if I was kept at one station for any length of time. I pressed myself forward wherever I could, and finally a horse kicked me and I used that accident as a chance to be freed of the service and received for some time the accident pay granted under the circumstances.

"If I am able to get the best of some one, especially of some one in authority, it pleases me beyond measure.

"After the military service I took a position. As I had intercourse daily with women I was in good condition to keep up my work. But I could not endure to have two tasks piled up on me at the same time. I could do only one thing at a time. I was not easy to get along with and had to change

positions because I quarreled with my chiefs and because I always avoided hard work. Then I came to Vienna and got a place which I kept for some time. The business interested me, because it dealt with an article which appealed to me. Here I began to grow restless and my uneasiness increased when we removed to Berlin. Normal intercourse no longer satisfied me. I became acquainted with a French woman who became my sweetheart and with whom I practiced all sorts of perversities. I became more and more unstable in my work, often neglecting it for hours at a stretch. I do not know whether that was on account of the Berlin air, which did not agree with me, or because of an accident I met with on the railway. I gave up my position, that is, my chief advised me to do so, although it was a responsible position of great trust, of which I was very proud, especially as my father had bonded me heavily. But I grew more and more restless, it drove me continually to women. I had nothing else on my mind and I wracked my brain to think of new, unheard of perversities to try out. I even tried *podicem lambere* and for a time this brought me great satisfaction, but it quieted me only for a few hours. Then I turned again to Friedrichstrasse looking for the other girls I kept on string besides my regular sweetheart. These adventures required a great deal of money, only a part of which I was able to earn at the time. It was to me always a

pleasant thought that father had to pay for my indulgences.

“My unrest reached its highest point when my father came to Berlin to see me and I lived in Charlottenburg. I had a formidable anxiety about meeting him and so it happened that he was mostly alone and saw me but seldom. He did prevail upon me to see a specialist who promptly put me in a sanitarium. While there I was much more quiet, but only outwardly. Within me the old struggle kept on as usual. The physician ordered me to give up women for a time because I was super-excitabile and indulgence would harm me. I was abstinent for a few weeks but thoughts troubled me every night and I was plainly afraid of losing my mind. Then I turned to my old remedy, onanism. I did this in spite of the fact that the physician and the specialist both declared that my condition was due to excessive masturbation. I was torn between conflicting thoughts at the time but noticed that I became more quiet after masturbating. At any rate after three months of sanitarium treatment I was still in no condition to work. ‘I am depressed and life loses its zest the moment I turn to work. After the first few minutes my mind turns to women and I must interrupt whatever I am doing and run into the street. Leaving the sanitarium I returned to Vienna where the old vicious cycle began once more. I made the round of physicians and was given any quantity

of bromides. Neither the medicines nor the various hydrotherapie courses helped me in any way. Only if I have intercourse about three times during the night do I feel a little quieted down in the morning. Then I am a little more alert and can work for a short while. But already on the following day, usually the first thing in the morning, the old trouble reasserts itself. I am irritable and depressed. After a coitus which does not gratify me I feel worse than ever. Then I am tremendously excited and want right away another woman who might satisfy me better. Sometimes I long for true love and for the companionship of a lovely being. I then feel the terror of loneliness fastening upon me. I literally pant for air and again rush to the street where temptations meet me. I feel as if something within me has taken possession of my soul driving me on from one adventure to another. Personally I am inwardly inclined towards everything that is noble; but something within me compels me to act as a bad and evil person.

"I believe I am like a man who is the victim of an insatiable hunger. I have often thought of poor Prometheus, condemned always to linger in hunger and thirst. In the same way I feel within me an unquenchable thirst for love and its pleasures and I have no other thought than to satisfy this thirst in some way. I feel like a mechanism destined only to serve the penis in its demand for gratification.

"I have often resolved to change. But I am unable to carry out any resolution, I cannot undertake a thing. I can only hunt after women. *Ich kann nur coitieren*, (I can only ——,) every other activity about me is in a state of suspension. I am uncertain and vacillating about everything. Today I feel a little religious twinge, tomorrow I poke fun at church and priest. Today I decide to learn something new or to find a job, tomorrow I think something else entirely. I want to buy a new hat. I decide today to go to a certain store. I go to the place but linger before the windows, unable to make up my mind to step in. "No," I say to myself, "I don't want to buy a hat just yet." And meanwhile I also think about women for that is a subject which never leaves my mind for a moment. I stroll up and down the street watching the hundreds of women before I make up my mind to speak to one.

"I draw no distinction between old and young, pretty or plain ones. I weigh the matter over considerably but in the end I pick up the first one that comes along. If it only quieted me! But it lasts only an hour, sometimes, at best, a whole day, then I must rush out again to the street and hunt. Sometimes I cohabit with three women in a day.

"My worst time was when I had gonorrhea (not yet completely healed). I was forbidden to have intercourse for a time. But I could not listen to

the doctor, because I was afraid that I would go literally to pieces. I kept up intercourse right along and was inwardly glad to think that so many others will also have to suffer what I suffered. Then I felt remorse over my meanness, I felt myself a reprobate, a criminal, and resolved that I must change my ways. I fell into a deep depression and for a few hours I was free of my usual erotic thoughts. Then they started again and the same thoughts now plague me night and day as before." . . .

We have listened to the poor man's terrible confession. His hunt after gratification has that tragical quality which the poet has so fittingly expressed: "*Und im Genuss verschmacht' ich nach Begierde.*"—"And I starved with yearning even while I tasted." The deep depressions indicate that this trouble is approaching a crisis. For the depressions occur at closer intervals and satisfying experiences are more rare. That is also the reason why he seeks professional advice. He feels that this cannot go on. He cannot and does not want to endure life under such conditions. He wants to work like other men and to be capable of turning his mind to other matters than sexual.

Two things stand out in the patient's account. First, his complete amnesia regarding his first journey through Thuringen, as pointed out by himself—except for the slight accident of tripping—and

next, the fact that his condition became so much more serious during his stay in Berlin, when he was already on the way to get well. He had given up masturbation of his own initiative, substituting for it intercourse with women, he was working, he held a responsible position, and kept up his work, according to the statement of his superiors in office, in spite of disturbances . . . then suddenly his condition made a turn for the worse. Some strong impression or unusual experience in Berlin must have brought on this sudden change.

It is noteworthy that the subject denies having ever carried on any homosexual act. He claims such men only fill him with extreme disgust. The childhood experiences, of course, do not count. All children did the same things; one would conclude that all boys were homosexual. As a matter of fact they are married and happy, most of them heads of happy families. "I have a frightful passion," he says, "exclusively for women. Men do not exist for me."

At night he dreams:

I see a turbulent ocean before me. The waves are in continuous agitation. I think to myself: it were a pity if the waves ceased their agitation. A ship passes by, and the boat carries everything that I love. I believe my mother is also upon that ship. There is an orchestra playing on board: "Oh, how could I possibly leave you!" I awake feeling sad and depressed.

Such a dream is a resistance dream and indicates that the subject does not want to get well. His soul is an ocean, continuously in a state of agitation. "I think it a pity that the waves should cease," means: *I do not want to become quiet at all!* The boat symbolizes the illness, the neurosis. His neurosis covers everything he loves, including his mother; and should he give up all that? Impossible! He cannot renounce his infantile sexuality. He wants to remain a child and be ill.

The analysis is carried out under very great resistance but satisfactory progress is made. I want to outline the results limiting myself to the most important points.

His sexual life comes more and more to light. It appears that in his free account he covered under silence a important form of pleasurable gratification because he was ashamed of it. He indulges in a very curious form of infantile sexuality. The habit must be widespread but in this form I have met it only twice.

Every two weeks he does as follows: he lies down in bed dressed in his underclothes and defecates. Then he lies in his stools for several hours. After that he takes great pains to remove every trace. He washes the drawers and the shirt or he burns them up. At the baths, where he is always very excited sexually he does the same thing. He does that there more readily because the means are at

hand for cleaning himself afterwards. He usually takes along a package of clean linen. At the public baths every cabin has a couch. He lies down and allows his bowels to move. There he lies feeling very satisfied and masturbates or has a spontaneous ejaculation. Then he bathes to clean himself and the package of soiled linen he throws into a river or anywhere where it disappears quickly.

In these scenes he reproduces the infant in swaddling clothes. He even presses the covers tightly around him so that he cannot move, to give himself the illusion of being tied down. He repeats the infantile scenes of cleaning by the mother, during which in his fancy he plays the double role of mother and child.

He struggles with greatest anxiety against this remarkable paraphilia but always submits to it in the end. The longest interval up to the time of the psychoanalysis was four weeks. After that "orgy of filth,"—as he calls it—he feels depressed and is ashamed of himself. He has not mentioned this to a living soul and even the physician at the sanitarium knew nothing about it. He went through this act several times not at the sanitarium, but in his room because the baths were not private. When discussing sexual infantilism we shall learn of several similar cases. His attitude towards his mother is very changeable but not so emotionally tense as his relations with his father. He carries on a quiet and

occasionally affectionate exchange of letters with his mother, but with his father, never. He is to a certain extent fond of his mother. As he tried masturbation in front of his father as a child so now he keeps nothing of his sexual life secret before me. He relates frankly everything. As a child he loved his mother very much and often wished to be with her. His mother is now an old woman, partially paralysed. Nevertheless he noticed during his last visit home that she is still a pretty woman and repeatedly felt impelled to approach her. . . . At such times he treats her very roughly and scornfully, and is inclined to make fun of her and her age. He has had repeatedly affairs with old women. At his last lodging place there was an elderly woman, whose face was badly wrinkled, with whom he became intimate but after a short time he sought a quarrel with her and moved out. That is the way he behaves with everybody. He quarrels over some trifle, becomes very excited and makes a terrible scene. Then he is through with that person for good.

We shall see that this is his way of protecting himself against temptation. He quarrels only with persons with whom he has pleasant relations and who play some role in his sexual fancies. That is also how he parts from his mother, for he usually leaves her after a bitter quarrel. This is also why his parents let him dwell among strangers, although

they think a great deal of him. His letters are sufficiently irritating but easier to endure than the scenes he creates when at home.

His attitude towards his father is worse. He is easily moved to anger when speaking of him. He makes copious use of vile terms when referring to him. Such expressions as "the old rascal," the "miserable thief," are customary with him when speaking of his father. He knows no reason why he should feel so bitter towards his father. That is, he gives a thousand reasons but all trivial and hardly relevant. The father brought him up badly; the father is responsible for his condition; the father is wealthy, nevertheless complains always that he has nothing; the father lives only for his mother and cares nothing for *him*. He wants to make himself independent and wants to get money from his father for that purpose. The very thought that his father may deny him the money makes him angry: "I shall go to him and kill him and shoot myself." Such murder fancies are not infrequent about his father.

How close the neurotic is to the criminal! Against his father he raises all sorts of complaints, equally unreasonable. One day he called on me to say that, having passed a sleepless night he has figured out at last the reason for his illness: the father has murdered his brother! The brother was incurably ill and a burden to his father. He knew it well and had decided to go home and confront his father with

the truth, then demand his share of the inheritance. Even as a boy it was clear to him that the father had deliberately put his brother out of the way. The father always felt uncomfortable when the talk turned to the boy and always tried to avoid the subject.

He judges his father according to his own inner self. He carries within himself the soul of a murderer, as the pathologic strength of his instinctive cravings already indicates. The suspicion directed against his father is determined psychically by the fact that during his own youth he wished his brother's death because he did not want to have any competitor for household favors and he knew well that the fortune would have to be divided between them. But he was not the kind of man who would consent to dividing anything. He wanted everything for himself exclusively. He wanted his brother out of the way and had actually indulged in various fanciful dreams how to go about it. Now he shifted his fancies over to his father, while for himself he conjured up an attitude of sympathy and regret whenever his brother was mentioned. He is most unhappy because he has no brother, his father has robbed him of what was most precious in his life. Had his brother lived he would not be ill, only the realization of his father's deed is what brought him to such a state. The father passes for a prominent person and enjoys a high position in his com-

munity, he has been mayor of the town, but should he start proceedings against him, the father would land in jail. He is filled with jealousy because his father has done so well; his own incapacity he explains away chiefly on the score of his illness.

It takes a long time for the original love of the father to come to the surface, back of this thick cover of hatred and jealousy. But the masking layer melts, surely though slowly, and meanwhile explanations for which the subject is as yet unprepared would do more harm than good. The art of analysis consists in showing up only so much as reveals itself from time to time. Our subject is not yet prepared to see that he is in love with his father. Nevertheless he begins to talk about his father's preëminence and other favorable sides, the man's knowledge, his great library, etc.

Gradually the father's picture looms up in terms more and more favorable. The subject relates pleasant episodes from youth, when he botanized along with his father who introduced him to the science; he withdraws his murder notion, admitting at last that it was only part of his over-heated fancy. At this stage when he takes me for the *locum tenens* of his father, he assumes an aggressive attitude towards me and uses an expression which amounts to an insult. I had already made clear to him that he sees his father in me. Now he undertakes to treat me as he would his father. At once I break up the

analysis. Three days later he returns remorsefully and begs forgiveness. It will not happen again, I must not leave him in the lurch, he cannot stand this condition any longer, and I must save him. That was the only conflict I ever had with him; after that he behaved well and to this day he shows himself appreciative and filled with gratitude. He was ready to recognize how strongly his homosexuality determined his attitude towards his superiors, towards his father, as well as towards me. He now sees it clearly. He admits he practically fell in love with his last chief and that is why he had to quit the place. He relates a dream which he had kept to himself till then, and which shows his homosexual attitude towards me, and admits that during childhood he had idealized his father and loved him deeply.

We learn more than that. We find out what brought on his turn for the worse at Berlin. At his lodging house there was a young boy 14 years of age, very attractive, whom he coached evenings. He began to play with that boy. He masturbated him and was masturbated by the boy in turn. The relationship kept up for about three months. These were the first three months of his stay in Berlin. Then he felt remorse, sought a quarrel with the landlady and moved out. From that moment began his insatiable craving for women. It was his last homosexual period. He had led astray other boys before

that one and always gladly introduced them to the habit. A court case in which the defendant was sentenced for a similar offence decided him to give up the homosexual practices. He never repeated them after that Berlin episode.

His satyriasis developed on account of the repression of his homosexual tendencies. Back of his morbid passion for woman stood his ungratified longing for man.

The subject now sees clearly that he carried on with the boy the act which he expected of his father. His hatred of the father is reversed love. In the chapter devoted to sadism we will describe more fully this relationship between father and son.

Our subject expected his father to do with him what he did with the boy. It shows how little credence we should lend a patient's first statements. Presently numerous similar episodes come to the forefront and soon we learn that his greatest desire at one time was to procure a pretty boy for himself and that boys roused him more than girls. He seeks the company of women to forget all about his inclination towards boys and hopes to overcome his homosexual tendencies through excessive heterosexual experiences. His craving for women, his obsessive thinking about them, serves only as a means to prevent his mind from reverting to the other sex. Compulsory thoughts often serve the purpose of preventing other thoughts from intruding. This is

the law of resistance which plays such a tremendous role in the mental life of neurotics. In the course of treatment he transfers upon me all his passion—as was to be expected. He has some dreams,—which he relates with great difficulty,—during which he sees me naked and handles my penis or even carries out *fellatio*. He now recalls passionately watching his father, also how happy he was to go bathing with him, and how he liked to hide in order to see his father's phallus. The dissolution of this transference and reference back to his father he does not like at first, but it becomes more and more pronounced as we proceed. He is now abstinent for a week at a stretch and no longer chases after women although I gave him no particular advice on this point. The consciously acknowledged homosexual leaning has no need for this cover. As leaning comes to surface openly it is openly overcome. He again experiences anxieties. His landlady tells that he is heard tossing and groaning and even crying out in his sleep. He is now sentimental and soft, becoming greatly changed in character, to his advantage. Again he goes to the theatre and reads books,—things he had not done for years. His letters to his father are more quiet in tone and sympathetic. He becomes economical and spends less than his father sends him.

Then something happens which promises to mark a new epoch in his life. It is a typical experience

of these men during treatment. As the infantile ties are loosened in the course of the analysis they fall in love.¹

Our subject is in a state of highest preparedness towards love. His homosexuality, which had been completely repressed—he no longer took any interest in boys—was again manifest. He now played his trump card. He fell in love with a girl who was to replace for him all other women as well as all thought of man. This happened in so remarkable and typical a manner that it is worth while to report fully the occurrence.

He was still in the habit of accosting girls on the street, even if for no other object than sheer amusement. One evening he came across a demure little girl who looked rather like a young boy, boldly spoke to her and fell deeply in love with her on the spot. In three days he declared himself her beau and six days later they became engaged. He thought of nothing else but his sweetheart. As if bent on revenging himself on me and on his father he spoke of nothing else but his love and his new found happiness. The satyriasis was replaced by a psychic intoxication even more powerful. He picked up a girl belonging to an ordinary family to punish his parents. He chose that girl although she was no longer *virgo intacta* (because this did not interest

¹ (Cf. *Angstzustände*, p. 417. An English translation of this work is now in course of preparation and will appear shortly.)

him). He told that to his parents and it was, he felt, the strongest revenge and punishment he could bring upon them. They thought a great deal of their social position; and now, their son was marrying the daughter of a motorman, a girl without any education and who served as clerk in some store. And he threatened his parents that he would take his life unless he could marry the girl. He would marry her without their consent. His love was so great,—such a love never had its equal in the world! The very thought that his father might try to prevent the marriage made him raving mad and he talked of violence and murder.

I advised the father to disarm the son by placing no opposition in his path. He should make but one condition: the son must support himself and his wife. Only a man capable of maintaining a wife has the right to marry. I took the same attitude explaining to the young man that he must make himself independent of his father through his own labor. He perceived plainly that the idea of maintaining himself through his own labor did not appeal to him. His greatest pleasure was the thought that his father had to pay every time he went out with a woman and that he was squandering his father's money.

At this time he confesses to me that he was about to get married once before. It was in Berlin, shortly after the homosexual relations with the young boy.

He became acquainted with a girl who kept up intercourse with him. This girl he wanted to marry and his father went through the same trial with him. He could not think of a greater revenge. Such subjects show this trait again and again. It is not the only case of the kind that I have met. The occurrence is common and every experienced nerve specialist is called in consultation over similar problems several times in the course of a year. That girl was the Frenchwoman who introduced him to all forms of paraphiliac practices. The father, naturally indignant, threatened to disinherit the son. That was precisely what our patient was looking for. He was afraid only of a soft-hearted father and he managed always to rouse his anger as a sort of protective screen between himself and his father. The patient also felt that his father scorned him. During the Berlin episode he clung to his Frenchwoman, did not rest until his father met her, wanted always to keep in her company and was afraid of being alone with his father.

At this point the subject's journey to Thuringen with his father came up through numerous associations. He accompanied on that journey not his uncle, but his father, and he now recalls that during the trip he frequently occupied one bed with his father, and that it made him happy to think that his father took him along instead of his mother.

It will be recalled that previously he remembered

only the incident of slipping on a stone. That is really a "Deckerrinerung." The fall covers other incidents: It stands for a fall into sin. I must point out that the subject also links the return of the trouble and its aggravation to an alleged fall. The accident happened in a merry go round. He fell unconseious but after a short time came fully to himself and returned to the sport. The accident could hardly have been a serious one. At any rate the riddle of a fall belonged to the fancies with which he had beelouded his journey to Thuringen. The fiction established itself in his mind through his occupying one bed with his father in the course of that journey and his substituting the father for the mother. His dreamy mind conceived the companion as a woman, as the mother, and added the fiction of a fall into sin, symbolically represented by the trivial incident of an actual fall.

He now finds himself in a new homosexual danger. I see him daily and he tries by various tricks to induce me to give him a physical examination and to show me his penis. He thinks he has again gonorrhea, perhaps he has phthiriasis, I ought to examine him, it would be foolish for him to go to another physieian for that. I explain these symptoms and the man confesses that he has indulged also openly in fancies in which I played a role. And now he takes revenge by telling me about his bride and dwelling on her tenderness for hours. He has no

other theme for talk. He must always have her near him to feel quiet. She must not leave him for a moment. Day and night he wants to hold her hand . . . thus he insures himself against homosexuality.

Finally I tell him I shall give up the psychoanalysis if there is nothing else to come up. Then, lo! his talk turns to other matters. He knows now that his engagement is a defence measure against his homosexuality and his filthy onanistic acts. But he also sees that in his bride he has found a surrogate for his mother. He surrounds her with tenderness like a man who truly loves, and presently his psychic intoxication turns into a deep and true affection. He still has serious quarrels with his bride. He still storms against his father and against all authority. He is an anarchist at war with all authority and assumes an obstinate attitude towards everybody. But his father, apprised by me of the true situation, keeps his temper and thus disarms his son. Thus the engagement no longer serves the object of worrying the parents. His parents apparently let him have his own way, insisting only that he should go to work. I doubt his ability to get to work and express to him my sympathy. He wants to show me that he can work. At every opportunity I sympathize with his bride, a quiet, brave little woman. He will surely abandon

her. He cannot keep true. Not so! he declares. He is going to show me that he can be true.

In a few weeks he finds a position and does his work so carefully and diligently that his condition is greatly improved. Then he marries and in every sense of the word becomes a new man.

But there was a great deal more to do. His paranoiac notions of grandeur, his feeling that he could do anything which others may not, his obstinacy and his rebellion against all authority were gradually replaced by social tendencies. He became modest and agreeable. . . .

His complete recovery, he learned early, depended on his keeping away from his parents. A short stay in the old home roused all the old antagonisms and he resolved to stay away so as to keep on friendly terms with his parents.

At first all his affection was centered on his bride and he did not wait for the marriage ceremony. . . . He attained unbelievable accomplishments. . . . But this did not continue for long and soon he quieted down and had intercourse with his wife at regular intervals. . . . Pregnancy and childbirth made it necessary for him to keep away from her for a time and he did so easily enough, without being untrue to her.

I do not know how long this improvement will last. He has kept his place for the past three years with dignity and honor, and is today a quiet, brave

man who shudders when he thinks of his past. His parents have reconciled themselves to his marriage and the birth of two grandchildren has ratified in their eyes the inevitable fact.

The character of satyriasis is richly illustrated by this case. We see also why the Berlin air did not agree with the subject. There he was in danger of becoming overtly homosexual. In one Berlin office where he worked there was a homosexual who wanted to introduce him to his circle. He took a sudden liking for his chief of whom he grew daily more fond. The other men in the office made him jealous and he resorted to quarreling, using vile talk. Finally he broke with his chief as a defence against the pent-up feelings within himself.

It is interesting to note that during his relations with the young boy he identified himself with his father. He carried out the act of seduction which he vainly expected to be acted out by his father. His identification with the father went so far that he felt himself aged, tired, played out and he thought he might not live long. During his coprophiliac acts he played the role of a suckling.

It is interesting to observe what role he assumes now while in love with his wife. A few remarks on that point may not be out of place here:

During the first stage of his infatuation the subject identified himself with his mother, while the young woman stood for a boy, mostly himself. He

acted out the love scenes between mother and son and he was surprised to find himself capable of such motherly feelings. He emphasized his strong femininity. He had, he thought, womanly hips, scant beard growth, gynecomasty (full breasts). Organically he was of that bisexual type which careful examination of the neurotic never fails to disclose. He was also attentive, gallant, dainty and mannerly. Sometimes the bride was the mother and he played the role of the child. He snuggled up in her arms saying: "I should like to crawl in and lie like a child in its mother's bosom! That would be bliss." During coitus he preferred succubus and once there occurred a strange incident. A fancy seemed to dawn on him that he was having intercourse with his mother. This was not a phantasy that I had in any way suggested. I let the subject relate everything that comes to his mind without influencing him in one direction or another.

As he improved the identification with his mother disappeared. He made up with his parents, exchanged friendly letters with his father, and felt he was making satisfactory progress. For the first time in his life he was himself.

He became aware of his own personality. Now he loved his wife as a husband, and felt that he was a father who had a mother of his own.

That may seem self-evident and an irrelevant remark. But the whole task which I aimed to achieve

was to break up his identification with his parents, destroy his projection upon the old home. Previously the leading motive in all his conduct was the thought: *what will my parents say?* The knowledge that his father would be troubled made him happy. He wanted to punish the man whom he held responsible for his sufferings on account of his lack of proper responsiveness and to keep the father always in trouble. Now he abandoned his infantilism. He was a child no longer, he was a man. Overcoming all disguises and masks he came to himself.

His homosexuality persisted as formerly. But he saw this clearly before his eyes and recognized it openly in his relations with his superiors, his friends and his psychoanalytic adviser. He could meet the issue and overcome it. Perhaps he shifted a part of it over to his son. One thing is certain: he is through with the homosexual longing and so completely that it no longer troubles him. He is alert and active. Such result would not be attained without the art of analysis and without the physician's educational skill. This man, in the absence of analysis, would have probably ended his misery in suicide.

I must also point out that his genuine affection for his wife developed out of an impulsive infatuation. He met the woman, spoke to her, and fell in love with her at once. Yet the marriage is happier as time passes. Trifling storms do occur—where do they not—but they blow lightly over and his

home life is one of quiet happiness. The dream about his great historic mission is gone. He who had once the ambition to become a Napoleon or a Herostratos, a Satan or a Don Juan, a bomb-thrower, is now a reliable, efficient and satisfied book-keeper; he now sits at his desk in the office dutifully adding long columns of figures, brings home little presents for his wife and children, and if his old folks send him a sum of money he is pleasantly surprised and puts it in the bank for his little daughter. This case illustrates also the relations of homosexuality to the family and to the problem of incest. More about that later. . . .

Nymphomania shows the same homosexual basis as satyriasis. In the study of Sexual Frigidity in Women ¹ we shall have occasion to point out types of women who are undoubtedly nymphomaniac in character, Messalinas. These women are usually anesthetic, a condition in itself of considerable significance and one which is often seen also in ordinary prostitutes. They have a hunger for man similar to Don Juan's longing for woman. It is characteristic of them, too, that they never find satisfaction. These persons in perpetual quest, Ahasuerus, the Flying Dutchman, Faust and Don Juan, who are condemned to wander and search and

¹ English translation by James S. Van Teslaar.

who never find rest, portray the libido which does not find its proper sexual goal.¹

There are also among women endless seekers continually dreaming of man,—some man who shall completely and lastingly gratify them. The conditions are even more complex in women than in men. For the present I want to report briefly one case, pointing out merely what may serve as an illustration of our present theme. We shall take up the whole subject more fully in connection with our discussion of dyspareunia.

A woman, strikingly beautiful,—we shall call her Adele—comes to me with a most unusual complaint. She is married to an excellent man with whom she had fallen in love and she still loves him. She has no inclination whatever to remain true to him. She lacks completely any resistance to temptation. She is easily the victim of any man who comes near her. She is a woman who does not know how to say “no.” Her husband who has no inkling of her doings worships her. Sometimes she is conscience stricken, as

¹ Faust finds this temporarily in his Graetchen. But it is only an episode and presently he is again restlessly searching until he finds Helena, the most beautiful of all women. The Flying Dutchman is released by a woman who remains true to the last in her love of him. That is the projection of a subjective feeling upon the woman. He wishes he could find a woman for whom he would feel a love so dear that it would relieve him. In Ahasuerus the same problem is glossed over with religious terms as the problem seen in the Don Juan story as the requital of the all-highest father. All four must be faithless, they cannot remain true to one woman.

now, and wishes to find something that would quiet her so that she would not have to think from morning till night only of sexual matters. But, what I shall find unbelievable, she adds, is that she remains cold during a man's embrace and must always follow it up with onanism. Only cunnilingus produces an adequate orgasm in her. She thinks that if a man satisfied her regularly in that way perhaps she could remain true to him.

From her life history I quote the following data. Already as a child Adele had gathered certain experiences on the subject of sex. She was about eight years of age when her brother began to carry out coitus with her. She was very sensual even at that time and claims that she experienced great pleasure in the act. The brother was two years older. All the children in the apartment building where they lived were introduced early to sexual acts. Often there took place regular orgies. She was loaned by her brother to other boys when he received their sisters in exchange. She remembers having been used once by four boys in succession. These doings went on for over a year. Then another girl's mother discovered what was going on and matters came very near being aired in court. There were scenes and investigations but all the children lied themselves out of it.

From that time on she masturbated and to this day she cannot give up the habit. Even as a "flap-

per" she had no other thought than to attract men. She was very coquettish and easy going, improved for a time, becoming very devout as well as retired in her disposition and even thought of joining a nunnery and taking the vows of chastity.

But this pious attitude did not last long. Soon she flirted again and turned to all kinds of erotic books, the reading of which so excited her that she masturbated several times during the night. At 17 years of age, a pupil of her father's who was teacher of piano at the musical high school, took advantage of her. She was alone with the young man for a few minutes. He kissed her and she accepted this without resistance. Then he dragged her on top of himself—there was no couch in that study room—and she lost her virginity. She did not know how it happened. It was over in a few minutes. She kept away from the young man after that, although he pursued her, and for a few weeks lived in terror, afraid that she might be pregnant. But fortunately that was not the case. She soon noticed that all men were interested in her. Young and old pursued her. The mother to whom, with tears in her eyes, she related the incident with the young man and who kept it from the father (fearing that he would murder the boy) kept careful watch over her, never left her alone, always saying to her: "Child, you must marry soon! Your blood is too hot."

At 19 years of age she found her man, with whom

she fell in love so desperately that she became the laughing stock of the town. During the very first days of courtship she fell into his arms and offered no resistance when he tried to possess her completely. He was so excited that he failed to observe that she was not a virgin. She enjoyed the experience but little, although she was tremendously excited at the time.

From the very beginning she was untrue to him. She carried on with a friend of his, going even to that man's house. She was unhappy and wanted to do away with herself. But she soon got over that and again began flirting.

After the marriage ceremony—three days later—she recalled having heard that Dr. X., an attractive young single man, was a great Don Juan. She decided to look him up at once and seduce him. She complained to him of a red spot upon her privates, claiming it troubled her. Was that not a sign of some illness? In short, she attained her purpose, was his sweetheart for a time, and learned then of eunnilingus for the first time. That she regarded as the highest achievement in the art of love. Another man required of her the anal form of copulation. All such things amused her, although she never experienced the orgasm as satisfactorily as during masturbation.

Before long she felt painful remorse. She had the best of men for a husband. She tortured herself

with the most severe reproaches, daily saying to herself: "This must be the last time; I must not do it again." But the very next day she felt impelled again to go into the street or to telephone to one of the many men who were at her disposal. It is interesting to note that on her list of lovers there were physicians, lawyers, army officers, clerks, nobles and commoners. She never took payment and never accepted presents. That would put her in a class with the prostitutes. She also tried coachmen and chauffeurs, but her disgust afterwards was so great that she gave this up, although she always felt the temptation.

She acquired a gonorrheal infection and this compelled her to claim "female trouble" as an excuse to keep her husband away from her for a time. She was so provoked with the man who had infected her that she wanted to revenge herself on all men and in her anger thought of transferring the infection to every man in her circle. She did not carry out this plan because the gynecologist who treated her forbade all sexual congress. Nevertheless twice she could not control herself and she infected two men. . . .

She wanted me to hypnotize her. There was no other thought in her mind than men and again men! Her mind revolved continually around sexual scenes; she has even thought of going for a time to a house of prostitution, and, like Agrippina, allow any num-

ber of men to use her until she shall have had enough. Perhaps then she would quiet down! If she meets a stranger that night she dreams of intercourse with him!

I ask her about the dreams; whether they lay stress on some special form of intercourse or portray merely the normal act.

Hesitatingly she answers: "Always the normal. Only I am regularly on top. . . . Why is that? I have often thought of it."

"Did you have such a dream last night?"

"Let me see. Certainly; a foolish dream, though. . . ."

"Please, let me hear it."

"I am in bed with my brother-in-law. A man of whom I would not even dream."

"But you did dream of him."

"I cannot understand it. I have never given him one minute's thought."

"And never anything happened between you?"

"No . . . with him, never. Although he is attentive to me and I know he likes me. I love my sister too dearly to treat her that way, although my sister is not faithful either, and things like that don't matter with her. It seems to be in the family. Still, I would rather have nothing to do with my brother-in-law. The dream is nonsense, I have forgotten the most of it. It was much longer."

Observing that she tries to avoid the dream I

insist that she should try and recall it as nearly as possible. "Well, then," she continues her narrative, "the dream was as follows:

"I am in bed with my brother-in-law. It seems I am the man and he the woman. He has no mustache and lies under me. Suddenly he changes and it is my sister and I kiss her passionately. 'You see,' she says to me, 'you should have done this long ago and you would be well.'"

I inquire about her relations to the sister and learn that she has not been in touch with her for the past few months and that during this time she has grown more nervous and her craving for men also grew worse than ever. "When I am with my sister I seem to forget men more easily. She is a very spiritual person and extremely charming. If you should ever meet her you would fall in love with her."

When one hears such talk, and one hears it rather often, the diagnosis is easy: the narrator is in love with that person and therefore thinks it natural that everybody should fall in love with the person in question.¹

¹ Once I treated a man who had separated from his wife, wanted to marry another woman with whom he had fallen in love and to divorce his wife. In the course of our interviews during that time this man said repeatedly: "I would not introduce you to my first wife; you would fall in love with her if I did; no man can help that." At once I recognized that the man's neurotic disorder reached back to a suppressed love for his wife. In his mind there rumbled continually sounds

Further inquiries disclose that she was preoccupied with but one thought: her sister. She always looks upon her sister as the best dressed, most spirited and most charming person she had ever known.

Why was the woman no longer on friendly terms with her sister?

Because, she claims, her sister is egotistical and cares nothing for her. She was lying ill for a few weeks and her sister let her lie there and took no more notice of her than if she were a dog; she wanted her sister's company when she went out, she could not do her shopping alone but she could not get her sister to go along. So she had to go around with a woman friend who was a disgusting and vulgar person. She ought to be ashamed to show herself in

which he could not reproduce. He recalled scraps of melodies which he could not place at all. But once I was able to get at one such melody. It was a song of which he did not know the words. When the matter was ferreted out it was found that the words bore distinctly a reference to his first wife. The vague melodies permitted his mind to dwell on her and at the same time to cover from his consciousness the fact that he could not keep her out of his mind. Here is a characteristic passage from *Eichendorff's* poem:

Ich kam von Walde hernieder,
Da stand noch das alte Haus;
Mein Liebchen schaute wieder
Wie einst zum Fenster hinaus—

Sie hat einen andern genommen—
Ich war draussen in Schlacht und Krieg—
Nun ist alles anders gekommen:—
Ich wollt es war wieder Krieg. . . .

These verses represent a summary of his great conflict.

such company; if she were in her husband's place, she would not tolerate it. . . . After all, it would not be so very sinful if she did become intimate with her brother-in-law; her sister was not true to him and kept up relations with an army lieutenant but the poor fool does not see it and thinks the army officer is his best friend. . . .

She keeps up an incessant flow of talk. She wakes up thinking of her sister, she thinks of her all day and she dreams of her every night. I have studied her dreams over a period of weeks. There is not a dream in which her sister fails to figure and none but portrays her erotic attitude towards the sister.

In the course of the analysis her childhood experiences come to light and she recalls that for a long time she slept in one bed with her sister and they performed cunnilingus on one another. That was so long ago, she had forgotten all about it. That experience discloses her true nature. She is continually looking for woman; specifically she is looking for one woman, her sister. She wants to forget her, the traumatic experience with her she wants to drive out of memory, by covering it with new experiences.

We see that her latent homosexuality drives her into the arms of every man she meets. We also note the role of family relations in homosexuality, a subject which we shall take up specifically later and illustrate with proper data.

IV

Description of Don Juan Types who are satisfied with conquest and forego physical possession—An unlucky Hero, whose love adventures are interfered with by Gastric Derangements—A would-be Messalina who hesitates on account of vomiting spells—Influence of Religion on Neurosis.

Ich wüsste kaum noch etwas Anderes geltend zu machen, das dermassen zerstörrisch der Gesundheit und Rassenkräftigkeit, namentlich der Europäer zugesetzt hat als das asketische Ideal; man darf es ohne Übertreibung das eigentliche Verhängniss in der Gesundheitsgeschichte des europäischen Menschen nennen.

Nietzsche.

IV

I know hardly what other factor could be held so harmful to the health and racial vigor of European peoples, as the ascetic ideal; without exaggeration this must be looked upon as the striking fatality in the health history of the European.

Nietzsche.

We have spoken thus far of the active Don Juan and of Messalina types and we have attempted to prove that homosexuality is responsible. Along the extreme types we find endless varieties of transitional types. Nature nowhere confounds us through the richness of her varieties and combinations so much as in the manifestations of human sexuality.

The would-be Don Juan and would-be Messalina are most interesting types. They behave precisely like the true type. They manifest the same uncontrollable and restless craving. But somewhere in their development the capacity to carry out heterosexual adventures fails them. I am not now speaking of the man who plays Don Juan in his mind's fancy or of the Messalina who does not truly possess

the courage to try to live up to her instinctive cravings. There are numberless such cases and a bit of the type lurks in the breast of every person, a fact we recognize as the polygamic tendency.

The type which I wish to describe approaches the ascetic. It is plain that the ascetic ideal would not arise if a strong homosexual tendency did not depreciate heterosexuality. For every action is the product of instinct and repression. An overpowerful instinct may overcome even the strongest inhibitions. But if a portion of the individual's sexual energy is anchored homosexually the aggressive sexual acts are endowed only with a portion of the energy they require. If the energy is shunted off its proper track entirely we have the ascetic person; and if the energy is but partially side-tracked and is insufficient for the accomplishment of the sexual aim, we have the would-be Don Juan type.

There are any number of men who daily dream only of their possible conquests, begin adventures, and carry them along for a time only to drop the affairs suddenly . . . because they "get cold feet." They envy men who are able to pursue their adventures to the end, men fortunate enough actually to make conquests and they bewail the fate which brings them so close to the most tempting fruit only to prove elusive just when the fruit seems ready to fall into their lap,—and to be gone forever. Better than

all generalizations may serve the account of an actual case, like the following:

Mr. Xaver Z., would like to be a "lively fellow," like most of his companions. He claims that his shyness spoils his success. He is 29 years old and has never yet had a "real" affair. When he wakes up in the morning he thinks: "Will you have luck to-day to talk up to a girl and get her?" The whole day he thinks of this so that he is continually distracted and unable to work. He is also dissatisfied with his business accomplishments. Others work so easily and accomplish everything without friction, he is slow and not energetic enough. He thinks that somehow he lacks initiative. He is always tired and depressed, and he has already been in sanatoria several times vainly trying to get well. He can hardly wait for evening to arrive so he may go into the street in search of adventure. He speaks to a number of girls but nothing comes of it. He has also tried a "personal" in the newspaper and corresponds with several women. But they are only platonic relations. He either lacks the courage to become more intimate with the women or finds himself repulsed when making a suggestion of the kind. He thinks he is unlike other men and it discourages him. He always feels lonely and Sundays are a torture to him. He tries to meet poor people and pays them

occasionally to partake of an evening meal with them so as not to feel quite so lonely.

He is a travelling salesman. He fears that he is not an efficient salesman. He lacks the power of influencing his prospective customers, he seems unable to talk as convincingly to them as other men in his calling. He acts indifferent and if he sees that the customer does not intend to buy he goes right off. He is employed by an older brother. He is lucky. Another employer would have dismissed him long ago. While his brother does not reproach him in words he can read it in the brother's eyes.

Regarding his sexual life he is able to state that sexual matters began early to interest him. He does not remember the beginning of it. He does remember that he masturbated at 10 years of age and he continued the practice till he was 20 years old. Then he heard about the evil consequences and gradually gave it up. But even after that he masturbated every two months or so and always felt very worried after doing it.

He began going to women at twenty years of age. Since that time he has intercourse about once every two weeks with prostitutes, or occasionally with some girl whom he picks up on the street and who usually expects pay; he is strongly potent. He has no particular pleasure with prostitutes. He goes to them out of a sense of duty because all his colleagues have intercourse with women and he

wants to be like them. It is a hygienic measure rather than an inner compulsion with him. But he always fancies that, under the right conditions, when the girl gives herself out of love, it must be different. He felt so dissatisfied because he was never lucky enough to have a real sweetheart. For the girls he picked up on the street were really nothing more than ordinary prostitutes since they, too, expect some present if not regular pay.

He was distinctly unlucky. Other young men were always lucky but he, quite the contrary. There must be something about him that makes persons keep away when they get to know him more intimately.

If these complaints are looked upon as true facts one would really think that the young man was unlucky. But as a matter of fact he himself lays the foundation for his lack of luck, he alone spreads the bed in which he is to lie. He is a Don Juan who carries on flawlessly the first part of his adventures; it is only when he tries to bring the adventures to a head that his luck fails him and then the expected conquest turns into a deception.¹

It appears that he has actually brought many of his adventures to a crisis only to withdraw at the supreme moment on the score of some triviality or other. These occurrences are all alike except that

¹Cf. chapter entitled, *Der Pechvogel*, in: *Das Liebe Ich*. Verlag Otto Salle, Berlin.

the alleged motives for breaking up the adventure differ in every case. Perhaps it will be best to mention his last adventure as an example, for it is particularly typical:

It was Sunday. Xaver felt again very lonely and neglected and went out looking for a girl. An old friend whom he was to meet at a certain place he neglected to look up. Today he must succeed. He is tired of loneliness and neglect. Today he will get a girl. He makes a few attempts but in each case he find the girl expects pay and that does not suit him. Finally he sees passing by a fine, sinewy, supple figure. He hurries after it—she is an elegant, attractive woman. He speaks up, telling her in one breath that she must not be angry, his intentions are “entirely honorable.” He merely feels lonely and would like to spend the evening in pleasant company. The woman is not prudish, she permits him to accompany her and confesses that she, too, is lonely and feels terribly depressed. He now worries because he promised her “an honorable acquaintance” and during the walk tries to make up his mind whether he ought not to change his tactics. It begins to rain. They enter a Café where they listen to some music; then they go to a restaurant for dinner. He shows himself very gallant, pays all expenses and conducts her home. The woman tells him she has a telephone, as she conducts a little business and suggests that he may call her up. They agree

to meet the following Sunday and spend their time together. During the weeks he plans a line of attack and decides to put an end to his shyness and come with her to the real object. . . . He calls her up, they decide to go to the Opera together and then to a late supper. On Sunday forenoon he purchases the tickets and intends to put them at her disposal. Suddenly the thought strikes him, he ought to give up the relationship. He sends the spare ticket to a friend and telephones the woman that some of his relatives having arrived unexpectedly he cannot go to the Opera. Afterwards he is unhappy over it, etc.

The friend was otherwise engaged, he remained alone, the ticket was wasted. He worried considerably over the matter and returned home feeling sad. When I pointed out to him next day that he really fled from the girl, he shook his head and said his sister was really responsible because "I told her everything and asked her what I should do. Sister said: 'she is pulling your leg, it will cost you money and nothing will come of it.'"

"Do you tell your sister these things?"

"Certainly. We speak very frankly about all sexual matters. Sister has started the custom and I find it natural. Why should I not advise with sister?"

I explain to him that he expected her to turn him against the adventure, that he was really afraid of the relationship and its possible consequences. I

show that the friend was more to him than the woman and that the sending of the ticket to him meant: *my friend is more important to me than a woman!*

I have occasion to prove again and again that he paves the way for his failures very adroitly and sometimes tactlessly because while acting the role of a "lively" man he wants at the same time to preserve his inner attitude. The initial stage of conquest satisfies him and thereafter he voluntarily renounces to its consummation.

That he vehemently denies,—he knows absolutely nothing about any homosexual leaning! He declares he would be right if he could only have the right kind of a love affair. He is continually looking for it. It was really unbelievable to hear how many adventures he was able to start in the course of a week. He was a handsome interesting man and found no trouble conquering women's hearts. But he always managed affairs so as to break them up before they went too far. At the last moment he always thought of something or other which prevented consummation of the adventure.

This was shown typically one New Year's day. A woman from a distance, with whom he was in correspondence—they had also exchanged their photographs—invited herself for that evening. He was to meet her at the train and they were to celebrate the New Year's together. He went to the

station but missed her because he "waited at the wrong place." Next day he succeeded in tracing her. Naturally she was angry by that time; then, thinking to make up with her he proposed on the spot to take the woman to a hotel with him. Naturally she resented the insult and made him scurry out of her presence. He had provoked this precipitate dismissal by his sudden proposal. He managed things so that every promising victory turned into a defeat in the end.

He was late at his appointments or showed himself overanxious and even coarse at the last moment, when the situation was most delicate, or made some uncalled-for remark. Thus, to one girl who was already on the way to a hotel with him he said: "Ah, all women are alike, they all run after men and when they catch one they are happy!" She looked at him with lifted brows: "Is that what you think of a girl who goes with you? Then I want to have nothing to do with you . . ." and turning around she walked off.

That does not prevent him from running again after girls; he even accosts married women on the street but he always complains about his poor luck. At the same time his sexual desire is not excessive. His physical requirements never cause him any uneasiness. It is a psychic urge that drives him to seek women. At the same time he longs for friends but then, such friends as he seeks are also not to be

found. Only the last friend was such a one because "he understood him." They went to brothels together. That was the first time he experienced a really strong orgasm. We know this custom on the part of men to be a convenient mask for homosexuality.

The motives of his conduct are revealed in a dream which throws considerable light on the significance of homosexuality.

We have recognized for some time¹ that this is a case of latent homosexuality, repressed on the negative principle of aversion.

Xaver speaks incessantly of women, thinks of them all day long, so as to avoid thinking of men. He tries to lean on women, but never becomes intimate with them because the negative force that drives him is not powerful enough. The better woman is for him a "noli me tangere," he suffers from an inhibition which keeps him from every woman who is not paid. The prostitute is not considered a woman and, besides, her charm is increased by the fact that she has intercourse with other men. Through her it is therefore possible to give an outlet to a portion of the homosexual tendency.

We shall now turn our attention to his dream. *Naecke*¹ justly remarks that the dream is the best reagent for homosexuality. Unfortunately he was

¹ *Der Traum als feinstes Reagens fuer die Art des Sexuellen Empfindens. Monatsschr. f. Kriminalpsychologie, 1905, and other contributions.*

not familiar at the time with the revelations of dream analysis and he paid attention only to the manifest content. How much richer in meaning the dream shows itself when we learn to read it and to interpret its hidden symbolism.

The Dream:

I am pursued by men and fear they are about to do something to me. One man in particular, brandishing a big sword, is very hotly on my trail and already he touches me from behind with the tip edge of his sword, a curved thing like the Yatagan used by Turks. I run to the cemetery to mother's grave. I find there my cousin (female) who is also afraid of the robbers. First we try to hide, then we look around carefully and see that the coast is clear. We leave the cemetery together in a carriage and we drive upon an endless dark road. I snuggle up to her, as if for protection against the robbers and I am ashamed of my unmanly attitude.

Of course it is not proper to conclude that a dreamer is homosexual merely because the dream carries a homosexual meaning. For, as I have shown in my *Language of Dreams*, every dream is bisexual, consequently homosexual traits may be found in every dream. The dream only portrays once more man's bisexual nature and even the dreams of homosexuals are, without exception, bisexual. We see through them merely the degree of the repressed homosexuality and the dreams enable us to recog-

nize more easily the motives which impell the subjects to adopt a monosexual path. . . .¹

This dream begins with a typical portrayal of a homosexual pursuit. The subject is really pursued by his homosexual thoughts. The great curved sword is a well-known phallic symbol. That the sword touches him from behind is something easily interpreted. Equally obvious is the reason why the sword appears curved when we learn that his brother has a hypospadias and a phallus of that shape so that medical advice was even sought on the matter. The pursuer had a big heavy beard exactly like his brother and the same figure. Thus we see that the brother, who stands out of the mass of pursuing males, in a certain measure typifies the homosexual pursuit.

He flies to his mother's grave in the cemetery. His mother shall save him from homosexuality. She, the representative of femininity, is the one to whom

¹ If homosexuals had only homosexual dreams, as *Naecke* maintains, the fact would stand as a strong proof against my conception that all men, including the homosexuals, are bisexual. But as a matter of fact genuine homosexuals often have heterosexual dreams if one cares to look into the subject carefully. *Hirschfeld*, through a questionnaire, found that among 100 homosexuals, 13 per cent. dreamed all sorts of heterosexual situations. Analytical investigation of their dream life would lift the 13 per cent. fully to one hundred per cent. The heterosexual dreams are associated with anxiety feelings in many cases. They dream that they are married and find themselves impotent, so that they are confronted with the compulsion of carrying out heterosexual intercourse. We find here one more confirmation of the fact that the dream releases all the excitations repressed from consciousness through the day.

he flies, when pursued by men. The cousin is the wife of another brother. She represents the typical incest compromise. Many neurotics who are emotionally fixed upon their family, finally marry a cousin. The cousin, whom he finds at the grave, is his savior and he starts with her upon the dark path of life, a half man. . .

He tells that he was to marry the woman but she became instead his brother's wife because he kept hesitating and would not make up his mind. But he had the fancy that he could be her sweetheart. He is specially fond of his brother's wives and his sisters. . . He has numberless phantasies revolving around incestuous deeds. His two sisters also figure in these day dreams. . . . He grew accustomed to talk over sexual matter with his sisters not without reason. He tells her all his adventures with pre-conceived watchfulness. Thus he told her also of the late acquaintance, as mentioned above, and was advised, as she had previously advised him in a number of similar instances, to keep away. Unconsciously he was awaiting from her the reply: *Why go out of your way? Why seek in other women what you can find in me?* . . .

We understand now the inhibition which stands between him and women of "the better class." The latter stand for the sister and the mother. The incest taboo is what stands in his way. He looks for a true adventure but cannot find it. He looks

for his sister and he looks for the man. His brother's wives are the objects of his jealousy and his yearning at the same time. With his questions and problems he goes to his sisters-in-law, never to his brothers. His conscience is uneasy with regard to his brothers. In their presence he is always timid and ill at ease. He is in love with his older brother though he does not acknowledge the fact to himself. His brother's strength and energy rouse his admiration. Occasionally his brother sang. The voice lingers in his ears so sweetly that he declares his brother to be the best singer in the world. He feels that his brother neglects him. The brother does not seem to notice how ill he is or how much he suffers. Once he was quite a jolly fellow but now (since giving up masturbation) he is mostly depressed. But the brother takes no notice of it and never asks him how he feels or how it goes with his health. If he only could quit his brother's business! He belittles himself in order to cling to the brother more lovingly. He could not endure being away from his brother. He does poorly during his business trips because it is against his wish to travel at all and because he is jealous of his brother's large business.

His attitude towards the second brother, who was his playmate in childhood, is even more tense. He never visits that brother and when he cannot avoid meeting him has but little to say. He shows that peculiar uneasiness towards the brother which

persons manifest when they try to cover a certain erotic attitude.

The following characteristic dream may be instructive at this point:

I am in my brother's store...He puts before me an assortment of underwear to mark up. I refuse to do it and step out of the store saying: "Brother can kiss me. . ."

His brother advised him to get married. This is the incentive to the dream language "underwear to be marked." But he loves only his brother. The remark, "*er kann mich gern haben*," (equivalent to the colloquialism, "he can kiss me," and its more vulgar variants) plainly embodies a reference to a sexual act.

Incidentally anal irritation is one of his strongest paraphilias. He suffers more or less continually of "anal itching," which is at times so unbearable that he cannot sleep. He consulted for this complaint a physician who found no local trouble and who declared that it was merely a "nervous" itching.

The fact is this subject is now on the point of becoming a homosexual. Some precipitating occasion and his homosexuality is bound to become manifest. His last friend is dearer to him than all the girls. . . This is shown clearly by the fact that he sent him the ticket which he had bought for his lady friend. A portion of the hidden impulse had broken forth on that occasion. Usually he covers his homo-

sexual leanings very cleverly. His friends and colleagues at the office think he is a lucky Don Juan and have no idea that he never enjoys the ultimate advantage of the role he plays. They see him always in the company of girls, always going around with pretty women; he runs after them on the street, he goes to public places with them; at the office he speaks of nothing else but his conquests and new adventures.

But not to his brothers. He never mentions any sexual matters especially in the presence of his younger brother, the one who was his playmate in childhood.

The analysis did not last long. But during the very first few weeks there came to light experiences with this brother which explained the subject's reticence.

Considering the remarkable fact that Xaver was animated by the desire to be a regular Don Juan we have something with which to contrast the extent of his moral qualms. For a long time he was very pious and then all of a sudden he turned into a free thinker. Analysis discloses that his religious piety still persists undiminished. Don Juan stands to his mind only for the unreachable ideal of a free man, a man undisturbed in his actions by any inhibitory feelings. But he invariably hears an inner voice calling to him, at the last, supreme moment of action: *Don't! It is sinful.*

It is the voice of his mother, who never failed to dwell on moral themes, who warned him against the dangers of the big City, his mother whom he so loved and honored. How often his dreams lead him to the cemetery where his mother lies buried, as if to conjure up before his eyes the dear image and to remind him to avoid all evil and to follow in the Lord's righteous path!

This case illustrates the significant role of family environment in the genesis of that homosexuality which *Hirschfeld* calls *genuine*. We find a fixation upon the sisters, also a fixation upon the mother, and the passionate love for the brothers, particularly for the older one, with whose wife he sees himself driving off in a dream. That cousin really stands for his brother. Through her union with his brother she had acquired a new attraction for him. Before her marriage he was rather indifferent towards her. The homosexual experiences with his younger brother date back to his 16th year.

His craving for love affairs, the impulsion to women, was but a flight away from the pursuit of man.

The next patient shows an entirely different constellation. Whereas Xaver was clever enough to free himself from the terrible women through his peculiar tactlessness, the following subject reassured himself by conjuring up an ailment which be-

came very troublesome, it is true, but which proved an effective means of defence.

Mr. Christoph—we shall designate the subject by that name—is a victim of chronic stomach trouble which, according to the opinion of various physicians, is of a nervous origin. He has attacks of sharp gastric pains, and loss of appetite so that he has grown very thin and looks like an advanced victim of consumption. (Lungs and all other organs are in excellent condition.) He cannot digest any meat, any attempt to do so produces intense pain, and if he swallows so much as a mouthful he is likely to vomit. He denies that he ever masturbated, and claims that his sexual life is entirely normal. Formerly he was in the habit of going around with girls, but it gave him no pleasure, probably because prostitutes are disgusting to him, and with other girls he did not care to become too intimate for ethical reasons. He would like to be hypnotized so that he should be cured of his aversion to food. I decline hypnosis and advise, instead, a complete analysis. Only in that way may he learn the way to a complete cure. He insists he has not withheld anything in his talk with me. He has told me everything and wants hypnosis by all means but this I refuse.

He says he will think it over. My questions took him by surprise. He was unprepared. He is one of those men who have to think matters over and

don't make up their mind in a hurry. One of his rules through which he learned to protect himself against life's sudden perplexities is: "Don't lose your head. Think it over."

He calls a few times continually talking about his pains. One day he states that he has about made up his mind to quit. But next day he returns and brings me a lengthy written document: "You have asked me repeatedly about my dreams. I have written down my last night's dreams. I always dream a lot and my dreams are always lively and about like those of last night. I have also brought along my true confessions to let you know what I really am. You will see from the confession of my life history what brought about my illness. I see I cannot get along any more trying to keep it all to myself. Let the truth come out."

I am now giving this life history as it was presented to me in writing, following it up with the dream report.

The Story of My Illness and My Biography

I lived in the parental home up to my 4th year and then I was taken in charge by my mother's people. My father's business compelled him to be away from home for months, sometimes for a whole year at a stretch. My grandparents brought me up with much tenderness, and as they were very re-

ligious, my education was also based on piety. They lived in a very prettily situated village, an old, lovely resort place. The river flowing near-by was naturally the meeting place for us children. On account of the danger of drowning I was an object of great concern to my grandparents, so that they tried to keep me close to them as much as possible. I went with them to church daily, visited with them, usually at the homes of elderly people where the conversation was almost exclusively about religious matters, and on every occasion it was drilled into me under the most terrible threats and admonitions to pray and be good.

I heard numerous stories of deeds and miracles attributed to the Holy Mother and I was shown the places where some of these took place in the neighborhood.

Then I returned to mother. Soon afterwards I went to school. Sister taught me the primer and soon I was able to go through my favorite book, an old large copy of the Bible, whereas formerly I depended on questioning others.

Frequently I gave up all games preferring to sit in a corner poring over my Bible. It is customary in the country to undergo a public examination in the church every half year. My sister two and one half years older than I prepared herself for that event for some time because she did not learn easily.

I followed her study carefully and was able to recite everything as well as she.

The examination came up at the church and no one could answer a certain question. But I knew the answer, because it was part of sister's lesson, made signs, the vicar asked me and I surprised everybody by giving the correct answer. It was the prayer, "Our Father." My folks admired me for it, gave me presents and said: "Boy, you will grow up to be a fine man." This praise touched me very deeply.

I was about seven and a half when a girl of twelve induced me to join her in forbidden games, we played with each other's genitals, etc. This occurred very often. I liked it very much and the experience became deeply imprinted on my mind. Then I felt a strong desire to repeat the same games with other girls. My mother's sister visited us about a year later and while she caressed me she roused in me a new feeling and I could hardly refrain myself from asking her to play with me the games that the first girl had taught me.

Beginning with the third year of school we had a new teacher. He took notice of me early because I was a good scholar and soon I became one of his favorite pupils. This teacher had the horrible habit of calling me to his desk where he held me by the member until it became stiff, while talking

to me. I wondered a great deal what it meant; but I did not dare mention it to any one.

At the end of that school year we removed to Vienna permanently. I was tremendously homesick for the old place; the coolness and indifference of the new surroundings at Vienna affected me and secretly I resolved that I would rather starve than stay there. I was threatened that I would not be allowed to visit the old home if I did not make progress and I would be sent to a sanitarium; the last threat in particular scared me especially as I was shown some (false) papers to indicate that the first steps had already been taken to have me interned. That and the perpetual anxiety at school where we had a queer teacher who mistreated horribly the pupils (and I did not know a word of German at the time), had a serious effect upon me; my physical condition was impaired, I grew thin and lived in a sort of dream state. During my solitude I often sought relief in tears.

I lived through the period. In two years, here too, I reached one of the first places as a scholar. I had a colleague at school, whose sixteen-year-old brother was compelled to stay at home for a year on account of illness and we played with him. The two initiated me into all sorts of nasty practices. The brothers slept together in one bed, underneath their parents, and had frequent opportunity to see their parents lying together. They always told me

about it and showed me their mother's stained shirt. This impressed me very much and I also began to watch my parents. Till my twelfth year I slept in one bed with my sister. Then I slept near mother in bed, as father was mostly away.

My fancies grew to such unhealthy dimensions, that I began to think my uncle, mother's brother, who was living with us at the time, was guilty of criminal intimacy with her. Slowly my suspicions were allayed, as I could observe nothing out of the ordinary, despite watchfulness.

Around thirteen a school boy taught me to masturbate. I did not do it often because I feared it was sinful and it kept me in continuous anxiety. Then a book fell into my hands describing the terrible consequences of the habit. That scared me off completely, and as a positive protection, when I was about fourteen and a half I swore over grandfather's grave that I would have nothing to do with sexual matters till my twentieth year. I suffered a great deal in consequence on account of my pent-up desires. But I was fairly faithful to my oath.

At fourteen I joined a higher institution. My preparation was far below that of my colleagues and one of the teachers warned me that I might not be able to keep up with the course at that institution. That worried me a great deal. It affected me considerably to think that in this way I might be hampered in the free choice of a vocation.

At the first examination it turned out that only I and one other student passed successfully and I looked upon that as a divine favor, the more so because my very affectionate grandmother prayed for me continually.

I was permitted to take the course on condition that I should earn for myself remission of the school fees, which amounted to a considerable sum. Only the best scholars received free tuition. I plunged zealously into the subjects on which my preliminary preparation was weak.

My thrifty zeal was not flawless. I was always confident that God was with me and I thought that I owed to his intervention, rather than to my constant application the position of a scholar of the first rank which I had attained in two years' time.

During that period I came again into contact with that girl who was the first to initiate me into sexual matters. Her presence continually disturbed me.

When I was about seventeen and a half I had some innocent love affairs with some other girls, but although opportunities for coitus were frequent, I never took advantage of them. Reason: my fear of immoral deeds.

I slept with my sister and a girl cousin in one room. I concentrated my attention upon the girl cousin. The frequent allurements kept me in a continuous state of agitation the more so because I could see that the cousin, too, had to struggle hard

to suppress her inclinations and desires. I withstood all temptation and remained innocent.

Towards the end of the school years I came into closer contact with a girl who had already previously attracted my attention. We became deeply interested in one another, but we could meet only occasionally and that under very strict conditions. We had to part in the end; as I really loved the girl it made me suffer a great deal. During the occasions when we did steal away to our secret trysting place I felt a peculiar excitation which settled on my stomach; if I ate it caused me nausea.

After completing my course of study I entered the employ of a local business house. I became acquainted with another girl, and strange enough, we two also had to overcome considerable difficulties when we tried to meet. After about a year we could meet freely and shortly after there were no more difficulties in our way. But I lost interest in her by that time, and decided that I would have nothing to do with any such foolish love affairs.

Whereas formerly I was kept back from any thought of coitus with a decent girl because I considered it an unworthy and dishonorable act, now whenever I was about to meet a girl I was seized with a gastric discomfort and even vomiting. Once in the girl's company that would disappear.

I gave up all affairs of heart, but my condition became gradually worse. I vomited several times

daily, I could not even tolerate a mouthful of bread on my stomach, even clear soup was hard for me to take. Every time I swallowed I felt like vomiting and I could not even drink. Besides that I suffered of sleeplessness and of strong neurasthenic pains.

Finally I had to give up work for a year and I spent four months of that time in the country but my condition did not improve very much.

It caused me a great deal of tension to suppress my strong sexual impulses. Contact with a public woman seemed shameful to me, and with a good girl I could not enter into any intimate relations partly for moral reasons and partly on account of lack of favorable opportunity.

I felt inhibited from the moment my illness began. I decided to resort to public women upon the express advice of a physician.

This remarkable case is as clear as a school problem and richly illustrates the various factors which determine a person's attitude regarding sexual matters. The subject is a simple man who has not yet mastered completely the German language and he has repressed but little. His youth and his sexual struggles apparently stretch before his memory like an open book. He has had many dreams and remembers them well. We note the genuine religious background. He is no longer

pious and does not care to go to church service. Nevertheless it ought not to be difficult to perceive that back of his fear of immoral acts stands the fear of divine punishment,—a consequence of his early moral training. This man has been brought up with fear in his heart. This breeding of the germ of fear in his soul was responsible for his anxiety neurosis. Witches appeared to admonish him, in the school he was spurred on by dire threats to do his best. Then there was his powerful sexual craving which he, nevertheless, found possible to withstand. Whence did he acquire the strength to keep away from his girl cousin, although she so warmly attracted him and even encouraged him? Was it the proximity of his sister who occupied the same room? Some occurrences between him and that sister he had overlooked in his voluntary account of his life, otherwise fairly accurate. He avoided incest, but besides the moral and religious inhibitions, there must have been something more to keep him so effectively away from women. His trouble which asserts itself before keeping a secret appointment is nausea. Dislike and fear are protective defences against sinning. We recognize readily this disgust for woman, so strongly emphasized by most genuine homosexuals. We know that this aversion covers a repressed craving, a craving which is unbearable to consciousness

for one reason or another and therefore breaks out in the negative form as disgust. The latter serves as defence and protection against the very tendencies which generate the powerful eravings.

The disturbancee is a cover for the incest motive. He cannot approach a woman because he sees in her the grandmother, the mother, or the sister, a fact of which he was often fully aware. *Quo me vertam?* There is open before him the homosexual path, since the road to woman is closed. The episode with the teacher, the "vile doings" with his school companions were a sort of initiation . . . Here repression sets in. He knows nothing about his homosexuality. But the dream betrays and tells more than the subject is prepared to see as yet. We shall therefore begin the analysis with an analysis of the dream.

That Night's Dream.

I stand before the door of a dwelling in my home town and gaze upon the surrounding landscape.

While I am immersed in thought, my uncle comes along; he had helped through the day working in the field and on his way home stopped near me in front of the big door; he throws out some jocular allusions; among other remarks saying: "it would be healthier for you if you plowed up a few acres instead of idling away."

I point to the team of horses hitched to the harrow, jocularly saying: "oh, yes, certainly, but not

with so poor a team. These two animals should have been dumped on the serap heap long ago, specially this left one bearing himself so proudly when he is only an old nag."

I hardly finished my words, when the horse started and broke his traces madly to jump at me.

I started to run, fled up the first stairway and ran into the kitchen shutting the door after me. Then I ran into the next room and barrieaded the door with every furniture article I found handy. The horse was already at the door kicking until he broke through and made his way into the room.

Meanwhile I ran to another room, again shutting the door but even as I did so I knew that it wouldn't be an effective barrier. I looked around the room for some other means of escape and to my surprise saw my sister standing behind me.

The horse had broken down the door enough to be able to stretch his head through into the room and his dilated nostrils snorted angrily.

Sister handed me a small round stove calling out to defend myself with the stove lids, they will prove an effective weapon.

The horse was ready to jump inside the room so I hurled at him first the covers then the whole stove as powerfully as I could. At the last critical moment I caught sight of another door, hurried out ran to the stairway and woke up.

I went over the whole dream in my mind to make

sure that I will remember to tell it to my psychoanalyst. Shortly after that I fell again into a light slumber and dreamed that I had gone to the analyst who treats me:

He occupied a commodious residence with broad stairways. I found myself face to face with him; he was doing something in a closet. I stood by and told him the foregoing dream.

He went away for a while to attend to some important matters, as he had to drive off in about one half hour. Then he called me down to him and asked me to continue my story while he was lacing his shoes.

When I finished I moved off and through a side door and there I met my mother. I exchanged a few words with her, opened the door, which led to a glass-covered veranda and saw a locomotive and open fire.

The engineer moved various levers in vain, he could not start the engine. Meanwhile the physician arrived, looked at his watch, and remarked impatiently that it is already late. Suddenly a servant girl comes running down the steps bringing three carefully tied up paper packages (or bundles).

In order to raise the required steam pressure it was necessary to feed the fire lively. The physician decided to help and threw one of the bundles into the fire. It burned up quickly but produced no effect.

Then mother spoke up from the other side saying,

there it must be all right, took another package and threw it in at that spot without accomplishing anything, any more than the physician did.

Saying: "That is not the way, look here," I took hold of the third package, jumped on a protruding piece of machinery in the midst of the flame which surrounded it and threw the bundle into the center of the burning mass. The flames broke forth, the safety valve began to whizz, a whistling was heard and the engine began ponderously to move.

The physician jumped on, reached out his hand to me as he was moving off and I barely had time to ask him where he was going. He said he was going to Brunn. I wondered at that and—woke up again.

After I fell asleep once more I had another dream like the first. I found myself in an elegantly furnished residence.

The door opened and a young pretty woman came in. She looked at me for a while, then smiled wickedly but I did not lose my poise and said something to her. She became more irritable, raised her hand, in which she held a weapon and threatened me.

I looked on quietly, confident that she could not do a thing to me. Then she jumped at me. I ran to another room, she pursued me, and thus the chase continued through several rooms.

I was about to open another door when I felt she was directly behind me holding in her hands some instrument that looked like a perolin sprayer. It

squirted a white soapy fluid. She gave a few squirts without touching me, although a few drops fell on my clothes. I thought it was some caustic fluid and wanted to escape.

While she was preparing for a new attack I quickly shut the door and the nozzle of the sprayer caught between the door and the frame.

I grasped the nozzle, twisted the sprayer out of her hand, threw it aside, caught the woman by the throat, and was going to throw her down. But she caught me also by the throat, kissed me passionately and staggered towards a sofa, dragging me along. I held her with my left arm around her body while I pushed my right hand between her legs. I felt a pleasant sensation; as we looked in each other's eyes we slid down together. . . .

She was saying she meant no harm, laughed heartily, pressed me to her bosom, her face began suddenly to change,—I now saw my sister smiling at me.

Overcome with affection for her I wanted to press her closely to me—suddenly the door opened and an elderly woman came storming in. It scared me and I awoke—pollution.

His first dream carries him to his home town and birthplace. Our previous analyses have shown us the meaning of this and no Freudian student will fail to recognize that the birthplace is a symbol for

the mother. We learn that the father's brother resembles the father and conclude that the uncle stands for the father in that dream. The conversation between himself and the uncle is a repetition of old reproaches. For a long time he was unable to work and at the present time he is unable to help in his father's business. He finds a ready excuse in his illness. The incestuous relation to his mother is fairly obvious. The inhibitions which developed so that he is unable to make himself useful in his father's business, are due partly to his hatred of the father as a rival. The day before the dream he had a small controversy with his father, because the latter had made an error in one of his calculations and was unwilling to acknowledge it. In the dream he revenges himself for the reproach implied in his unwillingness to plow (plowing here stands for coitus) by a slurring reference to his father's age. He was no longer fit for marital duties. The parental couple are too old, they have already lived too long ("the pair belong on the scrap heap") and the one at the left (the father) is but an old jade. (In German, *Mähre*, jade, old horse, here is also a play upon the old home, *Mähren*). This is followed by the revenge of the scorned father in the form of pursuit by the horse.

The dreamer relates that he was fully aware of his incestuous thoughts with reference to his mother and sister, only he thought that he had outgrown

them. But he finds that occasionally he still dreams of contact with his mother and more often with his sister. On the other hand he did not think the dreams signified anything, believing that they were but the echoes of a past stage. He does not remember having ever dreamed of his father in an overt sexual connection.

But we recognize the bipolar attitude towards his father. His trouble must be intimately linked with an unconquered homosexuality. The account of his illness now brings up a childhood occurrence which had made a strong impression on him. There was a teacher in that home town who had a most peculiar and extraordinary way of recompensing his worthy pupils. If one did something praiseworthy and the teacher was pleased, he said: "very well, my boy! You shall be honored for this,"—and gave the boy his erect penis to hold until ejaculation followed. This was done openly before the whole class. The teacher carried on this sort of thing until five years ago without any trouble and then left the place suddenly, to avoid court trouble as the result of a complaint. Christoph, who was a special pet of that teacher, was probably chosen for that honor more often than any other boy. He was also the prettiest boy in the class.

Beginning with that experience various episodes of homosexual character are disclosed extending up to the time when he was seventeen years of age, when

they suddenly ceased. But he does not know that these were homosexual acts and still insists that he always felt only the most terrible aversion towards "all these homosexual things." The subject maintains unconsciously the wish to do with his father what he had done with his teacher.

He is pursued by homosexual thoughts (the *left horse*). We are now turning our attention to the functional significance of the dream. It represents a pursuit. The attitude displayed towards the physician is clear. The physician pursues him through all his memories (the flight through the rooms). This flight through rooms has been interpreted by *Freud* as a flight from women (brothel). I have repeatedly pointed out that rooms represent the compartments of the soul, that the pursuit is really through all the parts of the brain (the upper story stands for brain; compare the colloquialism, there is something the matter with some one's "upper story"). We see that a certain thought pursues him past all obstacles and hindrances, and he is unable to elude that searching thought. His sister is the one who comes to his aid. She hands him a miniature stove with which to defend himself against the horse. The stove and the lids represent the sister's sex. . . . The dream means: *only your sister, only a woman can save you from your homosexual inclination towards your father*. The dream also indicates a prospective

tendency: he throws the sister upon the father and saves himself through another door. He means to overcome his complexes. The attitude towards the physician is also clear: he expects to put me off his trail by confessing to me his incest fancies about his sister, when I had not asked him about it. The dream indicates his intention of telling me about his fancies and episodes in which his sister figures. But he expects to escape thereby any further inquiry into his wish phantasies and to avoid telling me about his attitude towards his parents.

Then the patient falls asleep again and repeats the dream so as to be able to tell it. We may presume that the dream was distorted and changed somewhat in the course of its first rendition. We really get but an extract, the chief parts omitted. . . In the next dream he tells me the first dream. Such dreams are seldom remembered. When a woman dreams that she has told her physician the dream, it means that she is through with the unpleasant task and the dream vanishes from memory as in the cases when the patients declare: Today I dreamed something important; I said to myself in my half slumber: "This is something I must tell the doctor! I don't remember what it was. But it was something really significant." Thus is the physician thwarted; the resistance is vicariously overcome in the dream, the wish to tell the dream is fulfilled but the wish to keep it from the physician is stronger; during his dream

experience both tendencies are given expression by the subject.

The next dream: Again, an exposition of analysis. I am upstairs busy with a closet, which represents the brain or his shut-up soul. But the analysis will not last long. The wild hunting after his secrets and treasures will cease soon. The physician has to leave (die?). Here the physician substitutes the father. The dream shows plainly the transference from the father to the physician. The first dream dramatizes the pursuit of the father, in the second and third the father no longer figures. His name is not mentioned at all in the dream, he is the secret, the unspeakable theme. . . The physician laces his shoes; that is commonly known as a death symbol and shows the clear wish to be through with the analysis.

An engine has to be started. He is a machinist and has daily to do with machines. Engine is symbol for his soul which functions so poorly, a symbol for himself, for all the impulses and energies within him. He accomplishes through his own powers what his physician and his mother are unable to bring about. First I try to put the engine in motion. I take the mysterious paper package and throw it on; the mother attends to the other side of the fire. But he gets up and takes care of the fire from above.¹ He is above, he triumphs over me and

¹Correction of detail after first report of the dream.

surpasses me in the ability to cure him. He recalls a pupil of his who had to commute to Brunn. It brings to his mind an occasion when he was the teacher. Thus I am his pupil, I am learning from him how to start an engine. Though I may know something about sick souls, I don't understand a thing about his specialty (he is a machinist), there he is the master and I am ignorant. This consoling thought serves to strengthen his feeling of self-regard and prevents a feeling of inferiority from developing in his relations to me. There are a number of scornful references to the impotent father and to the equally unskilful physician. He is with me one half hour daily. He had noticed that I looked at the watch, to see whether his time was up. The half hour and the looking at the watch appear in the dream. The day before he showed his father how a technical problem was solved. In this dream he also shows me that something must be done a particular way.

We observe that this attitude towards the physician, as representative of the father, pervades the whole dream. But this does not exhaust the meaning of the dream. It is a pollution dream (gratification without responsibility). It is interesting to see how the onanistic act, represented as pollution, is dramatized in the dreams. In the first dream he flees from homosexuality and there the relationship between homosexuality and the

hidden mother complex is clearly shown. In the second dream the mechanism of sexuality is represented in action. Neither the father (the engineer working around the engine), the mother nor the physician can do it. He alone is able to accomplish it. This shows the secret pride of the masturbator, the self-sufficiency of the autoerotic personality. (The engine's flame covered running board, a phallic symbol; later note.) Onanism is shown as a protection against all sexual perils. The safety valve hisses and relieves itself—an intimation of the subsequent pollution.

But the fear of onanism, the strong effects, the dread of homosexuality and incest wake him from his sleep. Consciousness (the engine conductor) attempts to control the thoughts and to banish the nocturnal ghosts. The thoughts about a man and about his sister are interrupted and he falls asleep once more. Three times he dreams of various situations before the anxiety in him is transformed into wish. First he fled from the horse and from his sister, then he fled from his mother and the physician and finally there came his release. He was strong enough to withstand his homosexuality, strong to overcome the heterosexual longings. Now the instinct throws forward its highest and strongest card to overcome the last inhibitions: bisexuality. The girl with the phallus, his sister, appears . . . and pursues him. He is frankly preoccupied with

the thought: give in and masturbate. The thought itself he avoids, he tries to push out of his mind. He sees himself in the dream. He sees the womanly side of himself, the woman with the phallus, and this thought troubles him during the nightly hours when he should be resting. He jumps at the female person to strangle her: that is how he fights with his instinct, how he tries to thwart his autoerotism. The instinct recognizes the weakness of his defence and suggests that it seeks only his welfare. With the right hand he seizes his genitals while with the left he carries out an embrace. He has an orgasm (the sister smiles at him) but it does not last long; for an old woman appears upon the scene. The door opens, that is, the door of conscience (the threshold symbolism of *Silberer*), and remorse seizes his soul. He rouses from his sleep and the pollution worries him. The old woman may also be a symbol for his mother (further significance of the old woman as symbol will be shown later). But I have no proof of that inasmuch as the subject describes her otherwise.

What is the sense of the dream with reference to its central theme? Is it a wish-fulfillment, a warning, or a prophecy? Undoubtedly many wishes are fulfilled in this dream. The subject resists many temptations, he embraces his sister, he triumphs over his father and over his physician as well. But the most important feature that the dream portrays is

the pollution as a defence against all sexual dangers and as successful cover for all inner inhibitions.

Another meaning of the dream should be pointed out. His neurosis must be represented by some person or object in the dream. Asked what the engine suggests to his mind the subject answers: my illness. The glass-covered porch: the transparency of his trouble; the engine: his neurosis. The subject habitually compares his body to a steam engine, especially his stomach. He shows various effects of starvation: unable to eat, he loses weight, and looks like a skeleton because he wants to starve out his sexual longing and punish himself for his sinful passions. This man had built for himself a marvelous safety valve in his neurosis. When he thinks of going to meet a girl, he gets such a severe attack of gastric pain that he must give up the appointment. The gastric discomfort is induced beforehand through excitement and inability to eat. The clever staging of his gastric trouble is noteworthy. Nausea and vomiting are first induced to prevent the taking of food. Then hunger supervenes and that gnawing sense of hunger, spoken of as gastric cramps, becoming so strong as to overshadow the heart affair. The craving for food becomes more obsessive than the desire for woman. These episodes are followed by a ravenous appetite.

He recalls that after the first dream he woke up with a terrible hunger. This hunger was even

stronger after the second dream but disappeared after the pollution.

I have already maintained in my work on *Morbid Anxiety* that hunger may stand as a substitute for sexual libido and here this is clearly shown and illustrated.

Now we understand the firing of the engine with the paper packages. The caloric value of paper is as small as that of nutrition, when the latter is substituted for sexual desire. Thus he makes use of his stomach as a remarkable safety valve. He starves himself out because the gratification of food serves as a substitute for sexual gratification. He relates a number of incidents showing how cleverly his neurosis serves him. Every woman he meets excites him but even when he goes so far as to arrange an appointment with one and she agrees to call at his residence or to go to a hotel he stops short of actual intimacy.

From the standpoint of the analysis the prognosis is unfavorable. He does not want to give up the neurosis, his safety valve, he wants to keep up his own way of "firing the engine" and wishes the physician were out of the way. Indeed, he continues to have recourse to masturbation, he endures the consequent regrets and self reproaches, rather than give up his defence.

We observe inwardly a strong "will to power" and

formally a decidedly feminine attitude; the orgasm occurs while he plays the role of woman; but the highest gratification always depends on the most powerful inner forces. He does not avoid women because he fears defeat, for he has repeatedly proven his *potentia* through intercourse with prostitutes and feels supremely confident that he could master any situation involving no moral scruples. What hinders him seems to be the association of his sister with all decent girls, and of his mother with all married women. His homosexuality is inhibited by his fixation on the father. And back of all inhibitions there stands his overstressed religiosity, which he had cultivated for years although he had apparently outgrown it. He intended to embrace a religious career but gave up the idea when he was 14 years of age. It is very likely that most of his troubles will disappear after marriage, if he should break away from the parental circle.

I believe that even one who is inexperienced in dream analysis will readily recognize a phallic symbol in the perolin sprayer which gives forth a soapy fluid. It was natural that at 16 years of age he should fall in love with a colleague who resembled a sister. The obvious incest thoughts kept him from the girl. All girls of good family were sisters; he treated them like sisters. The prostitutes were not in the same class with his sister and he could be

potent with them. The homosexual path was closed to him also on account of his sister. In all young men he saw his sister with a phallus.

It is significant that further analysis discloses a fixation upon the father to an extent I had not quite suspected before. Back of the apparent scorn of his father, underneath his tendency to speak lightly of him there was an unquenchable love which nothing could quite gratify. The ugly example given by his teacher suggested intimacies possible only in the realm of phantasy. (His subsequent dreams placed him with me in a similar situation.) Thus he vacillated between homosexuality and Don Juanism.

Why do these men hesitate in the end and why do they not become genuine Don Juans? In large measure this is due to the inner religious scruples. These rudimentary types are weighted down by an excess of morality. They like to play at immorality but very carefully see to it that morality wins in the end.

I wish to add a few remarks about the religious significance of the dream. It is remarkable that all dream interpreters have overlooked the obvious import of dreams, from the religious standpoint, in spite of the fact that they are aware of the great role which religion plays in man's mental life and must appreciate that such a force necessarily finds expression through the dream.

The subject has been for years a very pious young man. Witches and devils filled his fancies as real tempters. The dream also shows the fear of the devil who misleads the weak to drink, whoredom, shortly, into sin. The homosexual tendency is often felt as the work of the devil.

Our subject who was so very pious for a long time, declaring himself now an atheist and free thinker. He promised his mother, under oath, that he would attend church services regularly on Sundays but he gave this up when he reached the 20th year. At first his mother objected, and was very angry over it, and desisted only after her son convinced her that he had no faith. But she said repeatedly: "I feel certain that the Lord will enlighten you and that some day you will come back to the faith." He only smiled at that for on his part he felt certain that he would never again be a believer. His greatmother, whom he visited every summer, was even more pious. Two weeks after the dream we analyzed he had the following dream:

I am with my grandmother. She goes early in the morning to church and asks me to go along. I hesitate. Next morning she repeats the request. I have a strong attack of gastric pains and tell her. I will take a sunbath, it is the same thing. . .

We see that, under the grandmother's request, the dream portrays the subject's childhood disposition. We note a connection between the hesitation to go to

church and the gastric pains and we hear of sun-baths as a substitute for religion,—a fact which I have repeatedly observed in other cases as well.

Further inquiry reveals that every evening the patient struggles with the impulse to recite “Our Father”; he resents the inclination,—“it is nonsense. I don’t believe any such folly as that.” Nevertheless sometimes he murmurs portions of the prayer, while in a half dreamy state, when he has the illusion of being again a child. He carries around in his pocket, a couple of small “holy mother medallions” which he bought at a fair: “it is really a superstition; I always carry them in my coin purse, because I have an idea it is good luck.” He has presented his prayer book to his younger sister and so the book is always accessible. He goes to churches because he is “interested in the church music.” . . .

How does the dream show this? The devil appears to him in the shape of a horse (horse’s hoof is a characteristic sign of the devil) and tries to seduce him. The horse breaks down doors and all obstacles. At one time he believed in a personal devil. He attended once a church where the minister preached considerably about the devil and who said that there were living witnesses to testify that they had seen the devil. His grandfather was angry because the minister told believers such far-fetched stories, and forbade him going to that church. But the fear of a personal devil had been deeply im-

planted in him at home. If he misbehaved, he was threatened with the evil one. If he refused to pray some one knocked in the next room and he was told that it was the devil that was after him. He was brought up the same way to believe in witches. An ugly old woman once came to his room dressed as a witch to seare him and the other children into better behavior and it affected him so horribly that he remembered the seare for years. In his dream the devil pursues him and he eludes the pursuit. In the second part of the dream he himself is the devil and can do charms. To do magie was his highest ambition in his youth and he would have gladly given himself up to the devil for the privilege of learning magie. He starts the engine by means of a charm. In his childhood his great wish was to build a magie locomotive with which he could travel wherever he wanted.

The servant girl who brings down three bales of paper (play on trinity?), (his love letters?), is a symbol of the Holy Virgin, as it is in all dreams, a fact which I could easily prove. He was a confirmed admirer of the Holy Mother. He must give this up if he is to learn magie. But the dream is a compromise between the two tendencies and expresses a bipolar attitude; he fires the engine with divine fuel, with faith, which upholds his life along the right path and proteets it. He wishes me to the devil that he may continue secretly to cling to

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his religion. But the infantile wish to be a magician comes foremost to the surface. (The dream does not portray one wish, but a number of wishes which criss-cross the soul.) The supplementary portion of the lengthy dream also illustrates the power of magic. The religious meaning of spraying (with holy water. . . Perolin cleanses and disinfects the air) is readily obvious and so is also the admixture of religious and sexual motives which play such a tremendous role in the neuroses and the psychoses.¹ He yields to the temptation, a she-devil seduces him. The old woman, after all, is the witch of his childhood, coming to punish him for his sins. (He admits also a strong gerontophilia and once he fell in love with a 60-year-old woman).

The old and the new testament, his prayer books, his confession slips, are in the paper packages which he must burn up to free himself of all religious inhibitions.

The dream thus portrays a prospective tendency, —the overcoming religious inhibitions, subduing the dread of hell and devil as well as the fear of witches so as to give himself up to his cravings. He takes his life in his own hands, fires his own engine,—he will take unto himself any woman who looks like his sister.

¹ Cf. Hans Freimark, *Das Sexuelle Moment in der religiösen Ekstase*, *Zeitschf. f. Religionsphilosophie*, vol. II, No. 17; also, *Das Hexenproblem*, *Die Neue Generation*, vol. VIII; and *Sexuelle Besessenheit*, *ibid.*, vol. IX.

The dream expresses clearly also that his homosexual fixation is due to the mother and sister Imago which he finds in all women. Finding himself upon a sexual path which leads away from women and in the direction of man, he wants to leave that path and become a normal man by overcoming all inhibitions. He no longer requires the protection of his neurosis, he is master of himself, scorns the religious imperatives, becoming magician and God in his own right.

Through the history of this subject we obtain a glimpse into the mechanism which eventually leads to homosexuality. This subject might have become a homosexual and would have then presented the usual homosexual life history: Very tender for a time, girl-like, played with dolls at his grandmother's house, liked to be busy in the kitchen and preferred the company of girls. Such experiences are commonly shared also by the heterosexual persons but the latter forget them. Later, if the course of development favors the outbreak of homosexuality, these recollections, emphasized and fixed through repetition are pointed out as proof that the condition is inborn.

One episode in our subject's life might have led him to overt homosexuality: his experience with the teacher,—the more so as it took place openly. But what amounts to an inciting factor in one case may act as a deterrent in another. Every influence may

assert itself either on the negative or positive side. Childhood dreams as carried out by adults, may generate either a gerontophilia, or a similar inclination towards children, depending on whether the subject assumes the role of the adult or of the younger person. Fixation on the mother may drive a man entirely to homosexuality as I have clearly learned through the history of a certain case. The homosexuals frequently have a morbid mother, a woman who suffers of depression and is unwise in her actions. Unfortunately my observations indicate that the fancies are generated by parents as often as they are incited by guilty servants and that such occurrences are far from rare.

In the case under consideration the experience with the teacher and the latter's revolting openness about it acted as an inhibition to homosexuality. The thought, "You may get to be like that teacher," acted as a deterrent against the outbreak of a so-called genuine homosexuality, though all conditions were otherwise favorable. Even the characteristic dislike of women was there as well as the incestuous fixation upon the female members of the family.

And although much of his sexual life was perfectly clear to this subject's mind, including things which to others appear only in the dim light of day dreaming or upon the lowered state of threshold consciousness, there was one thing about which he was entirely ignorant: his true attitude towards, and

relationship to, his father. He was continually more irritated with his father and avoided to be alone with him because he knew how easily they break into a quarrel and how misunderstanding would arise between them on the slightest provocation. This hypersensitiveness in his relations with his father, shows that there were feelings at work over which he was not master. What he demanded and expected of his father I have already indicated. He wanted to be treated by him as he had been treated by his teacher. In the course of the analysis he also had a dream during which I was the one assuming that role. He is homosexually fixed on his father and heterosexually fixed upon the female members of his family.

It is interesting to see that the homosexual inclination, despite all childhood experiences, is repressed and masked under the feeling of disgust. We understand in this light the meaning of the gastric pains. He thinks only of women and is a typical instance of a would-be Don Juan. He begins numerous adventures but always meets difficulties. That is, he starts relations which from the beginning present these difficulties and in that way there is no danger for him. If the difficulties (symbol of the unattainable, that is of the incestuous goal) are overcome, the attraction disappears or else his protective defence comes to his aid: the gastric attacks. He goes so far as to take a girl

to a room but at the last moment he can do nothing on account of his gastric pain. The nausea is a sign of disgust. It is brought about by the homosexual tendency pressing forward as much as by the subject's inhibition against heterosexual relationship. At the most critical time before meeting the girl he is restless, and a voice within seems to say to him: "you do not really want this woman, you want a man, like that teacher, or that friend of yours!" As a protection against these homosexual notions his nausea comes up and this also acts as a defence against women. For woman, as such, he feels no dislike, he is able to have intercourse with prostitutes, without aversion. But homosexual acts are repulsive to him. Thus he remains hanging midway between homosexuality and heterosexuality. On account of his religious scruples both pathways are closed to him and the result is—his ascetic behavior at the end.

His asceticism is back of the rudimentary Don Juan role which he plays but cannot carry out in accordance with his instinctive promptings on account of his inhibitions. One step nearer and we have the Don Juan of day-dreams and ascetic in fact,—if the adventures with women are not even begun. A step further advanced is represented by the complete repression of all sexual inclinations. We may define the ascete as a person who remains

in the narcissistic stage of fixation because both paths of allerotism (that is, homo-, and heterosexuality) are equally closed to him. An exclusive monosexual goal is incapable of rousing the instinctive excitation necessary for carrying out a sexual act, because the religious scruples are oppressive. His perennially unattainable ideal is a bisexual being, he longs for a passion so strong that it should be capable of overcoming all obstacles. His asceticism is not voluntary, but a state induced by his sexual constellation.

Our subject has found his sexual ideal in the dream world. That is a sister who has a phallus. He, the valiant warrior, struggles against his instinctive promptings and masturbates. This act acquires in his conscious mind, as pollution, the character of an involuntary act, an accidental occurrence which cannot be helped, thus being robbed of its significance.

Freud points out rightly that the psychologist is particularly interested in cases showing a late development of homosexuality,—a condition which *Krafft-Ebing* has described as "*tardive*," or Late Homosexuality. In such cases homosexuality develops after a period of hetero-, or bisexuality. We will describe a number of cases of late homosexuality elsewhere and then we shall also attempt to trace the reasons for the occurrence.

The next case also represents a transitional stage showing us a woman in the throes of a struggle between the two tendencies. We have here a rudimentary, a would-be Messalina, an interesting female counterpart to the case described above.

Miss Wanda K. complains of an unfortunate split in her mental make-up which prevents her from enjoying life as she should. She suffers of strong and uncontrollable vomiting but the trouble arises only when she is about to keep an appointment. She holds the most liberal views that "a modern girl can and should have." She meets gladly men who interest her and even those who rouse her sexually. She knows she will never marry. She is 29 years old and although still very pretty and attractive,—how long will this last? She wants to enjoy life, she would not care to die without having tasted the supreme gift and prize of life, love. But she has a "delicate" stomach which interferes at the most critical moment. Here is an example:

"Last Sunday I was to take an excursion with a gentleman whom I met in an unconventional way. I am not at all prudish and do not mind being spoken to on the street. As I walk downtown often I think to myself: will someone talk to me this time? I try to attract attention, just a little, and return home disappointed if no one notices me. A few weeks ago a very elegant elderly gentleman addressed me on such an occasion. He is a very intel-

lectual man, which is the chief consideration with me. I like intercourse only with intellectual persons. Persons lacking culture are a trial to me. We entertained ourselves very pleasantly and since then we meet daily. When the store where I am employed closes at the end of the day, I find him already waiting for me at the street corner. Then we go for a walk and we talk about all sorts of things. He has never dared yet mention anything erotic in our conversation. I have no reason, therefore, to fear him. Nevertheless I am watching and waiting eagerly for the opportunity to show him that I am a modern girl, unafraid of anything when she finds a man sympathetic and to her liking, if he should ever begin. I do not expect anything more. One cannot fall in love all of a sudden! Now, we promise ourselves an excursion around Vienna for Sunday. Saturday I feel very excited, and I picture to myself how he is going to bring up sexual matters, how he will kiss me in the woods, I already plan what I shall say to him, how I will resist him, just a little, and finally give in. You will excuse me. It is high time that I quit being an old maid. Is that not a pity, at twenty-nine? At the office where I am employed all the girls have a sweetheart and some have several at once. That keeps going through my mind. I am very excited and I even whistle a tune. But at the evening meal I am unable to swallow a morsel of food. My stomach seems shut tight. Nothing will

go down. I hope it will be over in the morning. I get up early, put on my excursion suit and want to have my breakfast. I struggle with nausea, try to eat some breakfast, only to vomit promptly every particle of the food. Then the terrible nausea continues and keeps up so that I must stay home while the gentleman waits in vain for me at the appointed spot. Naturally when this happens a second time he drops me . . . unfortunately it ends just that way every time."

She relates numberless occurrences of this character which always end in uncontrollable nausea and vomiting. She has a long list of admirers, young and old, rich and poor, educated and some less so, every one thinking he can conquer her as she is very free and open in her talk and does not avoid sexual topics in her conversations with them. She is a member of various women's organizations, like *Mutterschutz*, which is devoted to the protection of the unmarried mother, she is a champion for women's sexual freedom and also a Shannaist. But every one of the men she dangles on her string who tries to pass from theory to cold fact discovers, much to his astonishment, that there is quite a difference between this woman's views and her practical conduct. She circumvents all occasions which might prove embarrassing to her. An office colleague invites her to his home. He is an art collector, she is interested in painting, and he would

like to show her his collection. She finds all sorts of excuses to postpone accepting his invitation and finally appears at his house . . . accompanied by a girl friend . . . She had dwelt so much on all the possible consequences of a visit of this kind that at the last moment she lost her courage.

It is interesting that her mental state developed first after an engagement. Until the age of 23 she was fairly normal, very much like any other girl. At that age she made the acquaintance of a man of good standing in whom she became much interested. She became engaged to him and this made her happy for she was in love as much as any girl could be who thought she had found her ideal.

The man had but one serious fault. He was tremendously jealous. He tortured her with questions about her whole past life and she had to relate to him with particularity everything that she had experienced as a girl. She frankly told him that once she was in love with her piano teacher and also with her school teacher, a girl, but that there was nothing else of any significance in her life. Nevertheless he kept torturing her with further questionings insisting that she must tell everything before marriage and he will forgive her absolutely everything, but he did not want to be deceived, he wanted perfect candor and truth between them.

One night she woke from a dream in which her brother and she had figured in a rather intimate

role. This brought to her mind an occurrence she had entirely forgotten. She was visiting her married brother in the country. His wife had gone to some relatives and he suggested that she should sleep in his wife's bed. She did so without having any particular erotic notions, since this was her brother with whom she had always been frank, not as she was with her other brothers, for she had four others. During the night she felt her brother's hand touching her. He crawled in to her bed and kissed her. She was sleepy and thought she was dreaming. He kissed her again and sleepy as she was, she responded. They embraced warmly. She knows that she took hold of his *membrum*. She thinks her brother must have exercised wonderful control over himself after that and that he crawled back in his own bed. The whole experience of that night is rather unclear. That much she is certain, no coitus took place.

This remembrance awed her for she knew then that she had lied to her man. It happened only once for next day she left the place and her own brother advised her to do it. She went to visit a friend of hers in the neighborhood and returned only after her sister-in-law was back home. But since her young man had such complete faith in her, she felt that she must tell him the whole truth. She told him of the occurrence relating how it took place

as in a dream. He began to investigate and to question until it drove her to distraction and there were times when she herself wavered in her recollection as to what really occurred. But she could only repeat the one thing: she knew positively that they kissed and touched each other that night, but could not say that between her brother and herself matters had gone beyond that.

Her bridegroom stayed away a few days. Then she received from him a note stating that he does not feel that he can take her to the altar after her confession and he considers himself therefore a free man. He sent her back the engagement ring and demanded the return of all his gifts and letters.

This was like a physical blow to her. That was the thanks she received for her complete candor! She had taken at his word the man whom she dearly loved. How could she help thinking that he merely sought an excuse in her eyes, and in his own, a pretext to declare himself free?

For a time after that she hated all men. She made no exception, including in her hatred even that brother who was responsible for her misfortune, in the first place.

Then she arrived at a second deduction: "it is not worth while to be honorable! Better be easy going, like all your women friends!"

Shortly after that she apparently ceased hating

all men and her great yearning began causing her to think continually of nothing but men. At the same time there began also her uncontrollable vomiting.

It seemed that her tremendous inclination to love was struggling with an equally powerful antagonism. During that difficult period her only consolation was a woman friend and her sister to whom she felt herself very closely attached.

But her dreams show that back of her running after men there was something else: the homosexual instinct which was struggling powerfully to come to surface and which she tried to hold back by her love affairs with men. She showed a number of unmistakable signs. She dressed simply and rather mannishly; she cut her hair short, and began smoking cigarettes; her appearance and gait assumed more and more a mannish form; she lost her mildness and soft nature becoming hardened and strong. Her whole nature expressed one supreme wish: *I want to be a man, he has a better life!* And, strange enough! Now she does attract men and they dangle after her by the dozen. But she only played and when it came to a serious issue in the course of any of her adventures,—for some of the men had earnest intentions,—she deliberately turned the whole thing into a huge joke.

She was no longer lured by men alone. She was on the point of becoming overtly homosexual passing through the last phase of the struggle. The

nausea stood more and more clearly as a protection and defence against the homosexual inclination. Her dreams were filled with homosexual episodes. She herself was astonished when she began to observe her dreams. The very first dream she related concerned her sister and her friend:

I am with my friend on the Gaenschäufel (a popular promenade on the Danube embankment in Vienna) and we are naked; I say: How beautiful you are! You are more beautiful than any man. She embraces me and kisses me on the breast, on the spot where I am so sensitive. I wake up with dread,—palpitation of the heart and nausea.

Other dreams represent endless variants of this theme. Men figure in them but seldom. Occasionally she is pursued by them and flees to her sister or her friend. Thus her conflict is also shown in her dreams as a flight away from men, an escape through homosexuality.

This young woman also imagined herself to be a radical although inwardly she was pious. Sundays she visited the church, to hear the music, she was not a believer, but occasionally she prayed, because it was an old habit, she was fond of reading the Bible and she had to suppress a small inner voice which impelled her to go to confession. One day she said to me: "Do you know, yesterday it occurred to me

that if I were again a believer and could go to confession, everything would be all right. . . ."

Here we see a young woman who was at first on the proper path to become a normal, heterosexual woman. She experiences a serious trauma and begins to despise all men. She turns away from them. This aversion is favored by the fact that all men remind her of the love for her brother, which was repressed and forgotten but which flared up again on the occasion of her unfortunate experience. That was the reason why she was able to entertain herself best with elderly gentlemen and go on excursions with them, etc., without being overcome with nausea. The danger was not so great and these men were less typical of her brother. . . . She turns away from men and her sexuality flows into another channel. We have therefore a regression back to a childhood phase, apparently past and gone, in *Freud's* sense. She also becomes more agreeable at home, where during the past years she had been accustomed to pay no attention to her mother. She again becomes fixed upon her family and turns once more to her childhood piety. The period of her nausea represents the last stage in her struggle against homosexuality.

As we glance over the three cases just analyzed we are impressed in the first place by the powerful rôle of the inner religiosity, which often passes un-

recognized. Both men stood upon that emotional level which leads to polygamy as a defence against homosexuality. But they were unable to overcome their religious scruples. Too weak openly to embrace asceticism, they wandered through complicated neurotic by-paths in the attempt to circumvent all the dangers that threatened them. One of them played very cleverly the rôle of '*Pechvogel*,'—a man who would gladly be a libertine but who was not lucky enough to succeed,—the other was prevented by his stomach trouble from abandoning the path of virtue.

The counterpart is the "modern girl" who dreams about free love and mother-rights and at the same time generates a nervous nausea as a defence against any danger to her virtue. Here again we must admire the subtlety of the neurotic who finds such clever means to assume a certain rôle in the eyes of the world no less than before himself, in order to cover up his true nature. All men who really lack inner freedom are over-anxious to act as if they were free. They apparently adopt some modern liberal principle while as a matter of fact secretly they adhere to the religious scruples of their ancestors.

As a great sin and "unnatural" act, it is plain that homosexuality was out of question in these cases. Religion acts here as protection and outlet at the same time. But it is also clear that under an other educational régime these men would have

found open to them two paths neither of which they were able to choose under the existing inhibitions.

The woman may become overtly homosexual and some late episodes indicate that her resistance to the homosexual longings may yet be overcome. In this case the traumatic incident which turned her against all men did not occur during early childhood. It is a great error to assume that traumas of late occurrence lose their pathogenic rôle.

There are periods in our life when we are impervious to traumas. But there are also times during which we are hypersensitive to any influences which play upon us. Every decennium of our life has its crises and morbid periods during which we show a peculiar sensitiveness.

V

Resistance of Homosexuals against Cure and their
Pride in their Condition—Acquired vs. In-
herited—Insanity and Alcoholism betray the
Inner Man—Three Cases by Colla illustrating
Behavior during Alcoholic Intoxication—Ob-
servations of Numa Praetorius—The case of
Hugo Deutsch—Views of Juliusburger—Two
Personal Observations—A case by Moll—Views
of Fleischmann and Naecke—A Personal Ob-
servation—Bloch on Woman Haters.

Die Kranken sind die grösste Gefahr für die Gesunden; nicht von den Stärksten kommt das Unheil für die Starken, sondern von den Schwächsten.

Nietzsche.

V

The sick are the greatest danger to the healthy; the mischief done to the strong comes not from the stronger, but from the weakest.

Nietzsche

Experience in the course of psychoanalysis has shown us that the recollections as told by the subjects are partial and incomplete.

The repressed memories and all those images which the subjects are unwilling at first to see come to surface only after weeks of analysis. Then the subjects are astonished to discover that they did not really know themselves. The solution of our problem appears to depend on the successful analysis of a large number of homosexuals. Meanwhile there are a number of striking facts which every psychoanalyst can verify and which those who uphold the theory that homosexuality is inborn look upon as proof of their contention that homosexuality is truly hereditary: most homosexuals are apparently well satisfied with their condition and do not particularly care to be cured of it. They call on the analyst only after they come into conflict with the law or if they

fear such a conflict. They do not want to have heterosexual feelings, they are proud of their condition and they always insist that social ostracism alone is what makes their status an unhappy one. They belong to those remarkable persons who refuse to appreciate their plight. Hence the customary statement: since I began homosexual relations I am happy. I desire nothing else! Only a small number retain any desire for "wife and child" and for normal relations, but even those fear it as much as the "manly hero," proud of his homosexuality.

We must not forget that exclusive homosexuality is the end result of a long and tortuous psychic process, a sort of self-healing process in the midst of a quasi-insoluble conflict. The dangerous heterosexual path is apparently blocked altogether, because certain inhibitions stand actively in the way. The removal of the inhibitions renews the acute character of the conflict,—it means changing a state of truce for a state of active warfare. The homosexual finds in his condition a makeshift for peace and quiet. It is a poor peace, to be sure, for the heterosexual inclinations are still powerful enough to generate neurotic symptoms. But it is a safety outlet and anxiety prevents its abandon. Just as the woman seized with fear of open spaces (agoraphobia) finally refuses to leave the house and thus avoids her anxiety only to experience the attacks of anxiety again the moment she endeavors to step

out of the circumscribed area of peace,—the moment she endeavors to go beyond the sphere within which her inner voice keeps quiet,—so the homosexual feels once more the full strength of his revulsion whenever he attempts heterosexual activity. His customary attitude towards woman is one of dislike or disgust, she may leave him indifferent, but never will he admit that—he is afraid of woman. He would rather assume the mask of indifference; he may be willing to approach woman but only upon intellectual grounds, he may even appreciate her as a friend, but he flees from her as a possible lover.

The homosexual resembles the fetishist in this regard: he has found his compromise, he has become accustomed to his limitation and willingly puts up with his limitation as being something organic, final, inherited. That is why we usually hear that the homosexual felt his peculiarity already in his childhood, that he was from the first unlike the other children, that he was always “different.”

The pride over his condition, the continually repeated and stressed notion that he is exceptional, the attitude of contrariness towards what is normal, all these things render difficult a subsequent correction of the trouble.¹

¹ The following statement of Hans Freimark on the *Zuchtbarkeit der Homosexualität* displays excellent insight into human nature: “It does not require much psychology to note that some persons are particularly impressed by and interested in whatever popular belief ascribes as particularly characteristic of homosexuality. Repression against homosexual deeds

How may the homosexual be cured? If he is made heterosexual he represses his homosexuality and becomes neurotic for that reason; the endeavor to turn him bisexual meets the course of social development. The proper therapic course would be to remove the inhibitions which stand between him and woman, to make him *de facto* again bisexual and heterosexual for all practical purposes. That is certainly possible and it may be attained through analysis provided the subjects have the patience and perseverance to carry it out. Where the will is lacking no therapist can accomplish anything. Unfortunately in most instances the will is absent.

Analysis has taught us how misleading the first accounts are as obtained from the subjects, how much they recollect their past in a spirit of partizan-

is in itself almost invincible. But that which is considered the very essence of homosexuality acts apart and frequently does so in a sense far from proper. It is enough to induce young men who have no other claim to distinctions to try to imitate these 'singular doings' and they become finally interested in the acts. . . . Once the pose is assumed, it becomes part of reality, and then contact with the homosexual circle contributes not a little towards strengthening the attitude. Such an influence, naturally, is possible only among young people. But the young are the ones who generally raise the problem at all. It has been assumed that in view of the constancy of the instinct, such a complete shifting from one sex to the opposite is most unlikely. But since all investigators admit a certain period of indifference, and since it is admitted further that during that period the individual may abandon himself to an eroticism contrary to the form adopted finally, the possibility cannot be excluded that weak characters may be turned away from their original developmental goal."

ship. Every person carries out a one-sided choice of remembrances recalling merely what suits a particular occasion. This came to me as a great surprise when I first undertook the analysis of a homosexual especially as at the time my experience was limited and my knowledge of the technique and my understanding of resistance very imperfect. At the time I still believed that the patient wills to get well; I am convinced today that the will to be ill is the strongest force which we must fight against. That first homosexual gave me the usual history,—the development from early childhood of feelings exclusively homosexual. My surprise was great when the subject recalled a large number of heterosexual experiences in the course of the following three weeks, all dating from his childhood. I learned then in one lesson that homosexuality is *developmental* and not something *inborn*; *an acquired, not an inherited character*. I was much impressed with *Hirschfeld's* theory of the intermediary stage (*Zwischenstufentheorie*) but placed no credence in this theory and awaited further proofs. At the First Psychoanalytic Congress, *Sadger* reported similar experiences based on psychoanalysis. To be sure, *Sadger* conceived the psychogenesis of homosexuality in rather narrow terms and for a time, I must confess, I too looked upon the repression of the mother Imago, which every woman is alleged

to reproduce, as the sole cause of homosexuality.¹

But my diligent researches extending over a period of years have since convinced me that this problem is very complicated and that there are clearly a number of genetic factors, and that several of them must and do cooperate in every instance to bring about the thwarting of the heterosexual and the enlargement of the homosexual craving.

It occurred to me at first that in many cases the inhibitions may disappear also in the homosexual leading him to become again a heterosexual person. Every one who has had any experience with the homosexual knows that occasionally a genuine homosexual may change and fall in love unexpectedly with a woman or he even marries and after that continues as a normal person. Thus, for instance, *Tarnovsky*, in his work, "*The Morbid Manifestations of the Sexual Instinct*," states: ² "I know a pederast who maintained relations almost exclusively with young boys; at a relatively advanced age he fell passionately in love with a young girl, whom he married and with whom he had children. He was able to carry out sexual relations with his wife only because her face resembled that of a young man

¹ "The flight to homosexuality is the result of repulsing the incest phantasy." *Nervöse Angstzustände*, 1st ed., 1908, p. 311. A translation of the latest edition of this work is in preparation and will appear shortly.

² Berlin, 1886. Verl. Aug. Hirschwald.

whom he once loved." A rationalisation of that kind, such a transformation, may be seen here and there. It is quite likely that the young man, whom *Tarnovsky's* patient once loved, in turn resembled the homosexual's sister or some other beloved female person and that the subject took that step to return at last to his first heterosexual ideal. Only a few days ago there called on me a "confirmed" homosexual who had suddenly fallen in love with a cabaret singer whom he wanted to marry. She was the exact image of a sister of his who had died long ago. Before this he did not want to hear of contact with women. Cases of this kind—without any treatment, of course,—are discussed very heatedly in homosexual circles and the news is rapidly spread. The deserter is spoken of as traitor to the holy cause, he is counted out and banished from the circle. Anathema sit! Such cases are not infrequent. But they do not come to the attention of the physician and if they attract the specialist's attention, the latter invariably declares them instances of "*pseudo-homosexuality*." No "genuine" homosexual would do such a thing! Homosexual physicians, unfortunately, only add to the confusion on this subject. They constitute themselves judge and jury at the same time, but claim to be objective in their judgment,—they have tried the experiment in their own case, etc.—Oh, those wonderful psychologists who know all about their own soul! What have I

not endured from those enthusiasts who imagine that they have really penetrated the depths of their own psyche! But any one who has opportunity to analyze a psychoanalyst is invariably amazed at the degree of blindness possible where one's own attitude is concerned. The practice of psychoanalysis on others does not prevent ignorance where self is concerned. I have analyzed dozens of psychoanalysts and found "analytic scotoma" an appropriate designation for their mental state. Every one is blind about those complexes which he has not yet conquered, whether he meets them in himself or in others. The homosexual physician is also blind about his own condition and should never undertake to furnish testimony on the question whether homosexuality is inherited or acquired.

There are occasions when the cover which screens from view our inner attitude, the repressions and transferences, the metamorphoses and changes, is torn aside by more powerful forces and then we obtain a view of the forces which act behind the setting of consciousness. These occasions are the intervals during which our inhibitions are lifted. *Insanity permits us occasionally to see truths which reason timidly keeps under cover. But alcohol also tears aside the screen which covers the inner man.* Many physicians know of persons apparently heterosexual in every respect and who never think of homosexuality, but who have been guilty while drunk of

carrying¹ out homosexual deeds such as are entirely repulsive to them in the sober state. I had under my care a teacher who while intoxicated—the first time in his life—attacked a boy and was guilty of committing a crime. When he came to himself he felt so disconsolate, his remorse was so great, that he wanted to take his life and it was only with the greatest difficulty that he was prevented from turning himself over to the authorities. Later he was denounced by some one. But I was able to squash the inquiry for lack of positive evidence. In his favor stood his exemplary previous life history and the fact that he had always been an admirer of ladies and had never taken any interest in men or boys. I have already remarked before that a large number of those who uphold temperance or abstinence are really afraid of alcohol because it releases inhibitions and permits the aggressive outbreak of repressed sensuousness.

I. E. Colla has reported on "*Three instances of homosexual deeds during drunkenness*," in the *Vierteljahrschrift für gerichtliche Medizin und öffentliches Sanitätswesen*,¹ as follows:

The first case was a 29 year old inebriate who had had a wide experience with women and carousals; after a prolonged period of abstinence he became intoxicated while in a sanitarium, was seduced by a homosexual, and immediately after that, while in

¹3rd Ser., vol. XXXI, 1906.

an intoxicated state, he attempted to attack a servant. Repetition of similar episodes when under the influence of drink but when sober exclusive breaking forth of heterosexual feelings. A clear proof in favor of my view about the relations of latent homosexuality to satyriasis.

In the second case a controlled homosexual leaning breaks forth overpowering the subject when drunk. A similar picture in the third case: A protestant minister, 37 years of age, drinker, loses his self-control while drunk and by his offensive behavior in a public place attracts the attention of the authorities.

Numa Praetorius, that thorough expert on homosexuality, relates: "In many cases homosexual deeds are committed under the influence of alcohol. Thus, for instance, I know a former police officer, a homosexual, who when drunk attempts homosexual deeds upon heterosexual comrades, who excite him, although he is acquainted with the homosexual circle, is intimate with many homosexuals, and in his sober state he carries out relations only with persons with whom he is safe. On account of these attacks on heterosexual persons during his drunken condition he has lost his position as police officer as well as his later position in a factory.

"Another homosexual, a merchant, thirty years of age, when drunk finds this inclination uncontrollable and has tackled the wrong persons while in that

state. There is a great deal of truth in the contention that during the inebriate state man's true character comes to surface,—at any rate his true sexual character certainly reveals itself in that state, since the customary inhibitions are curtailed. Here '*in vino veritas*' certainly holds true." (*Jahrbuch f. Sexuelle Zwischenstufen*, Vol. VIII.)

These cases, with the exception of the first, show only an increase of an already existing homosexual inclination otherwise under control. But frequently it happens that heterosexual persons carry out their first homosexual aggression during the inebriate state.

Thus *Praetorius* remarks in another passage: "As is disclosed in various published biographies as well as in certain communications which have reached me orally, there are young persons, otherwise apparently normal in feeling and conduct, who when drunk are attracted to their own sex with a great feeling of pleasure thus disclosing more than a pseudo-homosexual attitude. But their proper heterosexual nature does not appear to be changed materially by these occasional homosexual episodes and emotional sprees."

*Hugo Deutsch*¹ has reported a very instructive case, which, although far from unique, as the author believes, may be mentioned in this connection:

¹*Alkohol und Homosexualität. Wiener klinische Wochenschrift*, 1913, No. 3.

"An intelligent workingman, 39 years of age, appeals for advice and information to the clinic for alcoholics. As a child he suffered of rachitis and began walking only at four years of age; excessive masturbation as a small boy and young man; later, occasional intercourse with girls; he married two years ago and is the father of two children. No illness, with the exception of minor complaints. Uses alcohol moderately, drinks now and then one-half to one litre of beer on the occasion of some reunion or meeting. But this always excites his sexual passion; specifically he feels impelled to take advantage of young male persons¹ so as to touch and feel their sexual parts. He has been able to withstand this desire but once while on his way home from a meeting where he had again taken a couple of glasses of beer he met a young boy whom he invited to have a drink with him and while they were sitting at a table in the saloon he touched the boy's genitals. A customer saw this and denounced him to an officer who arrested him. He was in despair over the occurrence and only the thought of his wife and children prevented him from committing suicide. He has not touched a drop of alcoholic drink since because he

¹ Krafft-Ebing also mentions a young man who carried out his first homosexual aggression under the influence of alcohol. A man who previous to that time had successful intercourse with prostitutes while intoxicated grabbed hold of his friend's genitals, they masturbated . . . and since that time he is homosexual.

recognizes how dangerous even a small amount of drink may be for him. So long as he is sober his libido is directed exclusively to women, in fact he feels only *disgust and aversion for any homosexual deeds*. When the contrary feeling first arose in connection with drink he cannot recall. There is nothing relevant in this connection in his family history and there is nothing "womanly" in his physical appearance."

Deutsch believes that this is a case of bisexuality brought to surface because the use of even moderate doses of alcohol suspends the existing inhibitions.

Hirschfeld, too, has also made a few pertinent remarks on this subject (l. c. p. 209). He mentions the case of a government official who attacked a baker's apprentice after a "heavy celebration" of the Kaiser's birthday; also the case of an apparently heterosexual high school teacher who during a prolonged carousal attacked a waiter. He also mentions a report he was requested to make about an officer who after a carousal requested his servant boy to help him take an enema and used that opportunity to seduce him. In his report *Hirschfeld* found this complaint, if it be true, contrary to the defendant's whole personality, and recommended annulling the complaint because at the time of the alleged misdeed the accused was in a peculiar and morbid mental state. But we must look upon these occurrences as

proofs of man's bisexual nature and as outbreaks of latent homosexuality made possible through the removal of customary inhibitions.

Otto Juliusburger, in his *Psychology of Alcoholism*,¹ has given us an exhaustive and masterly exposition of this problem. That author reports that he has been able definitely to trace the outbreak of unconscious homosexuality in cases of dipsomania and discusses most instructively the relations between alcohol and homosexuality.

Juliusburger describes the case of a dipsomaniac who during the drink episodes betrayed most clearly his homosexual love for his uncle. During those episodes the subject felt impelled to accost men—and only men—ordering for them anything they wished,—“frankly a symbol, to show his affection.” “One source of the anxiety and unrest which ushers in the so-called dipsomaniac episode or which may entirely replace the attack,” states *Juliusburger*, “I see in the struggle and the resulting intrapsychic tension between the various psychosexual components of the individual.” I shall have occasion to refer to *Juliusburger's* views concerning the relationship of the jealousy episodes of the alcoholics and sadism in the chapter on “Jealousy.”

It is even more interesting in connection with our present subject to find that homosexuals are easily

¹*Zur Psychologie des Alkoholismus, Zentralbl. f. Psychoanalyse u. Psychotherapie*, vol. III, p. 1.

induced to carry on heterosexual deeds while under the influence of alcohol. Of course this is not the case in every instance but the fact is undeniable. Neither do all heterosexuals lend themselves to homosexual acts when drunk. Often the inhibitions are more powerful than the releasing effect of alcohol.

I have made inquiries of about one hundred homosexuals regarding the circumstances under which they indulged in intercourse with women. Many hesitated to answer, but I have found that a high percentage of cases have had the experience. Some answered saying, practically: "I can do this only if I am under the influence of drink;" or, "while I was drunk a girl seduced me." We must not suppose that homosexuals are impotent with women. There are among them many more bisexually disposed than are willing to recognize this fact, because they prefer as a rule to assume the rôle of innocents before others and for that reason they claim that intercourse with a woman is positively impossible for them. I have had circulated in the Viennese homosexual circle a small questionnaire which contained also a question covering this point. Many confessed dislike for woman, others admitted a platonic attitude, but there were also such answers as: "In my 34 years I have had intercourse with a woman, this I found very pleasurable, but after four months I turned again exclusively homosexual;" or, "now and then I have intercourse with a woman"; further,

"after pleasant personal relations lasting for some time I am able to have intercourse with a woman"; another writes: "Once I had intercourse with a woman and it was a very pleasurable experience but never repeated it since that time;"—Others write as follows:

"Have had intercourse previously; do so no longer."

"No intercourse; presumably would be impotent with woman."

"Intercourse previously pleasurable; sudden disappearance of feeling now makes intercourse impossible."

Another writes laconically: "bisexual."

At least one-fourth of my overt homosexuals are really bisexual with subsequent modifications of their bisexuality brought about through causes which will be discussed in a subsequent chapter of this work.¹

We now turn our attention to the next case. It

¹ Interesting is also the case of a high school teacher whose feelings were predominantly homosexual during the stage of depression and heterosexual during the stage of exaltation induced by the addiction to morphine (*Hirschfeld*). There are persons who live a double, alternating existence: homosexual and heterosexual. Their conduct suggests that they are persons continually in search of a bisexual ideal. Krafft-Ebing also describes a hysterical (*Jahrbuch f. Sexuelle Zwischenstufen*, vol. III) who is attracted to men each time that her neurosis improves after a sojourn at a sanitarium, while during the height of her trouble she is homosexual. What does this mean but that the heterosexual cravings are repressed during her neurosis! For notwithstanding her extensive homosexual gratifications she has become a victim of severe hysteria while every time she improves she feels the love for man.

shows clearly that heterosexual tendencies arise in the homosexual under the influence of alcohol and it also proves that under the pressure of danger the homosexual craving by drawing on the greater libido turns into the heterosexual channel:

D. S., a clerk, 35 years of age, has been homosexual for the past fifteen years. His father died when he was 7 years of age. He hardly remembers his father. His mother was always very severe, and very energetic as well as exceedingly nervous,—she had to go frequently to sanatoria to recuperate. He admits having had feelings predominatingly homosexual ever since childhood. He interested himself only in boys and his mother brought him up in girlish ways. He began masturbating at an early age and already at the age of 12 he carried on mutual pederasty with his comrades. At 17 years of age he attempted intercourse with girls. That was not easy, his *potentia* had to be roused by them first through manual stimulation, then he felt some pleasure, which was curbed partly because he could not help thinking of the possible danger of venereal disease, of which he had seen some illustrations in a museum of wax figures. He was also thinking about his mother reflecting, what would she say if she knew what he was doing! From that time on and until he was about 21 years of age he had intercourse with women regularly about every month. Then he fell in love with his office chief, who was an

extraordinarily attractive man. (He gives a romantic description of his first ideal. This account, of course, is not trustworthy. In fact the photo of his latest ideal, also praised by him as an Adonis, shows the stolid, expressionless, rather common face of a very ordinary man, a soldier in the artillery branch of the army).

His chief was a homosexual who easily seduced him and brought him into the homosexual circle. Then he became aware of his condition and maintained relations only with adult and well educated men. He had a delicate taste and not every man could please him (here he shows me the photo of the soldier, mentioned above). Unfortunately he had the misfortune to be caught in a park in the act of taking hold of the *membrum virile* of a driver. His case is now pending in the court. He would be happy if he could return to his former mode of gratification. When asked if he had had no intercourse with women during the whole period from the 22nd to the 35th year he becomes uneasy and confesses that this has happened a few times but when he did so he was always under the influence of drink. While he kept sober it never happened. And every time after intercourse with a woman he had such a terrible after-effect that *his own mother to whom he always confessed everything had advised him to seek intercourse with men, because she noticed that he was al-*

ways feeling fresh after doing so, while if he went with women he was always depressed for days. Experienced psychoanalysts need not be reminded that the mother used this means to keep her son from contact with other women because she was jealous of them and therefore she drove him to men. She was never jealous of men. That was something else.

This occurrence is far from rare. The mother of a homosexual once told me: "I am never jealous when O. finds a new friend, although he falls romantically in love with them. But the thought of his giving himself up to a woman is something I cannot bear. . . ."

D. S. listened to his mother's advice. He says: "I gave up drink after that and became a fanatic homosexual."

As the subject, a high governmental employee, could easily lose his position, I advised him to have intercourse only with women and in view of his desire to free himself of the trouble through psychoanalysis I was able to wrestle him out of the clutches of the law. He attempted contact with women, always after partaking of small quantities of drink, and he gradually improved so that he finally married, his wife being, in fact, a woman 20 years older than he. That woman was a *locum tenens* for his mother! Further observations on the psychology of similar cases will be recorded in subsequent pages. Here I

propose to draw attention merely to the influence of alcohol. Drink enabled him to adopt the heterosexual path.

In the last case the heterosexual act was possible only after neutralizing the inhibitions. Similar influences are responsible for the well-known morning erections of those who are psychically impotent. Homosexuals, too, have heterosexual dreams before awakening in the morning but they cannot—or will not—remember those dreams. I need mention here merely that every night the dream operates in the sense of lifting the inhibitions and that the inhibitions are fully suspended only towards morning. During the first sleep hours the dreams are full of inhibitions appearing as “warnings,” but towards morning the dreams are relatively free of these inhibitions. That is why we often hear that “genuine” homosexuals are able to have intercourse with women, if at all, only towards morning. At that time most inhibitions which stand between them and woman have been overcome in the dream! This obvious fact is given a different interpretation by *Hirschfeld* who states:

“The erection of the *membrum* with which many men wake up during the early morning hours has nothing to do with the sexual instinct, but is due solely to the mechanical effect of pressure by the full bladder. Some time ago I was consulted by a homosexual, married, father of six children and ex-

pecting the arrival of a seventh. I asked him how that was possible. 'That is very simple,' he answered, not without a certain feeling of self-consciousness, 'I always took advantage of my morning erections.' Thus the children owe their existence not to the father's sexual instinct, but to the operation of his full bladder. The much-praised aphrodisiacs, are probably also nothing more than diuretics; in other words it may well be that the renown which certain remedies and articles of diet have acquired as stimulants of the *potentia coeundi* may well be due to their stimulating effect upon the bladder function and its genital reflex.

"Alcoholic drinks, when taken in small quantities have a similar effect and rouse the sexual function. Excesses in *Baccho* and venereal excesses have always been looked upon as belonging together. This is so because alcohol has the effect of lowering the inhibitions and at the same time it appears to weaken the mental acuity. We may thus see why occasionally heterosexuals confess that they have taken up with some man under the influence of drink, and homosexuals that, *when intoxicated*, they can have intercourse with women." (*Hirschfeld*, l.c., p. 189.)

But the fact that homosexuals are capable of heterosexual activity under the influence of drink is for me a proof of their bisexuality, a proof that that they have repressed the heterosexual component of their sexual instinct.

The hypothesis that the morning erections are due to a full bladder will be discussed more fully in my work on *Male Impotence*. I do not believe that erection is due to reflex action from the bladder.¹ *But it is an incontestable fact that the dream operates until the existing psychic inhibitions are overcome.* Hirschfeld's patient is able to have sexual intercourse with his wife only mornings, because through the day and evenings he is under the domination of inhibitions which make him impotent with women.

That the impotence in such cases does not always denote weakness is illustrated by the following case:

C. H., a homosexual physician, tells me that he abstains from touching all drinks because he fears he might commit criminal acts. He is homosexual since childhood and had never felt any inclination towards women. Masturbation began at 9 years of age. It began when his uncle once lifted him upon the shoulder. That gave him a strong pleasurable feeling and soon after that he began rubbing his genitals and while doing so he always fancied that his uncle or some other man was carrying him. He had never felt any desire to be carried similarly by a woman. Such a thing would strike him as degrading and vulgar. His experience in houses of

¹ Cf. author's contribution, *Die psychische Impotenz des Mannes*. Zeitschr. f. Sexualwissenschaft, 1916.

prostitution, from 19 to 24 years of age, filled him with disgust for all women who can be hired. Perhaps he might have been able to have intercourse with a girl of better class but a certain timidity prevented him from ever approaching such a girl. Emancipated women fill him with horror. He maintained relations with a certain colleague for some time. *Coitus inter femora*. At 28 years of age, after a carousal, he met a girl whom he took to a hotel. Powerful erection and prompt coitus. *But with the onset of the orgasm he felt an overwhelming inclination to strangle the girl*. Suddenly a tremendous hatred mounted in his soul against the poor creature. He hurried away from the scene as rapidly as possible. He thought he wanted to revenge himself because through the act of coitus she degraded him.

Here we see a sadistic attitude towards woman under the cover of timidity. He really feared himself, his criminal tendencies. Problems rising out of the struggle between the sexes (specifically, out of man's instinctive sex hatred of woman) play a certain role in this case. The significance of this attitude will be explained fully later. This case shows the outbreak of a heterosexual-sadistic instinct under the influence of alcoholic drink. Alcohol seems to dissolve here the defences raised by consciousness against the sadistic tendencies.

Very interesting is the case reported by Moll in his work on *The Contrary Sexual Feeling* (3rd edition). I give here the case in brief extracts from its history, as it contains points of significance in connection with our present subject:

Miss X. is 26 years of age. Her father she describes as a healthy but very irritable man. Already at the age of 5 she had carried on certain sexual plays *with a small boy*. She admits having attempted intercourse at the time with the boy who was four years of age. The intercourse consisted of *mutual cunnilingus*. At six years of age she was sent to school and here she soon began intimate relations with small girls. With a number of them she carried on mutual *cunnilingus* as she had done with the boy. From the time when she first began this with the girls her heterosexual inclination disappeared completely; after that she never again went through a similar experience with a boy. We shall see that later she did allow herself to be used occasionally by men; but we must note in that connection that the heterosexual acts took place without the cooperation of sexual feelings on her part. At 12 years of age she began to menstruate. At that time she had as playmates the children of a neighborly family who had a governess with whom she soon entered into close intimacy. The governess prevailed upon her to carry on sexual acts, particularly *cunnilingus*, and the active part was taken now by each in turn

from time to time. In the course of these relations she experienced for the first time sexual gratification, so far as she is able to recall. Their intimacy lasted for some time. Miss X. differs from other women of her type in that she is not averse to other forms of gratification. Soon she sought also *anus feminarum amatarum lambere*, in addition to the genitals. The thought of carrying out such an act with a man was repulsive to her. Just as we know that occasionally perverse men want *urinam feminæ dilectæ in os proprium immitere* so we see that Miss X. likes to have the same thing done to her by other girls. For a number of years already Miss X. has been in the habit of allowing *fæces amicæ in os proprium iniicere*; the act produces in her gratification and orgasm. She had first indulged in these acts during her intercourse with the governess above mentioned, which lasted several years. Miss X. is also tremendously roused when she *sanguinem menstruationis amicæ lambit et devorat*; but, she explains that she is able to carry out these disgusting acts only when there is complete mutual confidence and only if the relationship has endured for some time. She declares further that she is sexually roused also when she is struck with a whip. When asked how she came to acquire this habit she answered that she knew a man who required to be thus treated by a former sweetheart. But, to secure her any sexual excitement the whiplashes must fall upon

her from the hands of a woman. She has allowed herself very often to be flagellated by her friend with whom she has also been carrying on the disgusting acts mentioned above. It may be mentioned also that when they kiss each other Miss X. wants to be bitten by her friend, preferably upon the ear lobe. This may be carried so far as to actually cause pain and swelling of the ear.

It is necessary to delineate more clearly the attitude of Miss X. towards the male sex. She does not remember having ever felt any attraction towards the male. But during a celebration where much drinking was had a man prevailed upon her to spend the night with him. She had always wondered why she never felt any attraction towards the male sex and the desire to find out definitely about this as well as the don't-care-attitude brought on by drink induced her to spend that night with the man. Coitus brought her no satisfaction. Some time later another man became interested in her and fell in love with her but she did not reciprocate his feeling in the least. Nevertheless she wanted to try once more whether she could learn to care for a man's embrace. She therefore permitted herself to be induced by that man to have intercourse a few times; again she found that ordinary coitus did not rouse the least sexual feeling in her. She requested the man to carry on *cunnilingus* with her. This roused her sexually and thereupon she experienced gratifi-

cation; but, without being asked specifically about it, she declares at the same time, that it was necessary for her to imagine that the person performing *cunnilingus* on her was a woman; otherwise even *cunnilingus* would have yielded her no satisfaction. The thought of carrying on any of the disgusting acts mentioned above with a man, Miss X. found in the highest degree repulsive. (*Moll*, l.e, p. 565.)

This case appears to me very noteworthy. It supports my contentions regarding the influence of alcohol upon the homosexual. Miss X. belabours the fact and thinks she was actuated by the desire to find out definitely whether man had any attraction for her. Absence of orgasm during her intercourse with the first man shows clearly that even indulgence in alcohol was unable that time to release the inhibitions. But she allows herself the experience a second time and this time *cunnilingus* by the man yields her gratification. It is interesting that her first experience of this kind was with a boy. This corresponds exactly with my observations. In other ways, too, man plays in her condition a greater role than she is willing to recognize. Flagellation she adopts because she knew a man who was treated that way by his previous sweetheart. The relationship of this paraphilia to the strong, irritable father is fairly obvious. Her misophilic acts with women show that *she does not want to belittle herself before man, but that she looks upon subjecting her-*

self to woman as a manner of paying homage to her sex. In my study on *Masochism* I go further into this subject. The other acts indicate a sexual infantilism, rarely seen in a more discreet polymorph-perverse form.

*Fleischmann*¹ also records a few cases showing homosexual seduction carried out during a state of intoxication. He relates also the case of a homosexual who when intoxicated was able to have intercourse with women. "At 28 years of age," relates the author about this subject, "he visited a house of prostitution for the first time and, animated by drink, he was able to carry out coitus once with a woman; when sober a twenty-horse team could not drag him into such a place," according to the urning. But after drinking he was always able to have coitus.

We see that the incentive to drink is obviously due to an ungratified craving. Psychoanalytic experience reiterates again and again that almost every craving to become drunk or otherwise to lose one's senses betrays an ungratified sexuality. Among the inebriates, the morphine and cocaine addicts, we always find pronounced paraphiliacs and bisexuals who have repressed a portion of their sex-

¹ *Beiträge zur Lehre von der konträren Sexualempfindung.* Zeitschr. f. Psychol. u. Neurol., vol. VII, 1911.

ual instinct. In the same way every unprejudiced investigator will find a similar condition true of homosexuals who, according to my experience, are bisexuals who have repressed the heterosexual component of their instinct. I cannot agree with *Naecke*,¹ who contends that urning as such is a moderate drinker and seldom inebriate. Nor do I believe that in homosexual circles moderation in drink is the rule. Of course, I do know a number of temperate homosexuals, but the data under my observation as a whole and the material supplied through the objective accounts of physicians, reveal an entirely different situation.

A great deal of what takes place during states of intoxication never comes to the attention of those not immediately concerned. Possibly infantile experiences with drunken parents may have a greater role in the psychogenesis of homosexuality than we are aware of at the present time.

Now and then it happens that parents, drunken or otherwise debauched, attack their own children. I have had occasion to observe that some very curious habits are still prevalent in the nursery, here and there. One subject related to me that his mother had the habit of playing with his penis until he was six years of age. His wife also found this a con-

¹ *Alkohol und Homosexualität*. Allg. Zeitschr. f. Psychol. und gerichtl. Medizin, vol. LXVIII.

venient way to lull their child to sleep. He thought it was as harmless a practice as it seemed efficacious in quieting the child.

H. T., a homosexual chemist by profession, who has a theoretic interest in psychoanalysis, writes me: "The contribution that I am able to make may be of some use to you. I have often tried to think whether dreams have had any influence upon the development of my sexual life. But I could recall no experience which I could correlate to my condition. I have felt early an interest in the *membrum virile* and this interest abides with me to this day. The sight of the penis in a state of erection is enough to rouse in me the strongest feelings of pleasure. While walking on the street I always try to observe the respective region in passers-by and I try to estimate the size of the organ by outward appearances,—my fancies are full of such reflections. I have always masturbated in front of the mirror watching my penis during the act. But it took a very long time for me to overcome my shyness enough to find companions for these acts.

A few days ago I had a dream in which I saw my father who has been dead for ten years. He was the best man in the world, but unfortunately a periodic drinker. When in the inebriate state he treated mother very roughly. I dreamed a scene which scared me so that I awoke. I saw my father

give me in hand his *membrum erectum*. And suddenly there flashed through my mind the recollection that he had done repeatedly this very thing when he was drunk. But with every fibre of my being I cling to my mother who is for me the ideal of womanhood such as I shall never again find the equal of in all this world! Beyond that my love is directed only to the male and specifically I am attracted to common men. Can you explain my riddle? I feel myself attracted to ordinary drivers, men of vulgar tastes such as one finds in the dram shops. Only once was I able to have intercourse with a girl. I was so "soused" at the time that I then did something which I could never carry out while in my ordinary senses. . . ."

I emphasize once more: The outbreak of heterosexual excitations after indulgence in alcohol proves the presence of that tendency and shows that under ordinary conditions the heterosexual tendency, though continually present, is subjected to suppression. The tendency is preserved in some closed-in compartment of the soul, the door to which may gape open under certain circumstances. Occasionally alcohol acts as a master key which opens up every enclosure.

It is interesting also to observe the sublimation which the heterosexual love undergoes among homosexuals. They endeavor to de-sexualize the other sex, at the same time have recourse to heterosexual

friendships by preference. I know quite a number of homosexuals of this class, men who maintain motherly, sisterly, or even grandmotherly friendships and to whom these friendships are positively indispensable. We psychoanalysts are in a position to appreciate the source of these sexual attachments. They are due to repression and are also the result of an inhibition which extends merely over sexuality but allows the *sublimated* eroticism to manifest itself. Among the homosexuals there are many women haters (misogynists).

They often hate all women with but one exception: their mother. Occasionally some sister, aunt, or some friend of their mother's is also exempted. They never fail to emphasize: this is an exception! But the law of bipolarity teaches us that alongside this tremendous hatred there exists an equally powerful love. Occasionally the dislike is hidden and the homosexuals pose as completely indifferent towards the other sex. A little close analysis shows that this attitude is an artefact, that the assumed indifference really covers the fear that the true attitude will be betrayed otherwise. Beyond the apparent indifference stands the fear of woman and back of that fear there may be hidden, in its turn, a sadistic attitude towards woman. It is thus that the homosexual learns to cover his feelings with one another, to change them, or else he transforms, substitutes,

overstresses here and assumes indifference there, until his actual state of feelings is completely hidden from view. Superficial observers merely remark of some man: he hates women! . . .

What stands back of such a dislike has been pointed out by *Bloch* (l.c.) with considerable insight. He mentions the famous misogynist of Classical Greece, Euripides, and in that connection makes a very appropriate observation. He states:

"The strongest invectives against the female sex are found in *Ion*, *Hippolytos*, *Hekate*, and *Kyklops* of *Euripides*. (Verses 602-637, 650-655.) (Here he introduces the actual quotation.)

"These verses contain the whole quintessence of modern misogyny. But *Euripides* also discloses the ultimate background for this attitude: 'The most wanton creature,' he says in a fragment, 'is woman.' *Hinc illæ lacrimæ!* Only men who are not accustomed to woman, men who cannot endure to have her act with them as a free personality, and who are so little certain of themselves that they fear an inroad into their own personality, some irreparable damage or possibly complete annihilation, only such men are genuine women haters." (*Bloch*, l.c., p. 533.)

Here *Bloch* has come close to a solution of the problem having plainly adopted the view developed later by *Adler*, who traces homosexuality to the fear

of the sexual partner. Unfortunately he has failed to draw the further inferences which this excellent observation is capable of yielding.

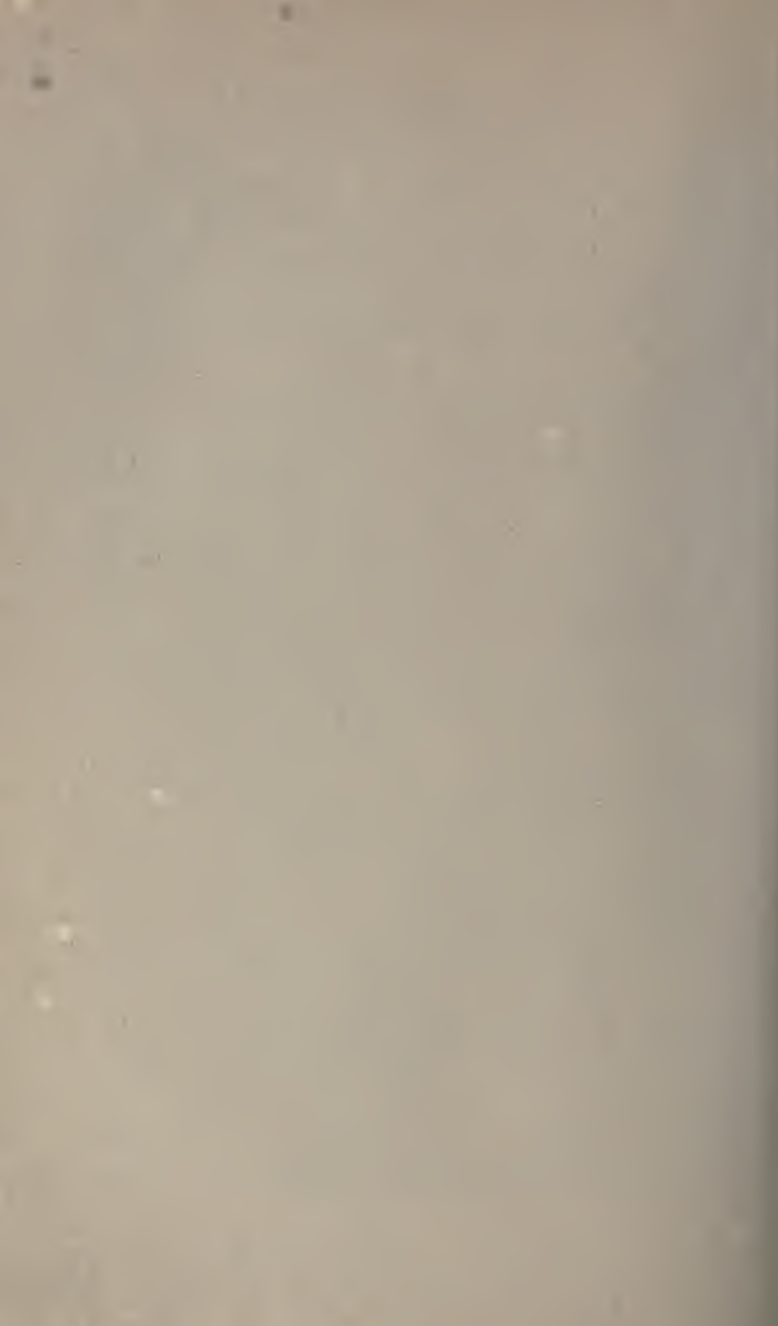
Hate, fear, disgust and shame are the inhibitions which keep the homosexual away from the sexual partner.

Let us examine first the feeling of disgust. How does the feeling arise? In my study of *Anxiety States* I have explained this matter more fully. But there is a form of disgust whose action is positive. Disgust need not always be necessarily repressed desire. If I should see today a woman covered all over with furuncles it may inspire me with disgust to hear that she is an old aunt whom I must greet with a kiss. In a case of this kind only the super-analyst in his folly might be able to discover suppressed components of the libido.

But we do know that occasionally homosexuality may be aroused through episodes which enlist the negative reactions (hate, fear, disgust, shame). These revulsive effects then protect the individual against their own positive tendencies. Disgust covers craving, hate covers love, fear covers longing; and shame—boldness.

But indulgence in alcohol is capable of turning revulsive effects into positive. Disgust is turned into desire, hate into love, fear into longing and shame turns into daring. If the fearful, repressed sadism is also added to this transformation of the

negative into positive affects, when it cannot be sublimated into lasting love, the moral man is turned into a criminal who represents but a stage in the development of the human race.



VI

May Disgust Produce the Homosexual Attitude?
Cases by Krafft-Ebing, Fleischmann, Liemcke—
Observation (personal) and Case by Bloch.—
Late Trauma as Cause of Homosexuality—Per-
sonal Observation of a case of Late Homosexu-
ality—Two Cases of Bloch—Further Discus-
sion of the Problem—A Case of Pfister's with
the Analysis of several Dreams.

Wären nicht die Details unseres geschlechtlichen Lebens so unendlich mannigfaltig und läge es nicht bei den meisten Menschen fast in allen wichtigen Erscheinungen und Fragen unterhalb des Bewusstseins, und wäre es nicht eine Wesenheit der Liebe, immer wieder die Schleier des Mysteriums über unsere sexuellen Empfindungen zu werfen, so dass allen stark empfindenden unverdorbenen Menschen, namentlich in der wichtigen Periode der Geschlechtsreife, Zynismen and Offenheiten über das geschlechtliche Leben sogar als unwahr erscheinen (Frauen und keusche Jünglinge sind schon beleidigt, wenn man über die Liebe auch nur wissenschaftlich anders als schwärmerisch, allgemein oder poetisch metaphorisch redet) und hatten wir nicht endlich mit der grossen Heuchelei und Verlogenheit der Gesellschaft in erotischen Dingen zu rechnen, so dass sogar die Anormalen und Perversen von ihr angesteckt werden, die es gar nicht mehr nötig haben, zu lügen und unwissend zu bleiben; kurz könnten wir unsere Erotik in seelischer und körperlicher Hinsicht bis zu den letzten Zusammenhängen analysieren, dann würden wir vielleicht mit Schauder erfahren, einen wie kleinen Bruchteil unsres Lebens wir unsrem eigentlichen Geschlecht angehören.

Leo Berg.

VI

If the details of our sexual life were not so endlessly manifold; if they did not belong for the most part and in their most important aspects to the realm beyond ordinary consciousness; if it were not a peculiarity of love continually to throw the cover of mystery over our sexual feelings, so that all normal persons of strong feeling, particularly during the period of their sexual ripeness look upon frankness in sexual matters as untruth (women and shy young men feel insulted if one speaks about love even scientifically, in other than romantic or poetic and false, metaphorically veiled, language); and if we did not have to consider the tremendous hypocrisy, and falsehood of society in all matters pertaining to sex, so that even the abnormal and the perverse, who no longer need to lie and assume ignorance, are inspired to assume a similar 'chaste' attitude; in short, if we could analyze our eroticism in its physical as well as in its psychic aspects down to the last details, we should then probably discover with horror to what a small extent we truly belong to our own sex.

Leo Berg.

The form of homosexuality which develops late in life is perhaps best suited to serve as an introduction to our inquiry into the psychogenesis of homosexuality and may help us understand the origin of the more complicated cases.

There are, in fact, a number of cases, in which homosexuality appears to have developed in consequence of a feeling of dislike for the other sex. Many authors consider the development of homosexuality among prostitutes as due to this cause. *Bloch*, for instance, writes:

“The naturally heterosexual prostitutes are driven to homosexuality for one of two reasons: First through the contact with and the influence of their truly Lesbian comrades, which strengthens the inner feeling of solidarity common among all prostitutes; Second, through their dislike of intercourse with men which grows with their experience and with the passage of time, the more so because they see man only in his brutal and raw aspect. The continual compulsion under which they find themselves of satisfying the animal sensuousness of oversophisticated men often by means of disgusting procedures, rouses in them eventually an unconquerable dislike of the male sex, and therefore they devote to their own sex the nobler feelings of which they may be capable. The homosexual relationship appears to them as something ‘higher, something nobler and

more innocent,' something pertaining to a purer realm than sexual contact with men, a fact which *Eulenburg* (*Sexuelle Neuropathie*, p. 143-144) has rightly observed." (*Bloch*, l.c., p. 603.)

Krafft-Ebing (*Neue Studien*, l.c.) also holds this view and thinks that, "many prostitutes endowed with great sensuousness, repelled by contact with perverse or impotent men who misuse them in connection with detestable sexual deeds, turn to pleasing members of their own sex."

In connection with my discussion of the *Messalina* type I have already shown that latent homosexuality is what drives many women to prostitution. They run away from woman and into the arms of man, into the arms of a great number of men! They expect quantity to replace what quality fails to supply them. We have additional reasons to assume that the women who lean most strongly towards the homosexual side are those who supply the ranks of prostitutes. That of course is true of the largest number though by no means holding true of every case. For there are prostitutes who are attached to their lover (cadet), and who experience orgasm only during intercourse with him, while the embraces of other men leave them unaffected. Here and there the factors pointed out by *Bloch* and *Krafft-Ebing* may also enter into the situation. In the presence of an already avowed homosexual inclination disgust

brought about through a number of possible circumstances may act as an effective barrier against heterosexuality.

This is revealed to us through the life histories of certain homosexuals. We often come across the statement that certain men, and women too, became homosexual after an infection, particularly gonorrhea. The fear of infection also plays an important role in the psychogenesis of homosexuality.¹

Krafft-Ebing mentions (*Late Homosexuality*, etc.) the case of a young man, 27 years of age, who after masturbating since 7 years of age, at 19 years had intercourse with women and enjoyed it. After a gonorrheal infection he became so disgusted with women that when frequenting houses of prostitution he found himself impotent. Old masochistic-homosexual phantasies reappeared and before long he was attracted to the respective circle and seduced.² I

¹ It is not true that homosexuals are exposed to no dangers of infection. I have examined a homosexual druggist who acquired in Venice a serious gonorrhea of the anus. He confessed to me that he had infected other men, because the thought of having fallen himself a victim made him angry. But on the whole infections are not so frequent an occurrence as during heterosexual intercourse, which is what would be expected, considering that *copulatio analis* is relatively rare.

² I must also emphasize that the first homosexual activity often takes place in the twenties, if we omit from consideration the mutual gratifications between boys and between girls which—with but very few exceptions—are found to occur during the childhood of all persons. Between small children (4-8 years of age) homosexual activity is very common, then in many cases a period of latency seems to set in. During the period from the 10th to the 15th year nearly every boy passes through homosexual love (either purely platonic or grossly sexual). After the onset of puberty there are nu-

must draw attention particularly to the fact that this man was able to experience orgasm during intercourse with women. Nevertheless his experience was so impressive that it intensified his revulsive attitude towards heterosexuality by generating a feeling of disgust. (In other cases under similar circumstances there arises a dislike for prostitutes, and the subject seeks as sexual partner a healthy woman.) The infection often becomes the root of a phantastic hatred of women without leading all the way to the development of a manifest homosexuality.¹ The next case which has come under my own observation belongs to this category:

I. P., engineer, 30 years of age, appears to me a typical anxiety neurotic. He is unable to leave his room, a personal servant must accompany him wherever he goes. For the past ten years has been sexually abstinent, because he had the misfortune to acquire a very serious luetic infection from a so-called "respectable" woman. Since that experience he feels a tremendous hatred for the sex. He reads with interest *Strindberg*, gloats over *Weininger* and he has translated into a foreign language *Moebius'*

merous variations: persons who later become homosexual continue heterosexual activity, try all sorts of experiments and then withdraw into homosexuality in consequence of some unpleasant heterosexual experience (infection, claim of parenthood, etc.) or on account of impotence.

¹As is well known *Bloch* has endeavored to show that *Schopenhauer's* antifeminism and pessimism are traceable to syphilitic infection acquired during youth.

"*Der physiologische Schwachsinn des Weibes.*" Homosexual activity does not inspire him with disgust but he claims that it has no attraction for him. Analysis discloses that the anxiety attacks appear as a defence against homosexual deeds. After the syphilitic infection he was for a time in danger of becoming homosexual. Now he protects himself against that tendency by various defensive measures. The path to woman is effectively blocked for him through his disgust and hatred of the sex.

The cure of his anxiety state was not very difficult. A few years later I found him a married man. He had married a woman who was 10 years older than he and who lacked every womanly characteristic. He is entirely potent in his marital relations, claims to experience orgasm satisfactorily, and believes his orgasm would be even greater if he did not have to use precautionary measures against pregnancy. As a syphilitic he wants to avoid bringing sickly children into the world. For coitus he prefers the *a posteriori* position and *situs inversus* and justifies this theoretically on the basis of the structure of the female genitalia. . . .

Concerning the relationship between sexual infection and homosexuality we also have an illuminating observation by *Fleischmann*.¹ This case is an *urlind* (homosexual woman):

¹ *Beiträge zur Lehre der kontraeren Geschlechtsempfindung. Zeitschrift f. d. ges. Neurol. u. Pathologie, 1911.*

She is an illegitimate child. Father a heavy drinker. She was badly brought up, neglected and persecuted. As a child she avoided work and was unruly. Prison experience. "At 16 years of age I had to earn my own living. My first position was in a restaurant serving beer. There I met Mr. X., the man who seduced me and gave me a sexual disease.

"At the hospital I saw and heard things that opened my eyes. From that time on I worked no longer. Years passed in struggle with suffering and want; prison life; house of correction; solitary confinement. In the house of correction most girls handled one another at night and from that time on no man could interest me any more. I have intercourse only with girls who are pretty. For the past year I have been a prostitute,—mostly drunk,—for I wanted to forget what has become of me and the morbid inclination to which I have fallen a victim."

The first sexual experience of the poor girl an infection! Then followed the homosexual seduction and the heterosexual channel was blocked. We see here the characteristic homosexuality of the prostitute, already mentioned; then alcoholism, obviously to forget her longing after true love. It must be clear also that her hatred of the father played a certain role and that this feeling towards the drunkard who brought her into the world a bastard she transferred towards all men.

The two cases reported by Ziemke¹ are also fairly clear:

An artist; between the age of 16 and 17 years a relative taught him to masturbate and he kept up the practice regularly every week. At 18 years of age first intercourse with woman; acquired gonorrhea; later, once more coitus, this time with a prostitute; never took any particular interest in the female sex; on the other hand as a boy 9 years of age he already was pleased at the sight of the *membrum virile* so much that it brought on erection. First sexual dreams were definitely of homosexual import, according to his own declaration, and continued of that character. Later has had repeated sexual experiences with other men, always feels fresh and well after that, while normal sexual intercourse fills him with disgust. His sexual partner he seeks among men of middle age; he is familiar with the literature on homosexuality.

Another case: Former officer, 38 years of age, mother said to have been a very nervous woman. Very shy and bashful as a child in the presence of older persons or strangers. At high school had to repeat the same class twice, was coached and succeeded at last to pass the army examination for officer. After a few years was dismissed from the army because he had mishandled his man-servant,

¹ *Zur Entstehung sexueller Perversitäten und ihrer Beurteilung vor Gericht.* Archiv f. Psychiatrie, vol. LI, 1913.

went to South-West Africa, there settled as a farmer, and as a volunteer participated in several small riots.

His first sexual feelings arose around the 12th year; he contends that till that time he knew absolutely nothing about sexual matters. At that age an experience brought his attention to the subject of sex for the first time; he played circus with a younger sister and with his 10-year old uncle and sat on the latter's back. While imitating a rider's movements he noticed that his penis became stiff and he had a pleasurable sensation wetting himself in front. He did not know the meaning of this occurrence but was too shy to tell anyone about it. Shortly after that he tried deliberately to reproduce similar situations; whenever he succeeded he also tried to attain ejaculation. He insists that he was not attracted particularly to his uncle, whom alone he had used for this form of gratification, nor to any other boy or man, his only desire at the time was to achieve ejaculation. Later during his high school years, when he had opportunity to gratify himself in the same way, he met a young colleague of his own age, a strong and beautiful boy, who appealed to him very strongly and with that boy playing the passive role he indulged more and more frequently in sexual deeds. In fact as soon as he met that particular boy the thought occurred to him that he would like to have him for the gratification of his

sexual feelings in the manner peculiar to himself. During play he used all manner of excuses to climb upon his friend's back and to imitate a rider's galloping movements until he had ejaculation. Subsequently he found frequent occasion to use other colleagues in the same way. After drinking it was particularly difficult for him to restrain himself; that is why he frequently had to do with soldiers while intoxicated and one day he was caught and this led to his dismissal from the army. In order to get rid of his unnatural inclination he took up a girl, had normal intercourse with her a few times but without any pleasurable feeling on his part, although in order to accomplish this he had to suppose himself riding a man in the manner customary with him, and eventually he acquired a gonorrheal infection. Then he migrated to South-West Africa, but even there was unable to master his inclination, felt himself impelled to maintain relations with young Hottentots, was caught at it, sentenced to jail, and finally banished from the Country.

In this case the gonorrheal infection seems to have put an end to his heterosexual period.

I recall a number of other cases in which homosexuality broke out after gonorrhoea, according to the testimony obtained during my consultation hours. In fact, there was a time when I was a firm believer in the theory of inherited homosexuality, in

Hirschfeld's sense, so that I turned down all these cases and did not care to undertake a psychoanalysis of them. In the homosexual circles I had quite a reputation at the time as a man worthy of their confidence. But since I have found that homosexuals are really bisexual neurotics who have repressed their heterosexuality, these men come to me more rarely and consult me chiefly when they get into conflict with the law. The solidarity of homosexuals and their will to hold on to the notion that their condition is inborn goes hand in hand. Their secret organisation is thorough, and even where formal organisations are lacking, homosexuals know each other and they are always ready to introduce to one another their friends and colleagues.

Dr. S. K., physician, 32 years of age, relates that he has a pronounced heterosexual past. At any rate his longing previously was purely physical and psychically he was completely indifferent. As ship surgeon he acquired a severe gonorrhea in a port and this trouble lasted some six months. He suffered all possible complications: epididymitis, a posterior prostatitis and finally, a gonorrheal rheumatism of the joints. Since that trouble he has felt a terrific disgust for women. In Alexandria while entering a cabin he saw one of the ship lieutenants committing pederasty with a local boy. He knew that at the various ports young boys visited the

ships and offered themselves to the homosexual officers. The scene evoked in him a terrific nausea and he wanted to drop that officer from among his acquaintances. But the latter spoke up frankly confessing that he became homosexual after being seduced and since then he was completely impotent in the company of a woman. He begged the physician to keep his secret and not to betray him. He was the only intellectual man on board that ship with whom it was pleasant to have relations. In a few weeks the two men became intimate with each other: "Then, for the first time, I learned what love was and I had never before been as happy as that. My heterosexual past now seemed unbelievable. But in *Platen's* diary I came across a passage telling that as a young man he too had been in love with a girl named Euphrasia and that he learned only later the true direction of his sexual instinct. It was the same with me. I was born a homosexual although I had to go through some experiences before my eyes opened."

In this case the gonorrheal infection and the trivial incident during the journey through the Orient furnished the occasion for the outbreak of homosexuality. But is not the subject in error regarding the strength of his homosexual predisposition? It is interesting to note that his homosexual attitude is promptly beatified and idealized through the addition of psychic factors. Indeed, the homo-

sexuals display a greater love intoxication than the heterosexuals. Such a degree of love frenzy as is displayed by the homosexuals is hardly ever seen among the heterosexuals. Homosexuality represents a harbor of refuge, an attempt to lose one's self exclusively in one direction, which must be conceived as an attempt on the part of the psyche to neutralize all other tendencies by the over-emphasis of that supreme passion.

We find frequently that the homosexuals contend that their previous heterosexual leanings were exclusively physical.¹ Psychically their love relations must be exclusively homosexual. In fact it is common to find men sublimating into friendship their craving for psychic love while woman remains with them merely an instrument for sin (*instrumentum diaboli*).

A certain homosexual whose history is of particular interest because he recalls clearly his heterosexual period told *Bloch*:

"At what age my sexual feelings first arose I am unable to recall. My sexual desires are directed towards the male. *Before and during my puberty the actual direction of my desire was not clear, in*

¹ We shall see later that this attitude is due to the fact that these persons fix their whole heterosexual psychic eroticism upon the immediate members of their family. Heterosexual men in this situation often experience merely physical gratification during intercourse with prostitutes; with the other type of women they are wholly impotent.

fact I believe I did entertain at the time a wish to have once intercourse with a girl. But it was not love, what I felt was merely a physical longing,—the psychic counterpart of the instinct was entirely absent at the time. Now I feel myself inclined exclusively towards young boys. I have had no intercourse thus far either with males or females, but I believe I would be able to carry out the sexual act in a normal way; I know, however, that it would not be pleasurable to me, it would not amount to more than masturbation so far as I am concerned. Towards the female sex I am completely indifferent, I feel neither disgust nor any dislike. My love dreams are always concerned with persons of my own sex.” (*Bloch*, l.c., p. 566.)

Homosexuality often develops also in women following an infection:

Miss Erna, 42 years of age, writer, shows pre-eminent male features, behaves peculiarly like a male, smokes, drinks, is a preëminent champion of women's rights. She claims to be innately homosexual, even as a child she assumed a male role, and was wilder than her brothers. She always passed for an uncontrollable tomboy. Had no intimation about her homosexual condition. Masturbated very early and already at the age of 15 she maintained clandestine relations with an army officer who had seduced her. But she claims that her ex-

perience was exclusively physical. She has experienced orgasm with men. At 19 years of age another army officer gave her a venereal disease. *Since that time she feels a tremendous dislike for all men.* At 22 years of age she conceived a romantic love for a woman friend. They kept up a relationship during which she maintained the male role. She even procured for herself an artificial phallus and wore male clothes in the house. It was like a genuine marriage. "I know only since then what love really means. Formerly I only felt a liking for men. It was merely a physical attraction. But for the past 20 years my love has been exclusively for women." After the first "homosexual marriage," which lasted only three years because her friend deserted her and married, she had numerous relations with other women.

Very convincing are the cases in which the homosexual outbreak occurs first after some powerful trauma! It is not always gonorrhea. Often various other experiences furnish the inciting moment as I can easily prove on the basis of my own observations. But first I must quote a case reported by *Krafft-Ebing* which is illuminating on this score:

Miss X., 22 years of age, is considered a beauty, men flock around her whenever she appears in society; she is decidedly of a sensuous nature, seems

born to be an *Aspasia*, but rejects all advances. One of her admirers, however, a young scientist, she looks upon with some favor, becomes intimate with him, allows herself to be kissed by him, *but not like a loving woman*; and when the young man believes himself close to the consummation of his supreme desire she begs him with tears in her eyes to desist because she is utterly unable to yield to him, not on account of moral grounds so much as for deeper psychic reasons. In the course of the exchange of written confidences which followed that unsuccessful meeting between the two the homosexual character of her inclination was clearly revealed to her.

Miss X. had a father who was addicted to drink and a hysteropathic mother. She herself is of a neuropathic constitution; has full breasts, and generally the outward appearance of an unusually attractive woman but reveals boyish ways about her and various male peculiarities,—she fences, rides horseback, smokes and has a decidedly mannish way of standing and walking. Lately her romantic attachment to young women has become quite noticeable. She has a young woman with her sharing her apartment.

Miss X. claims that up to the time of puberty she was sexually indifferent. At 17 years of age she became acquainted at a summer resort with a young foreigner whose “majestic” figure made a tremendous impression upon her. The privilege of danc-

ing a whole evening with him made her happy. *The following evening, at twilight, she witnessed a horrible scene—from her window she saw that wonderful man in the bushes futuare more bestiarum mulierem quandam inter menstruationem.*

Adspectu sanguinis currentis et libidinis quasi bestialis viri Miss X. felt shocked, she seemed powerless and crushed, could hardly recover her psychic equilibrium and for some time after that could neither sleep nor eat; from that time on man stood in her mind for the quintessence of bestiality.

Two years later a young woman approached her in a public garden, smiled and glanced at her with a very peculiar look which penetrated deeply into her soul. The following day Miss X. felt impelled to visit again that public garden. The woman was there, in fact, she seemed to have been expecting her. They greeted one another like old acquaintances; they talked and joked pleasantly and thereafter met by appointment daily, first in the garden, and later, when the weather became unpleasant, in the woman's living apartment. "One day," Miss X. relates confidentially "the woman led me up to her divan and allowed me to glide to the floor while she seated herself. She lifted her shy eyes at me, stroked the hair off my forehead softly with her hand, saying: 'Oh, if I could once love you the real way, may I?' I consented, and as we sat close by gazing into each other's eyes, before we knew it we passed to that love

from which there is no drawing back. . . She was bewitchingly beautiful. For me the whole experience was something new and intoxicating. . . . I do not believe that man is ever able to feel such delicate, bewitching, exquisite intoxication. . . . Man is not sufficiently sensitive, he is not delicate enough for that. . . Our foolish abandon lasted until I fell back exhausted, helpless, intoxicated. In this exhausted state I was lying on her bed when suddenly an exquisite feeling thrilled through me and awoke me from my half dreamy state, something unspeakably sweet and unlike anything I had ever experienced before; I found J. on top of me, *cunnilingus perficiens*—that was her highest pleasure, *tandem mihi non licebat altrum quam osculos dare ad mammas*—and with every motion she shook convulsively.”

Miss X. acknowledged further that during her homosexual relations she always assumed the male attitude towards her womanly companion and that once, *faute de mieux*, she allowed one of her male admirers to perform *cunnilingus* on her. (*Krafft-Ebing*, l.c., Obs. 165.)

Let us consider closely the case of an exalted nature like that girl. She goes through her first graceful love fever, she is about to become a true woman, she thinks “him” a princely man, a “majestic” personality when unexpectedly she undergoes the experience of witnessing that very God-like man behave like a common beast. . . . Jealousy and

a revulsion of feeling unite in her at the terrible sight rousing such a tremendous affect that forever after she feels an unspeakable horror of all men.

Many women must have become *urlinds* as a result of just such experiences. One must also take into account that among many women homosexual love shows itself merely in kisses and embraces and that it seems to them something nobler and much more esthetic than the manifestations of heterosexual love. Fear of the phallus is something that may be roused by a relatively slight infantile occurrence. In her homosexual indulgences Miss X. is not particularly esthetic by any means, nevertheless even she remarks: "man is not delicate enough!"

This highly interesting case illustrates the development of homosexuality following a trauma which must have had a tremendous effect upon so sensitive and romantic a nature as this young woman and which could not but strengthen the existing predisposition to homosexuality. But in spite of all she is still bisexual and I do not think it impossible that she should yet overcome her tremendous horror of man. We must consider that the father was a drinker and that she had probably witnessed in the parental home scenes like the one she has described. What a pity that the case has not been analyzed. *Traumatic incidents during later life are particularly powerful in their effect if they resemble and therefore re-echo infantile memories*

of similar childhood experiences. It may even be possible that the woman did not actually witness the scene at the time she states but that she experienced merely a hallucination, repeating in her mind a scene which she may have witnessed only during her childhood.

A remarkable parallel is furnished by the next case which I record from among my own observations:

Miss K. S. is 32 years of age and calls to consult me about her various compulsions. She confesses that she is an *urlind* and that she had never felt herself attracted to men. Her father, a heavy drinker, died three years ago; her mother lives quietly and is not neurotic.

Our subject has had a number of chances to get married but she withdraws coyly from every man the moment one comes close to her. She feels a certain inclination towards older married men and she understands in consequence how a woman might become interested in a friend's husband. "When I did find a man whom I liked, I was unlucky," she declares, "for I discovered that he was already engaged to a friend of mine." Truly she fell in love only with girls and women. Her first romantic attachment was to a woman school teacher, whom she also visited at her home. That teacher wanted this wealthy girl to marry her brother and brought the

two into contact as often as possible. She liked the brother because he looked so very much like her beloved friend. But if the sister was not in the room their conversation lagged and she could talk only in monosyllables. She sent flowers and costly gifts to her teacher. Her supreme desire was to sleep once in the same bed with that teacher and she often dreamed of it. She even proposed to take her on a journey. The teacher could not go and hesitated also because she found her pupil's attentions too oppressive. The teacher actually suffered on account of her admirer's deep jealousy, for the girl turned ill if she so much as found other girls visiting her. At any rate, quite a circle of girls in the class admired the teacher.

Later she fell in love with a girl friend whom she embraced and kissed warmly numberless times because it gave her a wonderful warm feeling to do so. On the other hand the kisses of an uncle made no impression on her whatever. No man interested her in the least. For a long time she did not know that she was homosexual, but she was well aware since her childhood that she was unlike other children. She was always as wild as a boy and her mother frequently said to her: "there are ten rough boys in you!" She climbed trees, ran around wildly and always preferred to play with boys, did not care for dolls, coaxed to be given a saddle horse and a gun until her father was driven to despair over her and

exclaimed sometimes: "you are really a spoiled boy!"

During the analysis she recalled a number of homosexual and heterosexual experiences. Already at 12 years of age she had an experience with an uncle who came to her in bed and played with her. She could not recall whether they indulged in coitus that time. With girl friends she also had various adventures. She confesses in fact that she has been in the habit of masturbating since her 12th year, when she was taught by a girl, and that at one time she often indulged in the phantasy that a man was having coitus with her. In fact, as late as her 16th year she fell "heels-over-head" in love with a friend of her father's. He was much younger than her father but belonged to the same circle.

While she talks at first only in favorable terms about her father (his drinking habit was not so very excessive) and dwells mostly on his lovely qualities, his mild character, his imposing appearance, etc., at the same time she begins to show underneath a growing hatred. The father had in fact left her in critical circumstances. Every one considered them millionaires, because her father had kept up a very big house. After his death it turned out that he had been spending his capital and that there had been left practically only her share which was, however, large enough to permit her and her mother to live in comfort. Her mother had always endured the life of a martyr. The father had main-

tained relations with the cook in the house during the last ten years. She was a fat, shapeless vulgar person. In fact, mother and daughter were just tolerated in their home. Once her mother endeavored to dismiss the cook and the father was mad and grew almost violent showing her mother the door threatening that she might leave and take along her daughter if she did not like it in the house. After that the cook was naturally more arrogant and unbearable than ever so that the poor mother passed her days weeping until finally she reconciled herself to that state of things. It was possible to throw that cook out of the house only after her father was lying ill in bed. That daring woman started a law suit claiming that the father had promised to settle on her a home and an income. . . She lost that suit because the father testified upon his death-bed that the woman's contentions were false. The subject relates a number of other relevant incidents but does not recall having ever witnessed any intimacies between her father and the cook.

However, her dreams seem to point in that sense. Thus, for instance, among others she had the following dream:

I go carefully into the kitchen and do not find the cook there. Then I tiptoe slowly up the back stairs to the garret and through the key hole I see the cook lying in bed with the driver.

She recalls that that particuar driver was in their service when the cook was a younger woman and that her father had dismissed him. He watched for her father once, as he was coming out of a restaurant to waylay him. But her father was stronger and threw the servant to the ground with such force that the fellow fractured a bone. But she thinks that the neighborhood did not know the true reason for the battle, every one naturally thinking that the servant planned the attack out of revenge.

Finally she confessed to me that there was one experience of which she had not thought before for a long time which she must tell me about. She wanted to tell me about it for some time but an inexplicable shyness prevented her. She was 16 years of age when she once heard her father leaving his study room to steal upstairs to the garret. It was the maid's day out and her mother was lying down not feeling well. She took her shoes off and followed him quietly up the stairs. The door to the servants' room stood open. The father was somewhat under the influence of drink and so was also the cook, who always managed to secure some liquor for herself on the sly. A candle was burning in the room and the stairway was dark. She could see plainly everything that was going on. She now saw *pater membrum suum in os ancillæ immisit*. The sight of his reddish face now distorted under the influence of passion was so repulsive to her and

struck her so powerfully that she could never forget it in her life. Even to this day when she thinks of it she feels nauseated. (While she is telling the incident she is struggling against the impulse to vomit.) After that episode she developed a nervous complaint of the stomach, chiefly a nervous vomiting. Even during the year just passed there were times when she could not swallow a morsel of meat and she had attacks of uncontrollable vomiting.

It was after that occurrence that she fell in love with her teacher. That episode was what had determined the course of her sexual development and what drove her to homosexuality because it made her look at all men in the light in which she had seen her father. Her inclination towards elderly married men (always platonic) is also traceable to her father *Imago*. She was aiming to find a nobler and more delicate father.

Whenever a man tried to get closer to her it reminded her of the painful incident she had witnessed, which summed up in her mind all the misery in her home, the whole outrageous situation, the humiliation of her mother, and her father's morbid passion. For her father who did have some splendid qualities and who enjoyed an enviable position in society she once had as great a love and as deep a respect as for her noble mother. Then she had to go through the disastrous situation in the house. That experience could but serve her as a warning against men, a

warning and a lesson! It could not but implant deeply in her soul a lasting dread of man and of man's terrible passion. She naturally shrank back from any close contact with man for there was always a picture before her mind which plainly carried the message: "do not trust any man lest you should go through what your mother did!"

What might have been the future of this brave girl if the father had not acted in that way, if the marriage of the parents had been a happy one, if she had not witnessed that terrible scene which impressed her the more painfully because she had no inkling whatever of the brutal side of sexuality? I make bold to assert that she would have developed into a quiet pleasant housewife and she would have given vent to her homosexual tendencies along quiet and innocent paths. But as it was she devoted herself to girls and avoided men more and more. She did permit herself to be attracted by men. But they had to be married and unattainable. Thus there could be no danger for her. When the husband of a friend of hers of whom she also was very fond declared that for her sake he would be willing to divorce his wife, she fled and presently found some other unreachable ideal to which she attached herself. All her ideals were practically desexualized while her sexuality she exercised exclusively on women. *The love among women loomed up in her mind as pure and elevating, while the love of men*

she considered brutal. Even coitus seemed to her a disgusting brutal act.

The traumatic incident occurred after puberty yet it had a very tremendous effect. The question rises whether the traumas occurring during childhood may also influence the particular direction of sexual development. This question has long since been solved in harmony with *Binet's* view and psychoanalysis has taught us some additional facts regarding the influence of traumas. The narrower Freudian school has gone so far as to overvalue the influence of traumas and has designated as traumas certain relatively trivial experiences which do not deserve that designation. I want to sound again a warning against underestimating the role of traumas. Certain minor fetichistic tendencies are easily and sometimes fairly satisfactorily explained on that basis, although the more complicated forms of fetichism, such as we shall study later, are not to be explained solely upon the theory of traumatic causation. Here the association hypothesis of *Binet* completely breaks down. We must bear in mind that the neurotics conceive many traumas which in reality did not occur and that their phantasy turns innocent incidents into alleged traumas whenever it suits the trend of their emotions to do so. The neurotic's memory serves him poorly and that is also true of the homosexuals who construct a purely homosexual life history for themselves.

But are not first impressions of fundamental determinative value for future development? *Jean Paul* very appropriately declares: "*All first impressions persist forever in the child!*"

I wish to add here a couple of observations which we owe to *Bloch* and which illustrate very well the influence of first sexual impressions:

"I was about five years of age when during a walk accompanied by the nursemaid I saw at some distance a man in the act of masturbating; without knowing what it was, the picture persisted in my mind for years. In my dreams until my fourteenth year a playmate occupied the chief role. At thirteen years of age I fell in love with a school comrade who took but little interest in me; what roused my interest in him in particular was probably the fact that he was the one who brought to the class information about sexual matters. We removed to another City and I lost sight of the boy. Although I knew nothing specific about sex at the time I sought contact with those who roused my feelings.

"A stranger, a man of about 35 years of age, enticed me and as soon as he had me he carried on pederasty with me. I felt that there was something repulsive in what he was doing, but I was too weak to oppose myself against his influence. In about three months he disappeared. Now I knew what

masturbation was especially as there had occurred a number of orgies at school.

"At eighteen years of age I left school, and while the others among my comrades began showing an inclination towards the female sex I found myself attracted in every way exclusively to man. Often at the insistence of some of my friends I tried to come into contact with women of the half world but every time the attempt filled me only with disgust and aversion. When I see a woman taking an interest in me I am filled with a horrible feeling. That was one more reason why I felt attracted to the male sex. When I love a man I do not think (only) of sexual attraction, but I seek to find in him precisely what I, in turn, feel myself ready to give; exclusive devotion, loyalty, tenderness; when I love a man, everything else pales into insignificance for me." (*Bloch*, l.c., p. 565.)

It would seem that in this instance the memory of the masturbating man, an incident which the boy had witnessed during childhood, determined for him the actual course of his sexual development. In the previous case the trauma acted as a warning. In this case it seems to have acted like a perpetual stimulus, since a child does not possess the usual moral scruples, and the first excitation (the sight of the erect organ) must have been tremendous. That picture stayed in his memory for years, it fixed it-

self and persisted permanently in that young man's memory. In the K. S. case, mentioned above, the trauma was associated with disgust; it served as a revulsion against heterosexuality.¹

In this particular case the memory of the incident was associated with desire. It was utilized in positive form as an inciter to homosexuality. Thus we find that the problem is rather complicated. I confess that for some time I was unable to see my way clear in the midst of these facts so long as I was one-sided in my views and thought that the condition arises exclusively in one way. But I know now that a number of paths may lead equally to homosexuality and that this is a subject which requires a much more thorough study. We must find out whether psychic factors are invariably at work behind every case of homosexuality or whether there is an exclusively psychic and a specially organic homosexuality. Such cases could be called pseudo-homosexuality.

¹The following statement of *Hirschfeld's* illustrates this point (l.c., p. 315): "An urning, writer,—*unus e multis*—writes me: 'The homosexual inclination developed in me in spite of the fact that the first sexual aggression was of a heterosexual character—a nursemaid seduced me—in spite of the fact that through training from childhood on I was taught to look at the female sex and my reading of literature showed me that woman was the object of love.'" I add: this tendency developed because the first sexual experience was associated with disgust on his part and because the domineering of woman led him to hate that sex.

As a contribution to this question I find of interest the following case, reported by Bloch, as the history reveals the trauma and the bearing of the trauma upon the development of the condition. It is a case of male homosexuality:

"From my early childhood I was aware of something peculiarly girlish in my whole nature outwardly as well as inwardly (the latter in particular). Sexual excitation I experienced also very early. *I was about 6 years of age when I remember that a private instructor seated himself on the edge of the bed where I was lying ill with fever, petted me and then membrum meum tetigit with his hand; the pleasurable sensation which thus arose was so intense that I cannot get it out of my mind to this day.* At school where my conduct and studies were always excellent I indulged occasionally in mutual 'touching games' with other boys. I do not know on what side of the family I may have inherited the unusual intensity of my sexual desire, but I remember that around my 12th year the flaring up of the instinct caused me a great deal of unrest and when a comrade once showed me how to masturbate it proved a welcome relief. This 'paradisaic' state did not last long and when I learned about the dangers and forbidden features of my habit I had a terrific and useless struggle with myself.

"I remember that as far back as my memory goes I had the habit of *gazing at older, vigorous men*

almost involuntarily and with a feeling full of longing, without knowing what it meant. As to masturbation I thought that I fell into the habit because I had no chance to come into contact with women. As a matter of fact I did occasionally entertain friendly relations with certain girls who appeared to be strongly attached to me; *but I always saw to it that these love excitations were 'nipped in the bud'* because I was *afraid I should be unable to carry out my role* to the end. Finally I decided to seek relief among prostitutes, who were otherwise repellent to my esthetic and moral sense, but the attempts proved useless: either I found myself unable to carry out the normal sexual act at all or if I did it, I experienced no satisfaction and thereafter I was also plagued with the fear of infection. I did have rather frequently the opportunity to enter into amorous relations with married women but I never did so even though I inwardly scorned my shyness and my oversensitive conscience. Although these facts are true, I must not omit to mention the chief thing responsible for the whole situation, namely, the fact that I am homosexual in my inclination and that the other sex has hardly any attraction for me.

"I believed myself totally unfit for ordinary sexual relations when I found one day that the sight of the *membrum virile* alone made the blood boil in me with excitement. I then recalled that this had occasionally happened before, although not to such a re-

markable extent. Secretly I had to face the plain fact that I was 'not like others.' This fact which I had previously suspected and of which I grew more and more convinced, brought me to the brink of despair.

"Then it happened that a simple little girl fell deeply in love with me, and I made up my mind to start relations with her. During the time while this lasted, a period of several months, my inclination towards the male sex persisted though occasionally I tried to subdue it; but to overcome it completely was for me, I found, impossible. I was still keeping up my relations with the girl when I once noticed in a public lavatory an elderly gentleman who appealed to me very strongly; he scrutinized me carefully and bent over in order *membrum meum videre*, came close by, moved forward his hand shaking with excitement and . . . *membrum meum tetigit*. I was so surprised and scared that I ran off at once and for some time after that I avoided passing by that place. But my impulsion was the greater on that account to meet that man again; this was not at all difficult. . . In this continuous struggle, so meaningless and so useless, against an instinct, which was at least partly inborn in me, I have squandered my best energies, although I have long ago reached the point of realizing that in itself the instinct is neither morbid nor sinful." (*Bloch*, l.c., P. 545.)

Does not this case illustrate clearly the influence of first impressions and the significance of the bisexual foundation in the homosexual attitude? The man is seduced by an elderly man and after that he longs continually to be seduced by an elderly man, in a manner recalling that unforgettable scene. Although capable of heterosexual acts, this side of his nature persists as a sort of compulsory tendency and drives him again into the arms of elderly men to seek that form gratification which was the first he had ever experienced in his life. His heterosexual leanings are repressed. He himself admits that he always saw to it that all such love affairs were nipped in the bud. In other words he is deliberately fighting off all heterosexual stimuli and encouraging the homosexual excitations. Then he arrives at the realisation that he is not like others. . . In fact he is bisexual and has the capacity to act as a bisexual being. A careful analysis would have disclosed many interesting features. We wanted only to show how this young man was continually seeking to find his teacher (father?), and what a great deal of neurotic overgrowth stood back of this desire.

The next case quoted from *Krafft-Ebing* is also very remarkable:

A merchant, 34 years of age, mother neuropathic; at 9 years of age was taught masturbation by a schoolmate; also, homosexual relations with a

brother; fellatio; urolagnia; at 14 years of age first love for a school colleague.

At 17 years of age his love ideal changes completely. He is no longer attracted by young, beautiful boys, but by decrepit old men.

T. traces this back to the fact that he had once overheard his father in the next room uttering pleasurable exclamations after he retired for the night and this excited him tremendously because he thought his father was. . . .(weil er sich den Vater coitierend dachte).

Since that time old men carrying on various homosexual deeds play a predominant role in his dream pollutions and during masturbation. But even through the day the sight of an old man is enough to excite him, especially if the man is very old and decrepit when his excitement may be so tremendous as to end in ejaculation. Attempts at intercourse with women in houses of prostitution proved unsuccessful and ordinary men and boys do not rouse him. From the age of 22 years on he carried on a platonic love towards an old gentleman whom he met on the latter's daily walks. During these walks T. had ejaculation. In order to free himself of this peculiar dependence after several unsuccessful attempts at intercourse with prostitutes *he took along with him a decrepit old man whom he induced to have coitus before his eyes. The scene so excited him that he in turn proved potent. Later on he was able*

to dispense with the old man's presence and could carry out the act successfully without that aid. But this improvement did not last long; soon he became impotent once more.

This case is in every way interesting and of great significance for our problem. It proves to us the great determinative role of a childish reminiscence and the persistence of a scene which is continually repeated in memory. The whole of that young man's libido is centered around that particular scene. He stages it also in the brothel when he hires an old man to have intercourse in his presence. That old man assumes then the role of the father, the prostitute is the mother, while he is once more the onlooking child. The act of looking on so excites his passion that with that aid he proves potent in his intercourse with the prostitute. But that continues only so long as the exciting influence of the scene persists. After that he reverts to his former impotence and he again . . . seeks his father. It is perfectly plain, and only the blind could fail to see that T. seeks his father. His wish was obviously that his father should also start something sexual with him. It is possible that he had identified himself with his mother. But we have no direct proof of that. This is particularly significant because *Sadger* and the others who belong to *Freud's* narrower circle place great emphasis upon the role of the mother in the genesis of genuine homosexuality

while neglecting ruefully the role of the father. This case shows us a "Japhet, who seeks his father." The promenades with the respectable old gentleman are repetitions of the walks with his father.

This patient does not recall any heterosexual experiences during his youth, probably because the memory of them has been repressed from consciousness. In the other case which I shall now quote from *Krafft-Ebing* the heterosexual period is clearly recalled. I refer the reader to that author's *Observation* 144. Here I quote the first part of the history of that case:

"I am at the present time 31 years of age, lean yet well built, devoted to male love, therefore unmarried. My relatives were in good health, mentally normal, there were two suicides in our family, on mother's side. My sexual feelings arose when I was about seven years of age, the sight of the naked abdomen being particularly exciting. I gratified my instinct by allowing my sputum to trickle down the abdomen. When I was eight years old we had in our house a little nurse maid of about thirteen years. I found it very pleasurable to rub my genitals against hers, but there could be no coitus on my part at that time. During the ninth year I went to live among strangers and went to the gymnasium. A colleague showed me his genitals and that filled me with disgust. But in the family where my parents arranged for me to board there was a

very beautiful girl who prevailed upon me—I was but little over nine years old at the time—to sleep with her. I found the experience most pleasurable. My penis, though small, was already capable of erection and I had intercourse with her almost daily. This continued for several months. Then my parents transferred me to another gymnasium; I missed the girl very much and during my tenth year I began to masturbate. But the act inspired me only with disgust. I masturbated but moderately, always felt deeply remorseful afterwards, although I could discover no bad consequences.”

Here is a man who actually felt disgust at the sight of a friend's genitals and who found intercourse with women pleasurable. He is excellently on the way to become a heterosexual. At fourteen he falls in love with a school colleague, an experience which every person goes through at about that age, the “normal,” no less than the homosexual. After the final examination (high school) he has intercourse with girls and great pleasure in the act, but he is already making use of some homosexual make-shifts. Soldiers must precede him in the act of using the prostitutes and the thought of having access to a vagina which had just been in contact with another penis, stimulates him. “At the same time I can never kiss women without feeling disgust; *even my relatives I kiss only on the cheek.*” . . . *Hinc illæ lacrimæ!* He protects himself against the sexual

excitations emanating from his family circle. His homosexuality is somehow linked to his family. The peculiar action of a boy who allows sputum to trickle down his abdomen, imagining that it is spermatic fluid could probably be traced by means of analysis to a definite childhood trauma. Particularly clear in this case is the heterosexual attitude which under certain influences and inhibitions merges almost imperceptibly into the bisexual and homosexual.

Whether late homosexuality is determined every time through definite traumatic incidents, I am unable to state, because I have not had the opportunity thoroughly to analyze such a case. The next case seems to me to show that strong emotionally toned episodes may turn a latent into manifest homosexuality:

An army officer, 46 years of age, consults me for complete impotence with women. The impotence is of four years' duration. He has become acquainted with a lady of whom he is very fond and who enjoys an excellent financial status. He could now be a happy man, if he only were a complete man. Asked about his morning erections he blushes. The trouble is not with erections, they do not fail him on other occasions. He is impotent only in contact with women. Finally he admits that since his 38th year he has been carrying on homosexual relations. Since that time his interest in women gradually vanished

and he has become impotent. His anamnesis reveals some significant facts. He recalls no homosexual deeds or excitations during childhood and before puberty. He was sexually precocious, masturbated already during the primary school period and was attracted by girls. First coitus at seventeen in a house of prostitution. After that he felt he wanted women very badly but had no homosexual inclination. Then a tremendous experience came into his life which agitated him and after that he was depressed for some time. That was just before his first homosexual act.

"Can you tell me something about the nature of that agitation?"

"I find it painful to speak of it."

"But you expect help in a rather difficult situation. How should I appraise the situation in its true light if you won't furnish me the necessary information?"

"You are right. But there are things of which it is almost impossible to speak. It is about my mother. But I suppose I cannot help myself otherwise. I must tell you all.

"I have always honored and respected my mother. I was 38 years of age when I received a telegram calling me to her sick bed. She passed away shortly after my arrival. As the only son it was my duty to put everything in order after her. I went through her old correspondence and in a box I came across

a mass of love letters. First I was not going to read them. But curiosity got the best of me. I said to myself: 'every married person loves once in his or in her life some one else, why should not that be permitted to my mother when father died while she was still very young.' If I only had not done that! I found not one letter, I found hundreds of letters and . . . they were not all from one man. The letters were so vulgar, so plain, so cynical, so revolting that I wished myself dead. I lost the holiest thing in my life. Before then I always dreamed of finding a woman like mother, and her type of womanhood always stood before me as the ideal. Now I found that she could be bought and she was to be had for ordinary degrading purposes. The tone which her lovers assumed in those letters was so revolting that I imagined the worst. Since then I feel a deep scorn for all womanhood. Shortly after that I yielded to the temptations of a homosexual friend. . . .

"Do you believe that my impotence has some relation to that occurrence? I have often thought of it. Whenever I go to a woman I cannot help thinking of the box in which I found mother's letters. After such an experience how is it possible for one still to consider marriage?"

A late homosexuality induced by a very tragic experience. Naturally the man was always latently

homosexual. But it was that experience which turned him into a manifest homosexual. Unfortunately I am unable to state whether he married the woman and became heterosexual again or not, because I never saw him after that.

The reader will observe that in this chapter I have quoted quite a number of cases culled from the reports of other practitioners. I do this for a double reason. First, I want to prove, on the basis of other material than my own, that homosexuality has its psychogenesis; and, in the second place, I aim by this means to disprove the contention unfortunately rather widespread in some circles and actually expressed by some critics, that my case histories correspond to the "genius loci." As if the Viennese differed in sexual matters from the North-German or from the Englishman! My material is derived from the world at large. *I have been unable to discover thus far any difference with respect to sexual matters between any two nations, except that one may keep things under cover more cleverly than the other.*

This series of cases aiming to illustrate the rôle of psychic trauma in sexuality may be concluded with the following case, reported by *Pfister* (l. c. p. 169):

A 28-year-old woman, member of an educational institution, of high moral repute, is in despair be-

cause she fears she is no longer able to control her homosexual longings. If she meets a young girl she is nearly overpowered with the impulse to kiss her then and there. The unknown girl's face haunts her for weeks afterwards and she can not sleep tortured with regret because she did not gratify her impulse to kiss the girl as she does with her acquaintances. She is particularly distracted at the thought that with her tendernesses and attentions, she may mislead into homosexual counter-affection a fourteen-year-old girl who is close to her, although nothing out of the way has happened between them. But the little friend already trembles with excitement when she is embraced and her great affection leads her to tears if she does not see her beloved often enough.

Our homosexual girl had a physically attractive but otherwise insignificant, nervous father who left the conduct of his business to the capable hands of his energetic and intelligent wife. The little daughter learned early to admire her mother and to look upon her father as a "light weight." As a small girl she was normal. She played equally with boys and girls. With her playmates of both sexes she underwent various sexual experiences: the girls played the game of doctor and this gave them an opportunity to touch the sexual parts, and a small, ailing boy who was one of the girl's playmates between her seventh and ninth years, did the same thing. Around the age of eight years she fell in love with an uncle who had

the habit of throwing her playfully into the air, a game which always gave her a very peculiar feeling. *At ten or eleven years of age a 40-year old house-keeper abused her repeatedly.* Definitely homosexuality broke out when the girl was thirteen. She was at the time a great deal in the company of a teacher who resembled her mother in many ways but who was better educated. That passionate woman was distinctly homosexual and for two years she treated the girl with greatest affection. During that time her passion for kissing developed while the grossly sexual cravings which the sensuous house-keeper had roused in her gradually quieted down. A few love affairs with boys also led to kisses but she experienced no particular passion in that connection. Those affairs she took up as a pastime and to be in fashion rather than because she was interested.

At the boarding school her one-sided erotic inclination was further developed in the course of passionate friendships. At the age of nineteen she made a couple of heterosexual erotic attempts but they proved unsuccessful. The first affair was with a hot-blooded artist of womanly appearance. Her love was deep, the young girl floated in ideal conversations and gladly exchanged kisses with the young man. After his departure they maintained a warm correspondence full of tenderness but without giving one another any formal promise.

Five or six weeks after parting from the beloved

friend she became engaged to a smart young man because she was in despair and she had given up the plan of a higher education for herself as she was not getting along at all well with a relative at home. She thought she loved her young man but soon after the engagement she began fearing that she had perhaps undertaken more than she intended to carry out. The soft, shy young man apparently resembled her father. For seven months she played at being in love, vomitted every morning and wished she were dead. Finally she gave up her engagement and concentrated all her feelings upon members of her own sex. She maintained however her delicate womanly sensitiveness throughout and always gave the impression of a girlish creature. So long as she found homosexual gratification, she took little interests in a career, or in nature, art and religion; but as soon as her inclinations were thwarted, her ideal interests came strongly to the foreground. She herself compared these vacillations with the movements of a pair of scales.

When she felt deeply in love she was fairly free of grossly sexual excitations. But during her loveless engagement *she felt herself sexually roused a number of times when the young man played with her in a thoroughly respectable manner.*

Pfister then relates that the young woman interrupted the analysis just as she was making rapid progress towards recovery. But he adds a number

of interesting details, including her first dream, which usually contains the nucleus of the neurosis.

The first dream is as follows:

A cat bit me on the left index finger and held on to it for some time. The finger swelled and burst down to the bone. The tendon was broken and a great deal of fluid was oozing out. It meant I shall always have a stiff finger. I said to myself: "What a pity! Now I won't be able ever to play the piano again."

I woke up and found my finger so fast asleep that I could not move it.

Just before the dream the girl in her despair had offered a fervent prayer which made her feel a little easier. Bcforc the analysis the girl was extremely restless and longed for her beloved, but she said to herself that she would only bring misfortune upon that poor girl's head.

The analysis of this dream, which Pfister unfortunately, did not carry out with complete success, shows that her whole emotional life is governed by the infantile experience with that housekeeper. The first recollection brought up by the free associations with this dream relate to the housckeeper, who in the dream is represented by the cat.

I have discussed elsewhere in a lengthy contribution, the *Representation of the Neurosis in Dreams*.¹

¹ *Die Darstellung der Neurose in Traume.* Zentralblatt f. Psychoanalyse. vol. III, p. 26.

In this dream the trouble is symbolized by a stiff finger. "Playing the piano" is again a symbol for sexual intercourse as well as for masturbation. Probably the symbol here has acquired its emotional coloring from the masturbation habit. But the heterosexual meaning is also obvious (piano playing—coitus). If we interpret the dream we have:

The housekeeper, that false cat who played a dependent rôle towards my parents, made me ill with her long-continued tendernesses (A cat bit me on the left index finger and held on for a long time). The trouble grew worse, something valuable tore in me (the ability to love a man) and the homosexual form of love established itself permanently (stiffening). Now I am incapable of loving a man, I cannot be a mother or raise a family of my own,—a wish that has already cost me so many tears (the water flowing out of the wound).

Perhaps this interpretation will be doubted as something artificial and rather forced. But the subject recalls further details of the dream and relates them subsequently. Such additions are of extraordinary significance because usually they contain the censured, the repressed material. She recalls that the cat was going to bite her at first on the foot (significant because of the proximity of the sexual parts). Further on she relates a continuation of the dream:

The water flowed down the steps. I ran to a friendly woman physician for aid to my wound. On the way I met her unexpectedly in the neighborhood of a merry-go-round. Then my sister speaks up saying: "She will fix your finger in good shape right away." The woman physician retorts: "I am sorry, but I do not operate." She sends me instead to a surgeon (male).

The interpretation is not difficult. There is a great deal of weeping. Her tears inundate her whole soul (House as symbol of soul). At first she is looking for a woman healer. A woman shall cure her trouble. Life is a merry-go-round, everything in life revolves, she may yet be happy. But the woman physician gave her the correct answer. You need a surgeon. *Only a man can heal thee.* I do not operate. I am not the one to awaken your femininity (defloration?).

A further supplementary account shows that the finger became the muzzle of a repeating revolver. Pfister's interpretation that this is a phallic symbol and that it shows the dreamer's phantasy that she was a male with a phallus, may be correct. Every homosexual woman has the wish to transpose the psychic state into an actual physical condition. But another possible meaning of the repeating fire arm seems to me more plausible. The subject's traumatic incident had the effect of facilitating subsequently

other homosexual experiences. *The traumatic experience required repetition.*

I pass over for the present the other meanings of the dream (over-determination), which *Pfister* discloses with keen insight. I am concerned here merely with pointing out the determining influence of a trauma. Naturally there are other factors at work along with the traumatic incident, it would be necessary to find out why the incident influenced her in that particular manner, the precise constellation of her family circle ought to be taken into consideration, etc. But the dream points so clearly to the cause of the psychic trauma that the cross section it furnishes enables us to reconstruct the whole picture of her trouble.

The case is convincing also from another standpoint. The subject gave up early her psychoanalysis because she felt in a short time that she was well. These apparent cures which serve to circumvent the danger of a thorough psychoanalysis, are well known occurrences. The subject is unwilling to acknowledge that she is also heterosexually predisposed, that her whole longing, in fact, is directed towards the fulfilment of motherhood. The dream says plainly: "*I want to be a woman, like all other women, I want to bear children! Save me from the danger of homosexuality!*"

But her consciousness is unprepared to acknowl-

edge this desire. She meets difficulties upon the heterosexual path. *Pfister* believes that she identified herself with her father. In that sense the kissing episodes (with girls) signify: *I let father* (who was a very handsome and well appearing man) *kiss me!* But her mother was also in the habit of kissing her with great show of affection. It appears thus that the most varied forces were at work to determine the fixation (stiffening) of her emotional attitude.

In fact homosexuality does resemble ankylosis. The free operation of sexuality appears to be restricted, a single point is fixed and every movement takes place thereafter only within the range of that point of fixation.

Is it possible for psychoanalysis to loosen up such psychic ankyloses and to free once more the bound-down energies? In this particular case can psychoanalysis remove the fear of man and the woman's doubt whether she can fill a woman's rôle? How far reaching are the possibilities of psychic orthopedies in the case of homosexuals?

I must ask the reader to follow me patiently through the complex inquiries which follow before attempting to answer these questions.

VII

Erotism and Sexuality—The Motive Power of Unfulfilled Wishes—The Male Protest—The Relations of the Homosexual to his Mother—Hirschfeld's Schematic Outline—Infantile Impressions—Influence of the Stronger Parent—Letter of an Expert.

Die Knabenliebe ist so alt wie die Menschheit und man könnte daher sagen sie liege in der Natur, ob sie gleich gegen die Natur sei.

Goethe.

VII

Boy love is as old as the race and therefore it may be said to be part of nature, although against nature.

Goethe.

Investigators interested in the problem of homosexuality point out that the condition occurs in families and see therein a support for the contention that this condition is inborn. Homosexuals usually have a homosexual brother or sister, or one or the other of their parents is similarly afflicted, in spite of marriage. But if we think of neurosis and of homosexuality (which is a particular form of neurosis) as a retrogression, if we bear in mind that all neurotics show a marked overemphasis of sexual traits, the reason for these facts is plain. What is inherited is not the homosexuality but the powerful bisexual disposition which leads to morbid tendencies. Furthermore we must bear in mind that the influence of family life is practically the same for all children. Yet one child escapes lasting injury while another is tremendously handicapped.

Before looking more closely into the influence of family life upon the development of homosexuality

we must point out two very significant considerations.

One of these is the division of all love into spiritual and physical; the next point is the double attitude of every homosexual as male and female. For the present I need only emphasize the fact that persons readily adjust themselves so that one sexual component is expressed on the spiritual, the other upon the physical plane. Let us call spiritual love, "erotism," and physical love, "sexuality." The average homosexual applies his erotism to male friendships and his sexuality he places in the service of heterosexual love; the progress of culture consists therein that heterosexual love is also gradually sublimated, that is, turned more and more into erotism. The homosexual, for instance, turns his erotism towards women, and applies his sexuality in his relation with men. But at times he may turn his whole erotism into the homosexual channel and suppress his whole sexuality. Or he may endeavor to find certain spiritual qualities in his sexual ideal, trying to turn also part of his erotism into the homosexual path. Thus we meet most remarkable variations. For an example we may mention the homosexual who is interested only in coachmen, soldiers, servants and peasants. His sexual ideal he finds only among the lower orders. Such a man has turned his whole erotism towards women. He seeks the friendship of mature women, sometimes also the company of fine men,

but sexually he can be active only in contact with men of low order.

This peculiarity already indicates a judgment-attitude in sexual matters. Sexuality is perceived as degrading, as compelling a return to the first aspects of "natural" life. The attitude is further complicated by the homosexual's overemphasis of one or the other sex during his acts. If he is an active homosexual he preserves his individuality, identifying his selfhood with some male ideal, the father, the brother, the teacher, etc. On the other hand, if he plays a passive rôle, he identifies himself with a woman, the mother, or her polar obverse, the prostitute. Occasionally he carries on both rôles and the relations between sexuality and erotism become reversed and transposed. That is what complicates the problem so tremendously. Theurning transfers his erotism to men and his sexuality is roused in relation with women only, but the latter is soon turned into disgust. Or the urlind loves spiritually only women and finds all men repulsive, unbearable and disgusting.

In order to acquire a psychological insight into every case as it presents itself, and to judge of its significance, it is necessary to answer the question: what does the homosexual aim to accomplish with his actions? What does the homosexual act represent in the subject's fancy. In most cases of this character reality does not enter into consideration.

Some obscure and baffling paraphilias lose their extraordinary character once we get at the specific act which the subject repeats vicariously through his overt action. For *Nietzsche's* law of the eternal return of sameness applies to the neurotic.

The acts which the neurotic carries out are either something experienced or something wished, some unreached yearning. It is part of human nature that the unattained experience exercises a stronger driving power than what has been experienced. Experience acts as a retrospective tendency, craving is prospective. (One might say, therefore: the most severe traumas are those which have never been experienced.) The unsatisfied craving is the motive power of most neuroses. The "world pain" of all those who are weary of life and who struggle in vain to accomplish the impossible is due to the eternal craving, the *eternally Lost*, the *perennially Unreachable*. All the dream fancies of the neurotic are shattered in contact with reality. For that reason the neurotic overlooks the world's standards and builds a world of his own, wherein he is master and attains all his wishes as dreams. The *unattained experiences* furnish the material for *perennial dreams*.

The formation of man's character traits begins during the first years of life. He tests his powers upon the surroundings and his environment furnish him the picture of life. In the eyes of children who

are not self-reliant the father must be a giant because he overawes them with his genial appearance and his image generates in their soul a feeling of inferiority which marks them for life. Every child has an ambition: to excel his father. This wish may express itself first in the desire to attain father's size, to be as strong and big as he. But later the wish shows itself in that quiet but determined competitive struggle which has always existed between father and son, or mother and daughter. The strong son takes after the powerful father. But suppose the father is weak and the mother is the one who dominates the house? What sort of picture of life becomes imprinted upon the child's mind under the circumstances? Can it help believing that women dominate the world, can he escape taking the attitude either of wishing to be a woman and rule, or of fleeing from woman when she clashes with his "will to power" as man?

In the conflict that follows, sexuality becomes mixed up with erotism, the soul of the child is bewildered, a definite outcome is delayed and meanwhile the child's soul is filled with anxiety and doubt.

Alfred Adler, who has followed this line of inquiry with great keenness, has conceived it an important factor in the dynamics of the neuroses and he has described this picture as "*the male protest*." All reactions and protective constructions or fictions of

the neurotic, according to him, lead back to the desire to be "*a complete man.*" Homosexuality displays this protest under a peculiarly cryptic form. The homosexual cries out: *I want to be a woman!* He may even go so far as to dress himself like a woman and become a transvestite. *Adler* here gives a far fetched explanation, saying: *this is a male protest under the use of female means!* He holds that the homosexual attempts to heighten by this means his feeling of personality; the latter turns away from woman because he fears his inferiority, he avoids decisions. That is true of some aspects but not of the whole picture. The problem of homosexuality as a whole shows *Adler's* position to be untenable.

The important thing is that there arises in the child's soul a wish which gravitates in the direction of the parallelogram of forces exhibited within the family circle. If the mother plays the upper rôle, the wish becomes: *I should like to be like mother! I should like to dominate and rule as she does!* Love for the mother increases this tendency to become identified with her and turns it into a directive ideal. The child begins at a tender age to imitate its mother, acts womanly, wants to play with dolls and cook, wears gladly girls' clothes. The child may overcome these tendencies or it may grow up with them or return to them later and become a pronounced homosexual. (*Late Homosexuality.*)

For the sake of simplicity I am now speaking of

boys. The same effect may be brought about when a brutal father trods down the mother, the child sees its mother suffer and comes to look upon his father as an abhorrent example. Under such circumstances the child's "*will to power*" may turn into "*ethical will*." The child's wish then is: *I would not rule and be like father; I would rather be like mother!* If the child loves his tyrannical father he may become homosexual and passive: a woman and a strong man.

These are a few examples taken at random from life. I have brought them out, because one often hears that homosexuals have had an energetic mother, and a father who played a submissive rôle. Of course, the contrary may also be the case. Frequently we hear that the mother was strongly neurotic. . . . There are no definite rules in the psychogenesis of homosexuality. Each case requires an individual solution. That is why *Sadger's* statements on the subject cannot be taken as absolute axioms. Every third case or so disproves his notions.

Many paths lead to homosexuality. It would be impossible to describe all. We can only get at a few typical examples.

We turn our attention now to the important question: what is the attitude of the neurotic towards his mother? We have seen that psychoanalysts correlate homosexuality to the repressed love for the

mother. Let us give a glimpse at my few statistical data. The question: "Are you specially fond of your mother or your father? Or are you partial to some brother or sister?" was answered by my 20 homosexuals as follows:

"Only of mother—mother—no particular preference—both alike—mother—father—no preference—on the whole, more fond of mother—love the whole family passionately—father—mother—my father mother—mother—mother—mother—specially fond of a brother (indifferent to all the others)—father—mother."

Approximately one-half confess a greater fondness for the mother. I have mentioned the preferences in these cases because in one of them, at least, I am able positively to prove that back of love for the mother is hidden really a powerful aversion against the father; another subject had failed to mention his fondness for his sister which played a tremendous rôle in the development of his homosexuality. Such a statistical inquiry really requires documentation through psychoanalysis. But even on the face of the statistical figures we find a certain percentage of cases showing a greater fondness for the mother. This is also true of some of the cases in which the predominant love had been declared in favor of the father.

Hirschfeld holds that the attachment of the urning to his mother is a common occurrence. He states:

"The homosexual is attracted to one woman with particular tenderness; *this is his mother*; and here we also find the analogy of a particularly intimate relationship between the urning daughter and her father. The homosexual's attachment to his mother is so typical, that the *Freudian* school has described this mother-complex as the cause of homosexuality. *I hold this deduction for a false one.* The homosexual does not become an urning because he was so passionately attached to his mother as a child; on the contrary, he leans towards the mother instinctively rather than knowingly, at first, this being the direction of his weakness and peculiarity and often his mother, also instinctively, makes him her favorite child. . . ."

This conclusion of *Hirschfeld's* I find myself unable to accept. The urning is often the mother's favorite child before his birth. The child responds with the most tender love for his mother with whom he identifies himself in the end. Sometimes the mother wishes a girl and brings up her boy as one. I know one urning who was never dressed in pantelets by his mother, who was always kept by her side and whose mother was in the habit of folding his external genital over with his skin, saying: *you are a girl!* Even as a grown up boy he was frequently put in girl's clothes and he preserved for some time a tendency to transvestism.

Undoubtedly there are many cases, in which direct

love for the mother has absorbed all love for the female sex.

One urning, for instance, as quoted by *Hirschfeld*, states:

“My mother was everything to me, she was my one best friend, the *alpha* and *omega* of my existence. I had built many pretty plans for her, desiring to make her comfortable in her old age. . . . Then, there came the terrible catastrophe, which nearly wiped out my whole existence, death robbed me of my much-beloved mother. The report of her illness, which made me fear the worst, found me in the North of Ireland and the tortures which I endured during the two days and two nights that it took me to reach home, could not be described in mere words. On the train folks avoided me suspecting that I was insane. . . . For three weary weeks I took care of my mother day and night, then God took her from me, and I remained a lonely wanderer, broken in mind and body. It was a blow from which I could never recover. In the endeavor to forget I returned to my England to take up my former work but it was useless. Forget I could not, day and night I was a prey to mental and physical suffering. I could not stand it any longer. So I returned to the old home where my people had lived for 100 years. Sometimes I was nearly insane and felt a little more quiet only when visiting the cemetery and hovering around my

parents' resting place. Unable to find peace I decided to travel. In the churches and cathedrals of every City and in the chapels of every village through which I passed I prayed to God for the soul of my beloved mother. The gnawing anguish in my heart over the death of my beloved mother had shattered my nerves all to pieces. . . . I felt myself paralyzed on account of my deep depression, I could no longer think, I fell into melancholy although I sometimes tried to rouse myself. I abandoned all correspondence because no one could write me a consoling word. When the world which existed between mother and myself shattered, life ceased to have any interest for me."

The relationship of the *urlind* to the father and of the *urning* to the mother *Hirschfeld* summarizes in the following table:

I. *Urnig boy*

Prefers girls' games, avoids characteristic boys' games, has many girlish features in his character and behavior, Sometimes also in his appearance. Observers remark: "He is like a girl."

Urlind girl

Prefers boys' games, dislikes handwork, confections, is 'boy-like' in behavior, in acts and, often, in appearance. Remark: "She is like a boy!"

II. *Attitude towards the other sex*

Prefers the company of girls.	Preferably plays rough games with boys.
Emotional fixation on the mother.	Attachment greater to father.

III. *Attitude towards own sex* (as erotically colored in the unconscious)

Instinctively inhibited and bashful in relation to boys.	Greater bashfulness in the presence of girls.
Dreamy attachment to teacher or some school mate.	Similarly attached in dreams to some female person—teacher or school mate.

The powerful influence of the mother in bringing up the child is illustrated by the following passage from one history:

“A young lieutenant relates: as soon as I was out of the school room I used to rush to my girl friends. My mother was fond of taking me along when she went shopping and always asked me how I liked this thing and that, before making a purchase. For every new hat which mother bought I served as a model, that is, every hat was tried on my head, and mother purchased for herself the hat that looked best when tried on me. ‘You look like a little girl,’ mother often would say to me while

the hats were tried on, 'too bad, that you are not a real girl!' " (*Hirschfeld*, l. c., p. 113.)

The expression, "too bad, you are not a real girl," shows how the mother influenced the child's soul at a time when it is so very plastic. But *Hirschfeld* maintains that the conditions were reversed; that the parents had suspected the child's homosexual inclination and treated it accordingly:

"Often the disposition towards homosexuality is fostered in children by their elders who treat them according to that leaning. The fathers feel specially attracted to the urning daughters—the mothers fondly give their urning boys girlish tasks about the house. The feminine and the virile peculiarities are not brought out through training at first; the mother would not expect girlish tasks of a boy who was not in the first place inclined that way. When *Krafft-Ebing* relates in his description of the case of the *Countess Sarolta Vay*: 'it was her father's whim to bring up S. as a boy; he let her ride, drive, hunt, admired her virile energy, called her Sandor. On the other hand this foolish parent allowed his second son to be dressed like a girl and to be brought up very much like one'—we must credit the father with the intention of meeting deliberately an outspoken tendency on the part of his children." (*Hirschfeld*, l. c., p. 112.)

Naturally when one explains everything so arbitrarily and tries to interpret in the parent's favor,

suggesting that the father displayed great psychic insight, anything may be proven.

But when one looks with open eyes at this observation and at another case of *Hirschfeld's*,—an important contribution because it illustrates the whole inner condition of the homosexual,—it is not difficult to draw one's own conclusions. One urning relates about his mother:

“In the midst of his worries he was suddenly embraced and kissed—his mother held him tightly in her arms; she drew his little face to her cheek and their tears mingled while she consoled him until his eyes again mirrored a smile. These were unforgettable experiences in the life of the homosexual child. He felt that his mother was his truest friend, and in his grateful heart he planned to recompense her above all other mothers. His whole life and hope was centered in her; it was for her sake that he was willing to prepare his school lessons, and because of her he avoided arousing his father's wrath; he did not want her to be scolded on his account. To make her happy was his ambition in life. Because she was not happy, he felt as if it were his fault and with redoubled tenderness he clung to her, the quiet sufferer.

“He reached 16 years of age, he became sexually ripe and a perplexing unrest troubled him. His comrades told him about their gallant adventures. But he remained unresponsive to everything that

seemed to make them so happy. On the contrary, he was terribly distressed when his best friend 'betrayed' him in favor of a girl. He began to be aware of his peculiarity and the terrible thought that he must hide his awful feelings made him tremble. He tried very hard to turn into the right path. But he could not live at home while harboring his secret; his mother, whom he loved above all else, he wanted to spare; he felt he had to leave; so he abandoned his home and went into the world trying to direct properly his sexual feelings. While away he received most tender messages from his mother to whom he wrote as to a beloved. After an absence of two years he returned home. From that time on his life developed *under the eyes of his mother, in whom he saw the highest quintessence of all womanhood*. His relations with women were marked by timidity. He adored them and felt he would like to serve them. He became early their confessor for his womanly soul made him their natural comrade. But in the midst of all he was very unhappy, his feelings for them never turned into physical love—*the sexual attraction was absent.*" (*Hirschfeld*, l. c., p. 105.)

This young man actually confessed, in his own words, that in his mother he saw the quintessence of all womanhood. The condition is obvious. Every woman represents the mother, in part. At first I had occasion to observe cases of this kind and that is how I came to the hasty conclusion that every

homosexual is emotionally fixed upon his mother and avoids women because his inhibition towards them is due to the mother *Imago* which he carries within him.¹

Another observation of *Hirschfeld's* seems to me of very great interest:

"The great attachment of homosexuals to their mother as pointed out by *Sadger* and other followers of *Freud* is really a fact and holds true of nearly all homosexuals, the attachment reaching far back into their own childhood and extending over the mother's whole life. We have seen that many who lost their mother at an advanced age, for a long time were unable to recover from the blow. But it seems more proper not to look upon this great attachment to the mother as the cause of homosexuality, but as a consequence thereof. Aside from this more feminine nature, absence of a home of his own keeps the homosexual for a longer time than usual close to his mother, especially when she possesses a more pronounced personality, which is rather not unusual where the children are homosexual.

¹In a novel which is an autobiography and a confession at the same time, the hero relates that during his first visit to the brothel he had to think of his mother. (*Erlebnisse des Zoeglings Taxil*. Wiener Verlag.) This book is interesting also because it describes accurately the homosexual practices in a school of cadets. The fact that young boys are impelled to think of their mother when visiting the brothel for the first time is often the cause of total impotence. Cf. *Weininger: Geschlecht u. Charakter*, chapter: Mutter u. Dirne. The work has been translated into English.

Urnings who contract marriage are not wound up emotionally in their mother quite to such an extent and often their love is transferred to their wife." (*Hirschfeld*, l. c., p. 344.)

With these words and the admission of the transference of the love for the mother to some other female person *Hirschfeld* recognizes the possibility of healing the condition, which is the psychoanalyst's task. But I must warn against any tendency to solve the problem of homosexuality on the basis of any single finding.

In the first place I must point out that the history of these cases discloses two types of motherhood: the strong mother and the weak mother. Both types are common and either or both may determine the growth of the child. *Hirschfeld* states that the urning becomes readily attached to the mother who is strong. This corresponds with my practical observations and shows one type of homosexuality which I shall presently describe. The strong mother dominates a weak child throughout his life, he never escapes her and she determines his relations to other women.

It will be of interest to record on this question the opinion of a man who is looked upon as the spiritual leader of the homosexual circle in a cosmopolitan city, a man who has organized them and who has had considerable experience. This gentleman writes me:

“My Dear Doctor:

“In conformity with your wish I am sending you herewith a number of life histories.

“First I wish to report to you the result of a questionnaire; I have reached with the questionnaire 800 persons. It is noteworthy that none of them knew that the answer to the question was of any particular interest to me, for the question and the answer came up unobtrusively in the course of ordinary conversation. This disposes of the criticism sometimes heard in medical circles that the answers to interrogatories are of little or no worth because the respondents unconsciously report things in a manner to favor themselves if they do not deliberately tell falsehoods with that end in view.

“Among the 800 persons, interrogated 65% stated that the mother was unusually energetic and self-reliant, while the father was mild and easy going, as well as diffident and easily influenced.

“In my opinion these 65% represent the hereditary cases; there may be some also among the other 35% due to hereditary transmission but this, of course, I am unable to ascertain and it would be interesting to conduct a medical inquiry into the subject.

“In favor of a hereditary predisposition as the most general factor stands also the fact that in many families the homosexual's sisters or brothers show a similar tendency.”

Illustrations

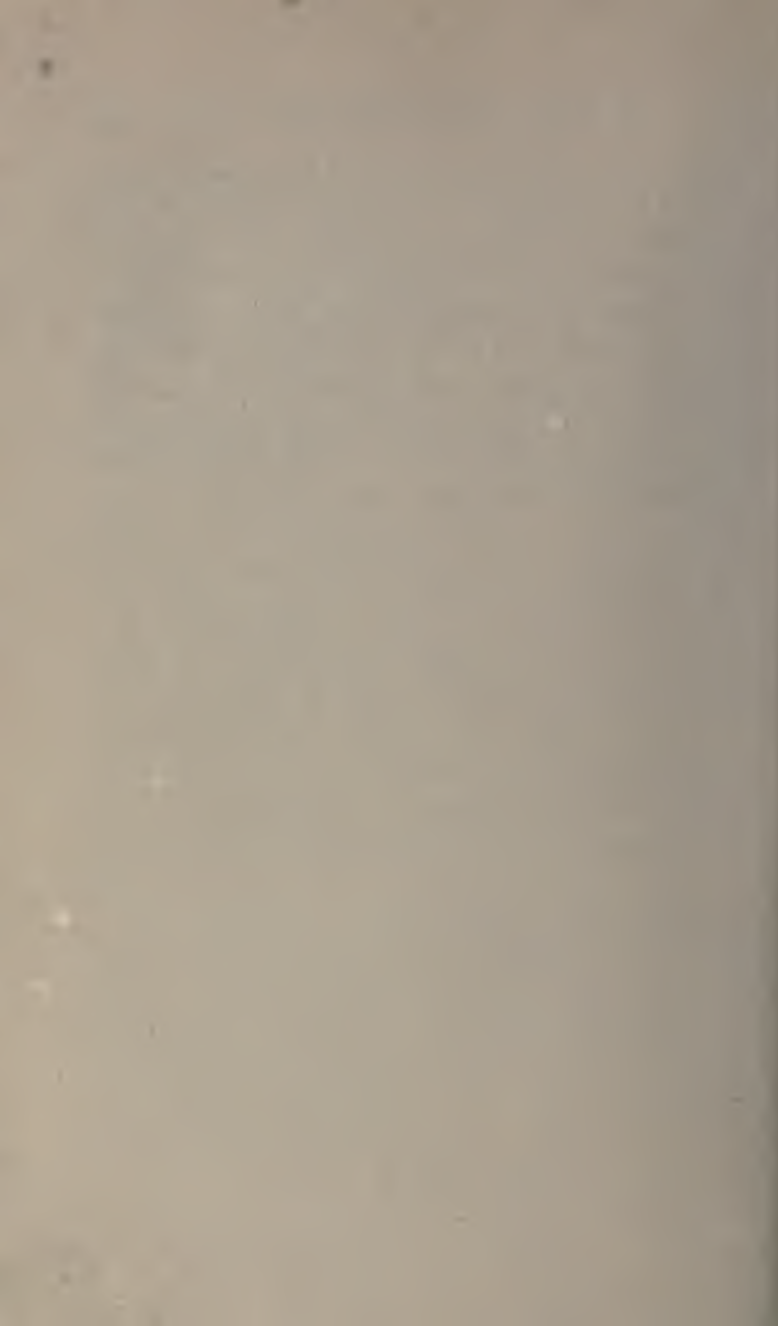
U. Sch., 26 years of age, a merchant. The mother extraordinarily self-reliant and the one who determines the course of action in every family emergency. Father good-natured fellow, easily influenced. U. Sch. has been several years ago under the care of Prof. Pilz. At the time he had some intercourse with women, but the act always caused him disgust and did not diminish his need to get into contact with men. At first he tried to oppose this leaning towards men, but after two months of struggle—during which he lost considerable weight—he had to give in again and today he maintains relations exclusively with men. His brother, six years younger than he, is an actor and is also homosexual. An older brother, also a merchant, is completely normal in his sexual life, but far from self-reliant and very moody. His sister is also heterosexual, but has male traits and physical features, hairy growth on the face and a bass voice which would be considered very low even in a man.

Count X., 25 years old; a very energetic mother. His gait and movements are exceedingly feminine, he is careless and has been mixed up already in a number of unpleasant affairs from which the writer successfully helped him extricate himself. Two of his three brothers are also homosexual, and of his family circle in the wider sense, two uncles.

Karl W., 28 years of age, bank clerk. For the past six years has maintained relations with his older colleagues. He is very strikingly feminine and anxiety appears to lend zest to life in his case. He is continually living in dread lest some one in his family should find out about his peculiar inclination, although he is a stranger here and has no relative living nearby. But if he has no reason to fear anything on this score he finds some other reason to keep his mind in torment. For instance, he fears he will be run over by an automobile, even when he strolls along the safe side of a side walk, etc. As he is otherwise mentally normal I conclude that he has a strong masochistic tendency which he satisfies thus by conjuring up absurd fears. There is no expression of the masochistic tendency in any overt acts. On the other hand K. has relations only with persons belonging to the lowest social stratum (plasterers, drivers, etc.) and it is probable that the greater danger in that connection serves as a stimulant for him.

His mother is normal, but a very energetic woman, always taking care of her own affairs and when a couple of thieves once broke in at her home she grappled with them, threw them to the ground and held them. She has married a second time, has a slight downy beard growth, and in her house often puts on male clothing.

We need not be surprised that the expert emphasizes the fact that in many instances homosexuality occurs in groups in the same family. The same conditions bring about similar effects. Even the fact that 65% of homosexuals have a very energetic mother need not be in itself of any particular significance as typical of the psychogenesis of homosexuality. The expert really means that these are mannish women so that they naturally bring into the world womanly boys.



INDEX

- Abstinence, 249
 Abuse, 322
 Act, specific, 334
 Acquired, 245
 Adler, 273, 335
Adspectu sanguinis currentis, 295
 Affect, 274
 Aggression, 59, 73, 85, 150, 176, 250
Ahasuerus type, 163, 164
 Alcoholism, 248 *passim*, 255, 261, 269, 271, 274, 285, 288
 "All gone" feeling, 136
 Allerotism, 53 *passim*, 277
 Ambition, 344
 Amnesia, 143
 Anal irritation, 189
 Analysis, *vid.* Psychoanalysis
 "Analytic scotoma," 248
 Androgyny, 24
 Anesthesia, sexual, 76, 163
 Anger, 133
 Antifetichism, 102, 118
 Anxiety, 23, 40, 68, 96, 121, 140, 153, 196, 201, 213, 242, 283
 Aphrodisiac, 261
 Ascetic ideal, 176
 Asceticism, 226
 Attitude (neurotic), 146, 148, 188, 209, 212, 217, 337 *passim*, 342
 Attraction (sexual), 345
 Autoerotism, *vid.* Masturbation
 Aversion, 201, 253, 304
 Azoospermia, 24
 Bashfulness, 342
 Belief in devil, 220
 Bestiality, 295, 304
Binet, 41, 42, 305
 Bipolar attitude, 208, 221
 Bipolarity, 272
 Birthplace symbolism, 207
 Bisexuality, 27, 28, 34, 40, 41, 49, 54, 68, 69, 79, 120, 161, 185, 213, 255, 261, 268, 289, 312, 317
Bloch, 22, 26, 30, 33, 34, 99, 100, 273, 280, 281, 283, 291, 306, 309
Blüher, H., 26, 28, 79
 Boy love, 331
 Brain, 31
 Brother, 148, 149, 188
 Brutality, 337
Burchard, 12
Cassanova type, 66, 98, 111, 124
Chamisso, 65
 Character, 335
Chevalier, 41
 Childhood, 27, 47, 172, 208, 245, 305, 308, 317
 Children, bisexuality of, 61
 Choice of lovers, 104
 Climacterium (male), 87, 90
 Clothing, 80
 Complex, 210, 248

- Compromise, 59, 80, 94, 243
 Compulsion, 19, 68, 90, 91, 111, 117, 298
 Compulsory tendency, 312
 Compulsory thought, 152
 "Conditioned reflex," 35
 Confession, 236, 258
 Conflict, 242, 335
 Consciousness, 213, 224
 Consolation, 234
 Constellation, psychic, 191
 Constellation, sexual, 227
 Contact, incestuous, 268
 Contempt, 103
 Contrary feeling, 19, 264
 Conquest, 182
 Coprophilia, 160
Copulatio analis, 167, 282
Corpora cavernosa, 131
 Cousin, 187
 Cravings, 39, 43 *passim*, 46, 49, 66, 149, 151, 170, 191, 201, 222, 257, 268, 291, 327, 334
 Criminality, 43, 64, 263
 Crisis, 143, 238
 "Critical period" *vid.* Climacterium (male)
 Cryptic, *vid.* Masks
 Culture, 33, 44, 45, 332
 Cunnilingus, 165, 167, 172, 264, 266
 Curiosity, 319

 Danger, 159
 Death symbol, 211
Deckerrinerung, 157
 Defence, 160, 214, 226, 237, 260, 270, 300, 334
 Degeneration, 16, 18, 29
 Depression, 141, 188, 224, 341
 Desexualization, 271, 304
 Desire, 274, 291, 308, 328
Dessoir, M., 30, 34, 54
Deutsch, H., 251, 253
 Deviation, 29

 Diagnosis, 25, 26, 170
 Differentiation, sexual, 20
 Dipsomania *vid.* Alcoholism
 Disgust, 102, 121, 144, 201, 225, 243, 274, 281 *passim*, 286, 305, 315
 Dislike, 280, 293
 Dissolution (of transference), 153
 Distortion, 210
Don Juan type, 90, 97, 98, 104, 111, 116, 124, 163, 175, 179, 190, 225
 Doubt, 59
 Dread, *vid.* Fear
 Dream, 61, 77, 110, 144, 160, 169, 185, 189, 193, 202, 214, 219, 231, 237, 260, 270, 300, 334
 Drink, *vid.* Alcoholism
 Drug addiction, 268
 Dyspareunia, 164

 Ecstasy, 130
Eichendorff, 171
Ejaculatio, 146
 Energy, sexual, 56, 176
 Environment, 13, 29
 Epilepsy, 48
 Erection, 130, 131
 Eroticism, 272, 332, 333
 "Eternal seekers," 164
 "Ethical" will, 337
 Etiology, 15, 42
Eulenburg, 281
 Eunuchoid, 24
Euripides, 273
 Excess of morality, 218
 Excitement, 167
 Experience, 241, 334, 344
 Exposition of Ps.-A. (in dream), 211

 Factors, psychic, 35, 42
 Falsehood, 27
 Family life, 331

- Fancies, 147, 149, 224, 270
 Father, 148, 303, 335
Faust, 163, 164
 Fear of immoral deed, 198
 marriage, 323
 sexual partner, 273
 syphilis, 95
 tuberculosis, 91
 woman, 272
 Feeling, 25, 315
 Fellatio, 153, 313
 Fetishism, 243, 305
 Fiction, neurotic, 335
 Fire symbolism, 211
 First impressions, 306, 312
 Fixation, 54, 110, 191, 217,
 224, 225, 328
 Flagellation, 266, 267
Fleischmann, 12, 268, 284
Fliess, 14
 Flight, 90, 181, 191, 209, 235
 Forepleasure, 56
 Form of intercourse, 63
 Foot fetishism, 111
 "Flying Dutchman," 100, 163,
 164
 Freedom, 237
Freimark, H., 222, 243
Frenssen, 64
Freud, S., 28, 39, 42, 53, 56,
 57, 90, 209, 227, 236, 314,
 346
 Friendship, 272, 332
 Frigidity, 74
Fuchs, A., 12

 Gastric disorder, 192, 215
 Genetic factors, 246
 Genital glands, 31
 "Genuine" Don Juan, 218
 Homosexual, 260
 Gerontophilia, 61, 107, 224
 Grandeur, 159
 Gratification, 90, 107
 "without guilt," 212

 "Great historic mission," 163
 Greeks, 40
Grillparzer, 80
 Gonorrhea, 142, 168, 282, 286,
 288
 Gynandry, 24

 Hallucination, 298
 Hatred, 152, 233, 263, 273, 285,
 300
Havelock Ellis, 20, 22, 27, 56
 Healing, 326
Hebbel, 46
 Heredity, 13, 20, 29, 32, 42,
 331, 338
 Hermaphroditism, 25, 41
 Heterosexual capacity, 175
 excitation, 271
 longing, 213
 period, 291
 persons, 223
 stimuli, 312
Hirschfeld, 12, 17, 20, 22, 23,
 25, 27, 30, 34, 36, 41, 61, 69,
 70, 79, 81, 89, 186, 191, 245,
 253, 256, 260, 261, 289, 308,
 338, 339 *passim*, 346
 Homage, 268
 "Homosexual marriage," 293
 House symbolism, 326
 Hypnotism, 168, 192
 Hypothesis, 35
 Hunger, 215, 216

 Ideal, 55, 56, 129, 231, 332,
 333
 Identification, 35, 160, 161,
 314, 328, 336
 Imago, 246, 303
 Impotence, psychic, 67, 260,
 262, 317
 Impulse, 131
 Inborn, 20, 23, 41, 72, 80, 245
 Incest, 96, 163, 201, 207, 210,
 217, 224

- Indifference, 33, 54, 244, 272, 289
 Inebriety, *vid.* Alcoholism
 Infantilism, 63, 145, 154, 162, 222, 269
 Infatuation, 160, 162
 Infection, 282, 284, 292
 Inferiority, feeling of, 212, 336
 Influence, maternal, 342
 Inhibition, 49, 108, 176, 184, 187, 190, 200, 207, 213, 233, 236, 238, 242, 244, 260, 262, 274
 Initiation, 202
 Insanity, 248
 Instability, 29
 Instinct, 28, 44, 48, 311
 "*Instrumentum Diaboli*," 291
 "Intermediate Sex," 89, 245
 Interpretation (dreams), 209, 325
 Intoxication, psychic, 154, 158
 Inversion, 69, 129
 Isolation, 23

 Jealousy, 188, 254, 259, 296, 299
 Joint suicide, 63
 Judgment-attitude, 333
Juliusburger, O., 254

Krafft-Ebing, 11, 12, 13 *passim*, 17, 22, 42, 48, 89, 227, 252, 256, 281, 282, 293, 296, 312, 315, 343
Kiernan, 41

 Language of Dreams, 185
 Late homosexuality, 89, 110, 227, 317, 319, 336
 Latent, 13, 26, 57 *passim*, 63, 67, 79, 100, 109, 124, 172, 184, 250, 281
Libido, 56, 57, 72, 78, 88, 90, 103 164, 252 *passim*

Locum tenens, 259
Lombroso, 41, 45
 Loneliness, 177
 Longing, 162
 Love dreams, 292
 excitation, 310
 frenzy, 291
 hunger, 130
 Lesbian, 280
 physical, 332
 Platonic, 313
 preparedness, 154
 prostitute, 61
 spiritual, 16, 332
 Lure, 234

 Magic, 221
 Male attitude, 296
 protest, 335
 hero type, 26, 27, 242
Manipulatio cum digito, 87
 Mannerism, 94, 95
 "Mannish" women, 24
 Manual gratification, 123, 135, 257
 Marriage, 89, 105, 120
 Masculinity, 79
 Masochism, 73, 282, 350
 Masks, 61, 65, 66, 68, 80, 95
 Masturbation, 11, 14 *passim*, 64, 81, 106, 117, 135, 140, 144, 151, 165, 178, 192, 195, 197, 213, 257, 262, 270, 286, 292, 310, 325
Maupassant, 104
Mayer, E. V., 33
 Mediation (through oppos. sex), 62, 67
Membrum virile, 258, 260, 271, 286, 310
 Memory, 47, 137, 241, 245, 308, 314
Messalina type, 66, 90, 163, 175, 228
 Misogyny, 99, 272, 273
 Misophilia, 267

- Moebius*, 283
Moll, 18 *passim*, 20, 22
 Monosexuality *vid.* Bisexuality
 Mother complex, 213, 339
 Imago, 186, 246, 335
 Motherly feeling, 161
Mutterschutz, 230

Naecke, 20, 184, 269
 Narcissism, 102, 227
 "Natural" life, 333
Nausea, 226, 230, 236, 290, 303
 Necrophilia, 131
 Nervousness, 257, 286
 "Neuropathic" constitution, 294
 Neurosis, 17, 22, 27 *passim*, 41 *passim*, 45, 48, 55, 58, 96, 106, 122, 145, 215, 223, 237, 305, 324
Nietzsche, 334
 Nutrition, 216
 Nymphomania, 163

 Object, sexual, 11
 Obsession, 113, 120
 Onanism, *vid.* Masturbation
 Ontogenesis, 45
 Orgasm, 74, 82, 184, 263, 267, 281, 293
 Outbreak (of H.), 223
 Over-compensation, 46
 determination, 327

 Paranoia, 39, 95
 Paraphilia, 58, 146, 156, 268
 Parents, 30
 Passion, 89, 97, 144
Paul, Jean, 306
Pawlow, 35
 Pederasty, 81
 Perversion, 69, 102
Pfister, 320, 323, 326
 Phallic symbol, 217

 Phantasy, 70, 130, 300
 Phobias, 68
 Piety, 190, 200, 219, 235
 Pilz, 349
Platen's Diary, 290
Plato, 56
 Pollution (dream), 212, 227, 313
 Polygamic neurosis, 124
 tendency, 176
Potentia, 133, 217, 257, 261
 Polygamy, 237
Praetorius, Numa, 250, 251
 Precocity, 45 *passim*, 47, 318
 Predisposition, 31, 34, 36, 39, 41, 290
 Preference for widows, 98
 Priapism, 131
 Prognosis, 216
 Progression, 44
 Prostitute, 61, 163, 178, 184, 217, 280, 285, 316
 Prostitution, 57, 85, 106, 281
 Protection, *vid.* Defence
 Pseudo-Cassanova type, 99
 Homosexuality, 24, 25, 247, 308
 Pseudonym, choice of, 65
 Psychic Homosexuality, 85
 Urge, 183
 Psycho-Analysis, 26, 27, 39, 47, 70, 109, 150, 158, 172, 190, 202, 225, 241, 244, 248, 268, 284, 300, 312, 328, 338
 Psychosis, 58
 Puberty, 31, 33, 124, 291, 294
 Pursuit, 186, 191

 Quest for sexual object, 164, 172
 father, 312
 Questionnaire, 255 *passim*, 348

 Rationalization, 72, 247
 Reality, 60
 Recessive type, 45

- Regression, 236
 Relations, Platonic, 177
 Religion, 218, 237
 Religio-Sexual motives, 222
 Remorse, 167, 214
 Repetition, 327
 Repression, 28, 39 *passim*, 43, 47, 49, 70, 225, 243, 271, 272, 315, 325
 Reproach, 207
 Research, sexual, 12
 Resistance, 145, 153, 238, 245
Retif de la Bretonne, 99, 100, 111
 Retrogression, 41, 45, 331
 Retrospective tendency, 334
 Revenge, 154, 168, 207
 Reversed love, 152
 Right and Left (symbolism), 130
Roemer, V., 32
 Rôle of family, 172
Rousseau, 95

Sade, Marquis de, 283
Sadger, 245, 314, 337, 346
 Sadism, 49, 131, 263, 272, 274
 Satyriasis, 131 *passim*, 152, 154, 160, 250
Schmitz, O. A. H., 98, 100, 124
Schopenhauer, 283
 Scorn, 218, 319
 Secret pride, 213
 Seduction, 99, 101, 160, 167, 253, 268, 285, 312
 Sensuality, 165
 Sexual object, 98, 103
Shakespeare, 46
 Shyness, 177, 302, 310
 Sister, attitude towards, 169
 Imago, 223
Situs Inversus, 82, 84, 284
 Starvation, 215
Stekel, 48
Stier, 12

Strindberg, 283
 Struggle, 236
 Sublimation, 39, 40, 49, 130, 271
 Substitution, 187, 211
 Succubus, 71, 161
 Suicide, 105
 Suppressed instincts, 96
 Suspicion, 149
 Symbol, 60, 81, 91, 129, 145, 211, 323
 Symptomatic acts, 129
 Syphilidophobia, *vid.* Fear of syphilis

Tarnowsky, 246, 247
 Taste, 97
 Temptation, 147, 164, 196
 Tendency, 55, 89, 176
 prospective, 222
 Tension, sexual, 32
 Therapy, 244
 "Third" sex, 24
 Timidity, 345
 Touch, 252
 Traits, male and female, 73, 94, 124
 neurotic, 96
 Transference, 88, 111, 153, 211
 Transitional types, 103, 175
 Transvestite, 69, 70, 336
 Trauma, 23, 42, 119, 172, 196, 236, 238, 293, 297, 302, 305, 309, 320, 326, 327

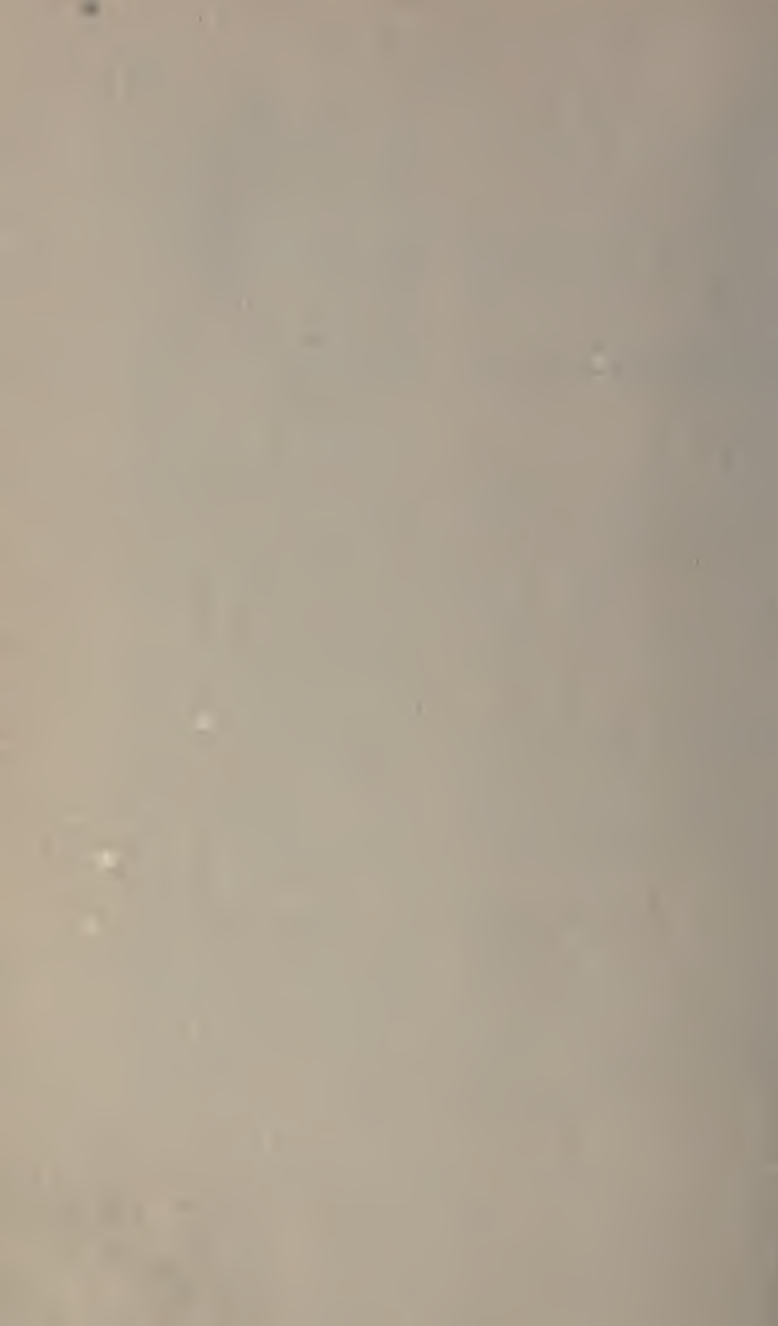
Ulrichs, 36
 Unconscious, 35
 wish, 209
 Undifferentiated, 31
 Ungratified libido, 129
Urlind, 30, 78, 284, 297, 333, 341
Urning, 81, 333, 339, 341, 345
 Urolagnia, 312

- Van Teslaar*, 44, 46
Variation, biologic, 20
Virchow, 20
Virgo intacta, 154
Virility, 100, 125
Vita Sexualis, 73, 145, 178,
270, 287, 300, 321
Vomiting, symptomatic, 199,
230

Warning, 260
Weininger, 283, 346
Westphal, 19

Whip (sadism), 265
"Will to power," 337
Wish, 35, 38, 292, 325, 336
 fulfillment, 214
Witches, fear of, 221
Woman, aggressive, 30, 350
"Womanly" men, 24
"World pain," 334
Worry, 181

Ziemcke, 286
Zwischenstufen, 25
 -theorie, 245



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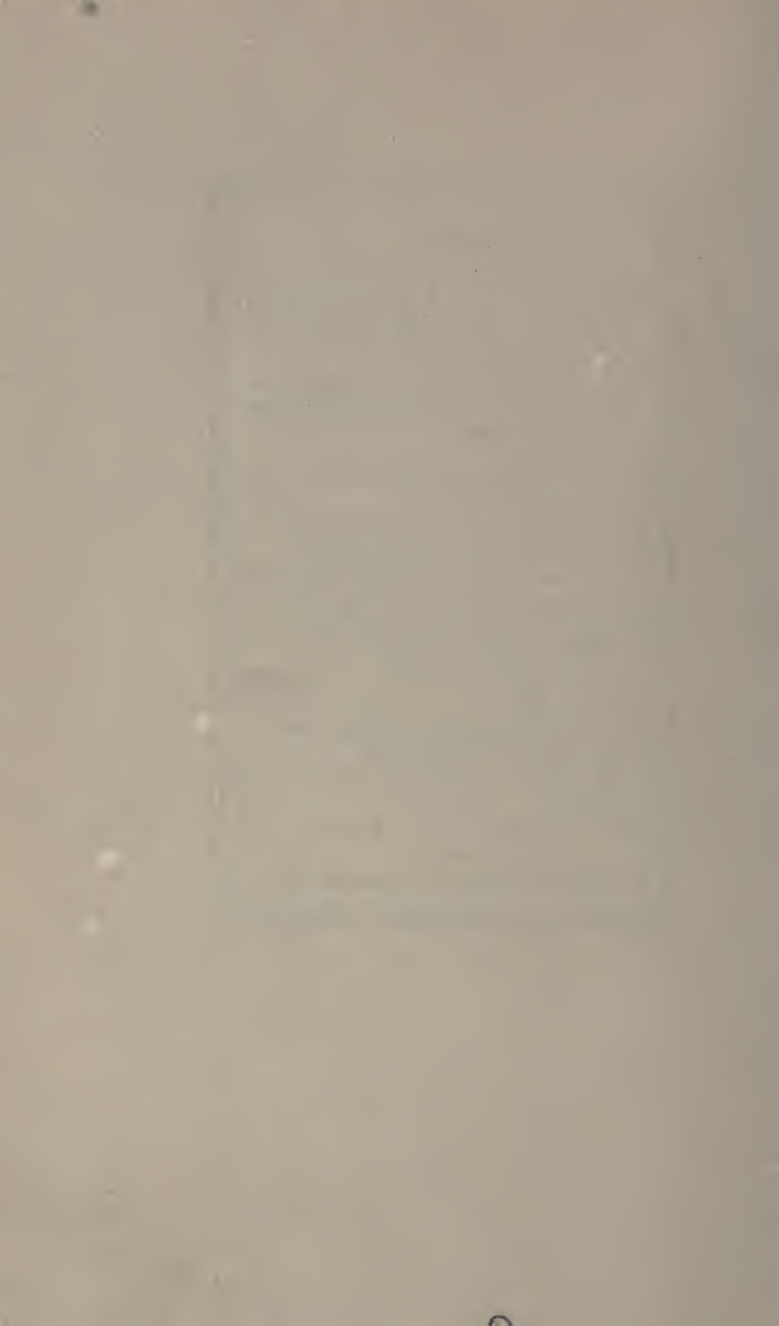
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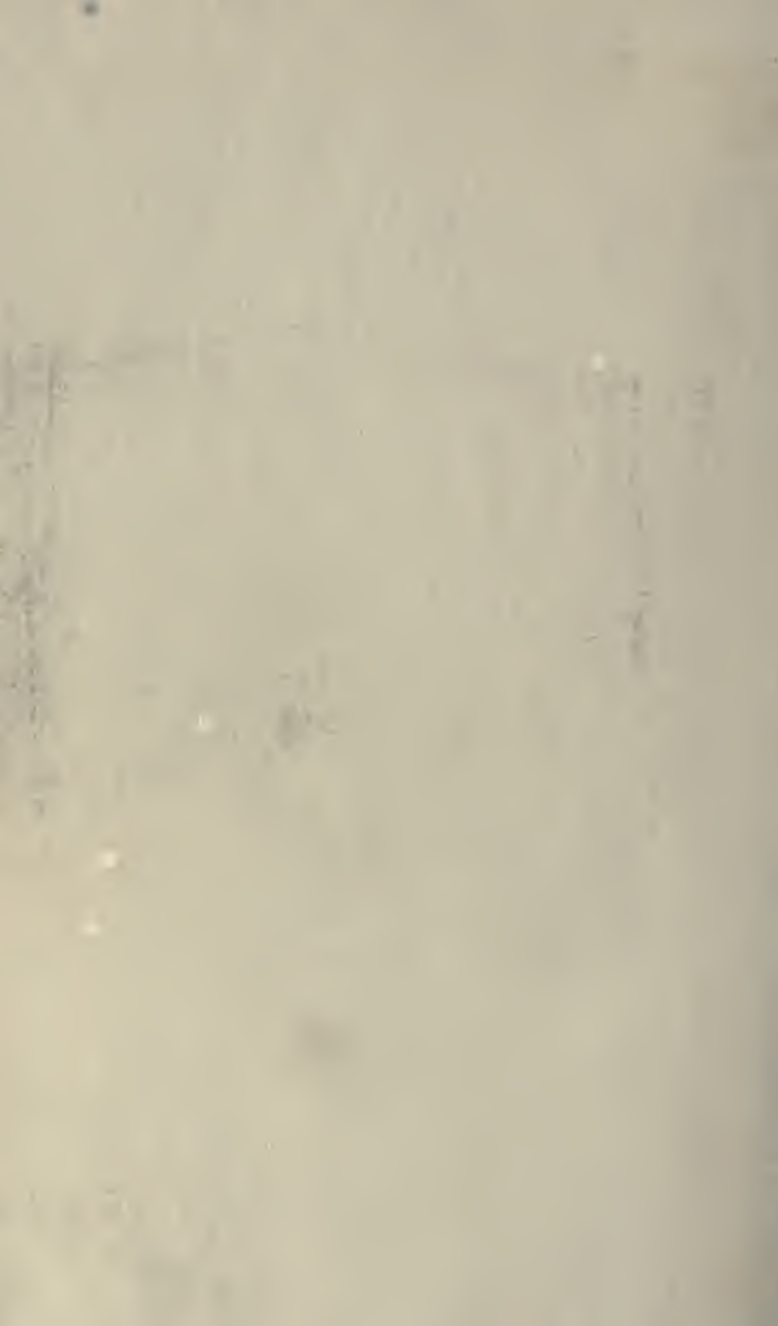
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THEY WANT YOUR CHILDREN

**The Organised Homosexual Movement
And The War Against
The Black Family**

by B. Grant

If you are a black person and have children, this short study is perhaps the most important pamphlet you will ever read. It concerns their future and the future of our race. Please read it and pass it on.

Acknowledgments

I am indebted to Al Baron who researched considerable tranches of this publication for me, to Martin and David who inspired it, and to Ray and Gerry for proof-reading the manuscript and for their ongoing support.

Are All Minorities Oppressed?

Oppression is a word that springs easily to the lips of black people. To oppress somebody means to hold them down; to oppress an ethnic group or a nation means to exploit it and deny its members the right to fulfil their goals and aspirations solely on the basis of their race or nationality. Black people know all about oppression; they have been the major victims of slavery over the past three to four hundred years, and although they have long been granted political equality in Britain, there can be little doubt that in some ways they are still oppressed here as elsewhere.

Black people constitute a minority of Britain's ethnic minorities; in some towns and cities they are a large minority, but in the country as a whole they make up far less than ten percent of the population. Although in recent years it has become virtually a stock claim of radicals that minorities are oppressed, it is the act of oppression only which makes them so. In South Africa, blacks make up the majority, and whites a significant minority. This doesn't mean that South Africa's whites are oppressed, although undoubtedly some of them are.

We should add to this that, ethnic considerations aside, everyone belongs to at least one minority, usually several. Old age pensioners are a minority, so are civil servants, and so are criminals. Not all minorities then are oppressed, even those minorities which often scream that they are. One such minority which is not oppressed in any meaningful sense of the word is the homosexual minority. Of late, this minority has been screaming louder than most if not all others.

From Queer To "Gay"

Just as there are a number of pejoratives for blacks: nigger, coon, etc, so there are for homosexuals. The cult of political correctness frowns on such epithets; people have even been dismissed from their jobs for using them. Of course, the context of an insult matters, although most people will agree that it is better not to insult other people at all. But we should never make mountains out of molehills.

Homosexuals have often been called queers, fairies, faggots and similar names. We might deplore such appellations, but something we should deplore even more is the euphemism gay. The term gay first came into use to describe homosexuals as early as the 1930s. (1) We will shortly demonstrate that there is absolutely nothing gay about homosexuality, and we advise our readers never to make the slightest concession to those who would indoctrinate our people or brainwash our children, by ever referring to sodomites by such palpably disgusting and misleading euphemisms.

How Big A Minority?

There is much talk nowadays of homosexuals constituting a significant or even a large minority. An extreme case is that of homosexual rights activist Peter Tatchell. Writing in the February 1993 issue of the Labour magazine Briefing, Tatchell claimed that: "10 per cent of the population is exclusively or predominantly queer...", (his word), and that "15 per cent are bisexual for all or part of their lives", while "25-35 per cent have at least one homosexual experience leading to orgasm during their lifetime..." (2)

Tatchell cites the "findings" of Kinsey, Masters and Johnson et al as "proof" of this. (3) We will not dwell here on the bogus Kinsey report, it will suffice to say that a close reading of Kinsey's book exposes it as utter nonsense. (4) Gay Times, Britain's biggest selling homosexual publication, has a circulation of 38,000. (5) Circulation figures for national newspapers are unquestionably accurate to within a few hundred, but it is not unknown for magazines to boost their circulation statistics for any number of reasons. However, if this figure is reasonably accurate - and it probably is to within a few thousand - that gives us some idea of the actual size of this noisy minority. As homosexuals are one of the most politically aware as well as best organised and most militant sections of the community, it is quite likely that this paper is read by the majority of Britain's overt homosexuals, and by quite a few closet homosexuals, if only occasionally.

The truth about homosexuality is that probably no more than one percent of the population can be considered homosexual in any meaningful sense of the word. (6) But homosexuals are concentrated in a number of major towns and cities, London in particular. (7) And, in spite of their unrelenting claims of "oppression", the organised homosexual movement - often misnamed gay "rights", has a lot of sympathisers in high places and in foundations and trusts. The amount of money that has been spent and continues to be spent on promoting this perversion is staggering. If this were all private money then no reasonable person could object; what you do with your money is your own affair, ditto any trust or campaigning organisation. But often as not it is public money: the money of the taxpayer and the ratepayer - your money! - which is used to promote homosexuality. And this is something no reasonable person could do anything but object to.

Not Wanted In Britain. Nor Anywhere Decent People Live

In 1981, the aforementioned Peter Tatchell was selected as the Labour candidate for Bermondsey, one of the safest Labour seats in the country. In February 1983 he managed to lose it. Defending an 11,576 majority, he succeeded in polling a mere 7,698 votes. A rival Labour candidate polled 2,243 votes; the Liberal/SDP Al-

liance won the seat with 17,017. (8) Tatchell was an outsider; he was also an extreme leftist, but there can be no doubt that the main bone of contention here was his undisguised homosexuality. Bermondsey, a working class area with a large black population, didn't want a left wing extremist as its MP, but most of all it didn't want a militant homosexual.

Tatchell complained that there had been a hate campaign against him, as indeed there had, including to some extent by the Labour leadership. Because they didn't want a militant homosexual representing them either. In his book, Tatchell was scathing about the personal attacks on him, especially about the hate mail he received. One correspondent wrote:

"Sir,
As an ex-docker, and a lifelong member of the Labour Party - the son and grandson of dockers of the same opinion - I am disgusted that you should nominate an Antipodean Marxist QUEER as the next Labour Member for the Borough."

This letter was signed "A Real Labour Member"; other fan mail was less restrained. Of this and others, Tatchell said: "With obvious relish, their letters ranted at length against the sexual practices they pretended to abhor." (9) This is a typical homosexual delusion; they really do believe that anyone who attacks them is a repressed homo acting out of self-hatred. It never occurs to these sickos that some people are genuine revolted by their coprophagous habits and their sick, diseased filth. Tatchell though was even more deluded, because he truly believed he enjoyed a great deal of popular support. He cited one letter which began "Dear Comrade" as an example of "how ordinary people were seeing our struggle". (10) Does he really believe that ordinary working people address one another as Comrade? What a prick.

The Bermondsey affair proved, neither for the first nor for the last time, that politicians should listen to the people, especially where sexual perversion and degeneracy is an issue.

Never Judge A Book By Its Cover

Ten and more years have passed since the Bermondsey fiasco, which means ten more years of indoctrination by the organised homosexual movement and their powerful allies in the media and "radical" politics. Many people nowadays believe, erroneously, that homosexuality is much the same as heterosexuality, and that homosexuals are jolly good chaps like the rest of us. This myth has been sedulously created and spread by the media. Although much of the media has been, and fortunately still remains, hostile to homosexuality, a significant sector of it remains committed to promoting positive images of homosexuals. Thus you will see them depicted as muscular, handsome, well-educated, the sort of person you wouldn't think twice about inviting into your own home. This though is a veneer. Black people especially should always be wary

of judging a person by his or her skin colour or looks. Ted Bundy, one of the most notorious mass murderers in American history, was all of these things: handsome, cultured, intelligent, courteous, charming, and a law graduate to boot. While Joe Louis, the none too handsome former heavyweight champion of the world, was known as a soft touch out of the ring and gave away a fortune to charity. Never judge a book by its cover! Especially if it's been decorated by the make-up department at the BBC. This then is the veneer of homosexuality, but what is the reality?

Some Straight Facts About The "Gay" Myth

Homosexuality is manifestly not the same as or similar to heterosexuality: being straight or normal. Homosexuals practice anal sex, among other things. Quantifying the exact degree is difficult because people are wont to lie about their sexual habits, but it is true that ordinary, straight men and women engage in most if not all the sexual practices that homosexuals do. Many women for example practice occasional sodomy; oral sex is probably quite common too, especially among the young, but, leaving aside the unnatural and flesh-creeping, repulsive thought of two men engaging in sexual acts together, it is largely the degree of abnormal sex which makes homosexual practices so disgusting.

The anus was never intended by nature to be a receptacle. "When sodomy is performed, the peculiar forced inward expansion of the anal canal results in a tearing of the lining as well as bleeding anal fissures." (11)

But anal intercourse is far from the only damaging and degrading practice homosexuals engage in. Among the most dangerous, degrading and disgusting is the practice of anilingus, usually referred to as rimming. This involves licking the rim of the anus, and often ingesting faecal matter - eating shit. Many homosexuals do this anyway, or if they don't actually eat shit they defecate on each other; this bizarre practice is known as scat. Sado-masochism (S&M) is also common, and "Urination into the mouth and over the bleeding body of the participant...is likewise a common practice." (12) This is known as golden showers or water sports.

Then there is the practice of fisting, which is exactly what it sounds like. (13) While it is difficult to believe that a fist can be inserted into a human anus, it is impossible to believe that it can be done so safely. And of course, it can't. Not content with using fists, homosexuals also insert toys into the anus: dildoes, vibrators etc. (14) This can and does lead to serious internal damage; in particular puncturing of the intestinal wall and seepage of faecal matter into the abdomen, which can result in death. (15) Let us quote one particularly stomach-churning passage from a study of homosexual depravity: "In some cases, the damage from fisting is so extensive that a sphincterectomy or colostomy must be performed. Some individuals have then had sodomy performed through the colostomy opening, causing further damage." (16)

If all this were not enough, there is another terrible, disgusting and depraved aspect of homosexual behaviour. (17) Again, while promiscuity is practised by heterosexuals, and while a certain type of woman engages in prostitution, promiscuity and anonymous sexual encounters - paid and unpaid - take place on a vastly greater scale among homosexuals than among the rest of society. It will be as well for us to consider this aspect of homosexual behaviour in some detail.

Close Encounters Of The Anonymous Kind

The sexually explicit diaries of the English playwright and homosexual John Kingsley (Joe) Orton were published in 1986. (18) Orton (1933-67) was not just a promiscuous homosexual but a complete wretch and total degenerate who not only wallowed in his depravity but recorded his sleaze and filth for posterity. Here are some extracts:

"On the way home I met an ugly Scotsman who said he liked being fucked. He took me somewhere in his car and I fucked him up against a wall." (19)

"I arrived in Leicester at 4.30. I had a bit of quick sex in a derelict house with a labourer I picked up...He took his pants down...He sucked my cock after I'd come." (20) This was the afternoon before his mother's funeral, while after the funeral, "I picked up an Irishman...He sucked my cock. Afterwards I fucked him. It was difficult to get in. He had a very tight arse...He wanted to fuck me when I'd finished. It seemed unfair to refuse after I'd fucked him. So I let him." (21)

Later, Orton describes in sordid and shocking detail a scene of mass perverted sex involving himself and half a dozen other men in a North London public toilet. (22) The blurb on the back cover of another book about Orton, published by the obnoxious Gay Men's Press [sic] boasts that the author "reclaims Orton and Halliwell for the gay movement". (23) Exactly why anyone should want to claim much less reclaim such a degenerate human being as Joe Orton is not made clear. (24)

It would be nice to dismiss Orton as an aberration, unfortunately this is not the case. Orton died before the legalisation of homosexuality in England. (25) More than two decades on, the queers have long since come out of the closet, on both sides of the Atlantic. Here are some extracts from American studies of more contemporary homosexual perversion.

Contemporary American Studies

In 1978, Edward Delph published The Silent Community. (26) He appears to have researched this book in situ, following degenerates around, watching them masturbate each other in public toilets and the like. One of the major meeting places for homosexuals, besides public toilets, is the bathhouse. Reporting on two of his interviewees, Delph says that some of these wretches fast before engaging in their obscene practices with strangers. But: "Alex, on the other hand, does not fast before going to the bath. He takes repeated enemas until the lower bowel tract is clean. During sex, Alex likes to switch between oral and anal sodomy without stopping to clean off, thus requiring the absence of any contaminating fecal matter. Tony C. pointed out...that anyone into the anal scene, whether rimming, anal intercourse, or fist-fucking, has to have taken adequate preparations to be clean [sic]. The first sign of fecal matter suspends all interaction." (27)

Not everyone take exception to excrement though, in one homosexual establishment the author found the following graffiti: "Slave needs master, especially dig shit, piss, cock-ball-tit torture, humiliation, dog-training, etc." (28) The walls in one establishment he investigated were plastered with such filth.

In his 1990 book The Myth of Heterosexual AIDS, Michael Fumento makes some even more shocking revelations. (29)

"Large-scale luxurious pleasure palaces where everyone is potentially an immediate sexual partner are a common sexual fantasy; only for gay men are they a commonplace reality...Men in bathhouses rarely talk much, and it is quite common for sex to take place without words, let alone names, being exchanged." (30)

The same author reports that one homosexual activist has gone on record thus: "The willingness to have sex immediately, promiscuously, and with people about whom one knows nothing and from whom one demands only physical contact can be seen as a sort of Whitmanesque democracy, a desire to know and trust other men in a type of brotherhood." (31)

In public restrooms, "Glory holes are cut in the dividers between cubicles to allow completely anonymous fellatio". (32) While a study in Denver found that an average bathhouse patron having his typical 2.7 sexual contacts a night risked a 33 percent chance of walking out of the tubs with syphilis or gonorrhea. (33) Fumento reports that some homosexuals "racked up" as many as 20,000 sexual partners! (34)

They Want Your Children

The short study of homosexual practices you have just waded through, hopefully with profound disgust, will have alerted you to the shocking, stomach-churning facts behind the gay myth. Let's not forget that this is what they call it: gay. Notwith-

standing all the above: the denigration, the filth, the squalor, the insult to humanity, and, many would say, to God, we are supposed to live in a free society, a tolerant society. Nobody knows better than black people the evils of persecution of minorities, of oppression, of torment. Most black people, indeed, the overwhelming majority of people of all races, will agree that what consenting adults do on private property between themselves and with their own bodies, concerns no one but themselves. At least it shouldn't. In practice we have many repressive laws even in "democratic" Britain. To take just one example: although hundreds of thousands and possibly millions of people regularly smoke ganja, even the mere possession of this relatively harmless drug is illegal.

But while most people of all races take a tolerant view of drugs, nobody but nobody tolerates the exploitation of children by drug dealers. Someone caught in possession of a small quantity of ganja will get a fine, maybe only a police caution, but someone who supplies children with it can expect to go straight to gaol for a long time, and rightly so.

The organised homosexual movement may be a far cry from drug dealers, but the threat these perverts and degenerates pose to the young, is, in the short, medium and long term, far, far more serious than that posed by drug dealers, even crack dealers. Because while drug dealing is illegal and people who push drugs to children can expect heavy sentences, the organised homosexual movement is not illegal, and is exploiting the tolerant and fair-minded attitude of the people of Britain in order to corrupt our children. And they are targeting black children especially. What is worse, they are doing it using taxpayers' and ratepayers' money - your money - under the guise of fighting discrimination and bigotry, and promoting tolerance. Even worse, they are indoctrinating social policy makers: teachers, social workers etc into the belief that any opposition to their policy of promoting their sinful perversion as a positive alternative is tantamount to hatred, bigotry, even fascism.

Targeting Children

In December 1983, the homosexual publishing house Gay Men's Press [sic] published an English translation of Jenny lives with Eric and Martin, a sick, lavishly illustrated, large format book aimed at convincing children - and parents - that homosexuals make good parents. (35) Since then the campaign of the organised homosexual movement has been stepped up by several degrees. They are now demanding that homosexuals be allowed to adopt children, including single men and men living together in mutual sodomising relationships. Of course, this was the aim all along of Jenny lives with Eric and Martin, and all the other queer propaganda we have been bombarded with over the past few years. In the United States, an organisation called NAMBLA (North American Man-Boy

Love Association) openly campaigns for the right of paedophiles to abuse children.

In 1974, a similar organisation reared its ugly head in Britain, the Paedophile Information Exchange, (PIE). (36) It is not our intention here to suggest that all or even most homosexuals are paedophiles, though it is true that PIE was founded by male homosexuals operating within the homosexual movement. (37) It may well be true that most homosexuals find paedophilia every bit as morally repugnant as do most heterosexuals, but that is not the point. (38) The point is that these people live like dung beetles; we have already described in sickening detail the nature of their diabolical practices. What sort of adoptive parents could they possibly make? What sort of influence would they be on growing children when they are out having anonymous sex in public toilets and bathhouses, when they shit on each other, practice torture, or shove their fists up each others' arses? What sort of example is that for any child?

One other extraordinary point here is that the Paedophile Information Exchange boasted as long ago as 1977 that it was affiliated to the National Council for Civil Liberties. (39) Yet seven years later, this organisation announced that it would no longer defend the civil liberties of members of the National Front and similar organisations. (40) No black person in his right mind has any sympathy for the National Front, but what kind of sick civil liberties organisation won't recognise the rights of a white man who states openly that he doesn't want to live next door to a black, doesn't want blacks in his country and doesn't want them making up to his daughter, (41) yet does recognise the rights of men who advocate legalising sex between adults and children? Let's put it another way, who would you rather engage as a babysitter: a woman who had stood as a National Front election candidate, or the secretary of the local branch of PIE?

Now Targeting Black Children

There is a public library in the London Borough of Haringey named after the black leader Marcus Garvey. (42) One would expect a library named after one of the greatest heroes of our race to stock books which portray suitable role models for black kids. But instead of the Marcus Garveys, Booker T. Washingtons and Muhammad Alis of this world, our kids are expected to pay homage to terrorist scumbags like Nelson Mandela and his necklace-wielding wife Winnie, race agitators like the phony "doctor" Martin Luther King. (43) Worse than that though, our kids are now being indoctrinated into using homosexuals as role models.

Two of the books stocked in the parental guidance section of the Marcus Garvey Library portray just such - albeit fictional - role models. (44) One of these books is called Daddy's Roommate. (45) This book is illustrated in colour and portrays a white boy who lives with his divorced father and his fellow sodomite and

"boyfriend". The second of these books is called HOW WOULD YOU FEEL IF YOUR DAD WAS GAY? and tells the fictional story of a young black girl named Jasmine who lives with her faggot father and his male "lover". (46)

These books are both published in the United States, and by the same publisher. The United States has a far larger black population than the UK of course, and there is a saying that what happens in the USA today happens in Britain tomorrow. Unfortunately, this applies to the bad things in life as well as technological and fashion innovations. Including AIDS. However, it is curious that neither of these books - one of which sets out specifically to poison the minds of black children - mentions AIDS. This is in keeping with the media propagated fiction that AIDS is not a homosexual disease and that all sections of the population are equally at risk. (47)

Let us look at both these books in turn. Daddy's Roommate is the shortest. Made up almost entirely of pictures, it is clearly aimed at younger children. This is an old tactic, catch them young and ensnare their minds forever! Daddy's fellow sodomite in this misadventure looks suspiciously like gay "rights" activist and Labour MP Ken Livingstone. Livingstone is the former head of the late and unlamented GLC, and although he is no kind of faggot, when he was running that loony left circus, he and his ilk poured countless millions of taxpayers' money into the organised homosexual movement and other left wing causes. To be scrupulously fair to Livingstone, he did also speak out against racial bigotry, including Zionist atrocities in the Middle East. It may be just coincidence and that author and illustrator Michael Willhoite has never seen Livingstone, but we can't help thinking that this is poetic justice.

The book starts with the poor little kid explaining that his parents divorced last year. Fortunately, mother seems to have custody most of the time, although this is implied rather than stated, but when weekend comes, junior goes off to stay with daddy and his catamite, Ken Livingstone clone Frank.

"When weekends come, we do all sorts of things together", says the kid. I bet they do. The two sodomites are shown arm-in-arm and even in bed together, although fortunately they don't appear to be engaging in their obscene practices. But the message is "Being gay is just one more kind of love." On the page opposite this caption, junior is shown hugging his dad. What sort of father can engage in perverted sex with his male "lover" then hug his own son? Wouldn't junior's flesh creep if he realised that a few hours earlier daddy had been shoving his hand up his fellow sodomite's arse? Hey kid, he's patting you on the head.

Now let us look at a slightly more substantial attempt to ensnare the minds of the young. The subject of HOW WOULD YOU FEEL IF YOUR DAD WAS GAY?, the little black girl Jasmine, is thrown into the limelight when the subject of Father's Day is raised. Jasmine tells the class that she has three dads. Considering many black kids nowadays don't even have one, she appears lucky in the extreme, except that her three dads are her mother's second husband, her natural father and his fellow sodomite. Unlike the

white kid of the previous tale of perversion, Jasmine and her brother live with her father and his lover half the time. Which says a lot for her mother. Not content with arsenic, they add cyanide as well, because another kid in Jasmine's class, Noah, lives with his lesbian mother who says: "I'm sorry this is so hard on you, Noah...If it was up to me, nobody would give anybody a hard time about who they love."

It's obviously not hard for you, dear. But Noah is totally taken in: "Why do so many people think it's bad to be gay?" asks Noah. Because it damn well is you poor, deluded little soul. Read the extracts from studies of homosexual behaviour again in the sections Some Straight Facts About The "Gay" Myth, Close Encounters Of The Anonymous Kind and Contemporary American Studies and ask yourself if it isn't bad, wicked and sinful to engaged in anonymous sex with other men in bathhouses; to shove your fist up somebody's arse; to drink their cum; to eat their excrement. This is the way maggots are supposed to live, not human beings.

Returning to HOW WOULD YOU FEEL..., on page 21, the young reader is told: "...letting kids put other kids down because their folks are gay is just as bad as letting kids get put down 'cause they're black."

Certainly no child should ever be condemned for the sins of his parents, but the spurious analogy of sexual perversion with race is an insult not only to black people but to people of all races. The organised homosexual movement has been in the forefront of the misnamed "anti-racist" movement, but when we discuss the AIDS disinformation campaign the reader will see for himself in what high esteem homosexuals truly hold black people.

On page 25 appears a picture of a gay "family" [sic]. Two men with a baby! While on page 26, the following words are put in the mouth of a character called Dr Larkin, a female children's counselor [sic] "...people don't understand that being gay is just another way for people to fall in love, and make a family. Lots of gay people have kids. Some have biological children, and some have adopted children, just like other families."

This is of course the same message as Daddy's Roommate; this publisher is obviously on a crusade to destroy the youth of America, black and white.

On page 32, the following appears: "When Ron and Andrew came in to kiss Jasmine goodnight, she smiled at her dads. "You know how it feels when your dad is gay?" she asked them. "Sometimes it feels kinda weird. But mostly it feels just fine."

How nice will it feel when your father is arrested for importuning for immoral purposes in a public toilet? Or when he contracts AIDS or some other vile disease? How will it feel then to know you've been drinking out of the same cups, eating off the same plates and breathing the same air? Poison, pure poison. Black children don't need this kind of filth. Neither do white children. Neither does anyone.

The Alice In Wonderland World Of "Gay" Parenting

These two books were published by Alyson Publications as part of a series called Alyson Wonderland. Like Alice in Wonderland they are totally unreal and clearly constitute an attempt to indoctrinate your children. All this talk of gay happy families is total nonsense. Strictly speaking there are no homosexual fathers; if a man has children then he is by definition bi-sexual rather than homosexual, a degenerate would be a better word. The drawing on page 25 of HOW WOULD YOU FEEL IF YOUR DAD WAS GAY? is a sham, such "families" do not exist anywhere, not even in modern day, depraved America. It is doubtful if any country on Earth would permit such a "family" to exist. No mother who thought anything of her child would permit it to be taken from her by the divorced or estranged father and brought up in a homosexual bawd. And even if the mother were agreeable, neither the social services, nor the courts, nor the public at large, would permit such an outrage. Without wishing to be in any way disrespectful of the male of the species, of which the current writer is one, it is too well documented to need further mention that normal men, who are left to bring up children on their own face grave difficulties. A man who was left to bring up a baby on his own would receive support from relatives and social services, or would put the child into care or place it with relatives or foster parents, probably until he remarried. (48)

The War On The Black Family

"Books that portray two homosexuals and a child as a family are obscene." - Jim Buckley, North London Conservative councillor. (49)

As we approach the Twentieth Century the black family is going through a crisis. It is a standing joke among right wing extremists that most black kids don't have fathers, or don't even know who their fathers are. British National Party supporters and other bigots put this down to the alleged biological inferiority of blacks. "Progressives", liberals and "anti-racists" on the other hand blame this, and every other shortcoming of the Negro race on the mythical disease of racism. To put it in a nutshell, both these explanations are bullshit, while the latter is also a cop out. The reality is that the African family doesn't have these problems, and the African is surely not as technologically advanced as the modern Western black. When one looks back to the 1940s and 50s one also sees proof that the cop out of racism is just that, a cop out.

However much "oppression", discrimination and harassment our people suffer today, they surely don't have it half as bad as their parents and grandparents had it. (50) As a group, blacks now have higher incomes than ever before, and although most promi-

nent blacks are still to be found in the traditional fields of sport, entertainment and soft sciences, there is a thriving black middle class and more and more blacks in the field of business, commerce and enterprise.

In fact, juvenile delinquency, drug and alcohol abuse, and all the other problems faced by black families, are mirrored in white families, albeit on a lesser scale, but not by much. Almost a third of children in Britain are now born out of wedlock; (51) most of those are of course white. On the other hand, Asian and Chinese families have very little illegitimacy, delinquency, drug abuse, alcoholism and other problems. The reason for this is clearly that Asians and Chinese have cohesive, traditional, extended families while white and black families have been disintegrating. Part of this is undoubtedly due to the miscegenation propaganda which our people keep having thrust down their throats. Successful black men in particular seem to think that the ultimate status symbol is a white girlfriend or wife, as if black women weren't good enough for them. This propaganda, which is often far from subtle, emanates from many sources, but in particular from the race-hate machine of Zionist fanatics and mischief-makers (52) and from the collectivists of extreme left "anti-racist" fanatics who interpret all history as the history of class struggles. (53)

Of course, there are many other forces conspiring to destroy the family, not the black family, but the family per se. One of these forces, certainly one of the more sinister and the most effective, is the organised homosexual movement. Conspiracy though is probably not a very appropriate word, because a conspiracy implies that their campaign is a secret, whereas in reality their agenda is not only not hidden but overt.

What The Sodomites Want: In Their Own Words

In 1979, the Gay Liberation Information Service [sic] published a its revised manifesto. (54) This refers to "the indoctrination of the small child with these attitudes", (page 6). These "attitudes" refers to the way ordinary people - you - bring up their children, ie as normal. In other words, they believe that you are indoctrinating your children. As indoctrination is a form of coercion, it follows that they will next insist that your children be taken from you and instructed in the correct attitude towards homosexuality. And indeed, this is already happening, hence these cesspits of human depravity Gay Men's Press [sic] and Alyson Wonderland Books.

The Gay Liberation Front Manifesto [sic] is an assault on traditional family values and indeed everything decent black people and decent people of all races everywhere stand for. Just to make sure there can be no misunderstanding their position, on page 12 they affirm: "We do not intend to ask for anything. We intend to stand firm and assert our basic rights. If this involves violence, it will not be we who initiate this, but those who attempt

to stand in our way to freedom", (their italics).

In other words, they will use force to assert their rights to poison the minds of your children.

Homosexuality: A White Man's Disease

Although there are such things as black homosexuals - renowned American author and faggot James Baldwin was a prominent one - homosexuality is primarily a disease which afflicts white males. Before the reader accuses me of racism I might point out that mugging is primarily a black man's crime; the majority of pimps in New York are black though their whores are often white; and organised crime in the United States is (or was) run primarily by Italians and Jews, although other ethnic gangs have increasingly moved in, especially with the advent of crack.

To recognise different ethnic patterns in crime, employment or other fields is not to be guilty of preaching hate, it is simply to acknowledge that just as individuals have different talents and vices, so do races, although in the final analysis all generalisations are false. Including this one.

The fact that homosexuals are overwhelmingly white and male doesn't mean for one moment that all white people are pro-homo anymore than the involvement of Jews in the communist movement means that communism is or was Jewish. (55) Indeed, nobody has opposed the terrible disease of homosexuality more than white people; most people of all races feel nothing but disgust at the thought of it. (56) But it is true nevertheless that proportionately fewer of our people have been ensnared by homosexuality. It is equally true that increasingly the organised homosexual movement is targeting black people, especially black children, hence that pernicious piece of poison HOW WOULD YOU FEEL IF YOUR DAD WAS GAY? which is clearly written with the aim of corrupting black children.

In the short term we must ensure that this poison does not infect our children, but in the long term, just as the overwhelming majority of white people oppose the fascism and hatred of the British National Party, so we must oppose the poison of homosexuality and stop it spreading to not only our children, but to white children, and indeed to all children.

The Myth Of Homophobia: The Unwarranted Assumption Of Hatred

No sensible person would dispute the fact that there is such a thing as racial bigotry and indeed racial hatred, but the charges of racism often levelled at white people are more often than not totally spurious. In 1771, a black slave named James Sommersett was held in irons on board a ship lying in the Thames bound for Jamaica. Lord Mansfield declared his detention to be unlawful. "The air of England is too pure for any slave to breathe," he

said, "Let the black go free," and the slave went free. (57)

No one could reasonably claim that this judge was anti-black, which is what the term racism is usually implied to mean, ie if you're a racist you hate black people, Indians etc. But although Lord Mansfield was not anti-black, it is doubtful if he would have invited the slave he freed to his home. If he were an employer as well as a judge, he may well have balked at employing a black. Remember, this was over two hundred years ago when women were the mere chattels of men. And it is as near a certainty as anyone could imagine that this learned, and humane, judge would not have tolerated a black or any non-white making eyes at his daughter, much less sleeping with her.

All the same, the only thing we ever hear from "anti-racist" campaigners is what an evil bunch of bastards white people are and how anyone is so terribly racist who doesn't want to welcome every black he meets to his home and invite him to sleep with his daughter. All this "anti-racist" hysteria certainly hasn't done black people any good. Although it's created a lot of jobs for the boys in the race relations industry, and a lot of repressive and stupid laws, it has unquestionably done more harm to race relations than good. Certainly this sort of anti-white poison has led to the rise of racially motivated violence, and to the BNP. It has also led to the suppression of free debate on the race issue by enabling all opponents of forced immigration and integration to be denounced as racists and denied any sort of platform.

Bad as this is on race issues, on the issue of homosexuality this policy is suicidal for the whole of society. If no platform for racists and fascists becomes no platform for homophobes, ordinary, decent people, of all races, will be denied the opportunity or even the right of speaking out against this cancer. This means that any opposition to the spread of this foul poison will be interpreted as hatred. If you don't want to share your home with a homosexual, you are a homophobe and therefore a hater; if you don't want to associate with queers in any way, manner, shape or form, then you are homophobic and therefore a hater. If their disgusting practices revolt you, if they turn your stomach in disgust, you hate them. If the thought of sucking another man's penis, or licking the rim of his arse makes you want to vomit, then you must hate homosexuals, you are sick, and you should be treated for your illness, locked up, or ostracised by your fellow men. Or perhaps all three.

And, when your kids are given gay lessons at school and you object, you will again be silenced on the spurious grounds that you are a homophobe. Absurd as this scenario may seem now, this sort of nonsense has already been applied in the field of race relations. How long will it be before the hysteria over racism is extended to cover homophobia? (58) Your children are your future, not only that, they are everybody's future; you have a duty to protect them from this homosexual filth and poison at this most vulnerable time of their lives.

If you are inclined to dismiss this either as a joke or as lunatic ravings, you should bear in mind that we have already

seen the insane spectacle of people being sent to gaol for speaking out against forced race-mixing and immigration, as surely is their right. Black people as well as white people have been gaoled on the spurious pretext of incitement to racial hatred. (59) In reality, the vast majority of white people who discriminate against blacks do not do so out of hatred or out of ignorance, but even if they did, that would be their right. No one has the right to tell you how to dispose of your property, who you should employ, or who you are to associate with. Any legislation compelling you to employ someone you don't want, and so on, is, first and foremost, a violation of your rights as an individual. A government that doesn't protect the rights of the individual, doesn't regard them as sacrosanct, is nothing less than a form of outright tyranny.

It doesn't take much imagination to see that the organised homosexual movement will soon demand that the same Draconian sanctions for allegedly inciting racial hatred be applied to inciting hatred against sodomites. (60) And don't forget, they will decide what constitutes hatred. They want to destroy your freedom, they want to take away your individual rights, and they want to corrupt your children. And they will do all three, unless you take a stand NOW!

Homosexuals And "Anti-Fascism"

Many homosexuals are active in the so-called anti-fascist movement and in opposing racism. This gives many black people the erroneous impression that they are friends of the black community and of the non-white peoples of the world generally. It is of course a colossal fallacy that my enemy's enemy is my friend; both fascists and communists are sworn enemies of democracy. But in any case, a second look at the political activities of anti-fascist queers soon makes the thoughtful black person realise that their involvement in such organisations as the Anti-Nazi League (61) is either self-serving or driven by motives other than genuine fraternity. The first thing we should dispose of though is the idea that fascism is inherently anti-homosexual and that genuine opposition to fascism, and racial bigotry, need make any concessions at all to the sinful practices of sodomites.

"Hitler and Mosley, what are they for?
Thuggery, buggery, murder and war!"

During the 1930s when there was much organised - and often violent - opposition to the fascist movement, this was a popular anti-Blackshirt chant. Nowadays such a "politically incorrect" chant wouldn't go down at all well at an ANAL rally. Communists were not particularly partial to homosexuals either, and indeed, in the Soviet Union, homosexuality was treated as an illness and homosexuals were sent off to camp. In Weimar Germany, homosexuality was regarded as a Nazi perversion. The Nazi secret police,

the Gestapo, and other organisations of the Nazi state, probably attracted a certain number of homosexuals. Many of them have, and always have had, a fetish for uniforms, and for the mystique and the violence associated with these sort of organisations. In any totalitarian state, whether of the right or of the left, sadists invariably gravitate towards the secret police, for the obvious reason that such organisations give them a golden opportunity to practice their cruelty, including sexual torture and murder, under the cloak of legality and to get paid for it. The practice of torture, mutilation, self-mutilation and just plain cruelty by homosexuals is far too well known to require further documentation here. In San Francisco, at least one workshop was set up to instruct homosexuals in how to engage in sexual torture without killing each other. (62)

In 1933, Adolf Hitler, to his credit, purged the homosexual Ernst Röhm in the Night of the Long Knives. (63) He also threw homosexuals into concentration camps. The organised homosexual movement makes much of this, often claiming that homosexuals were exterminated in their tens of thousands. This is a blatant lie, but the comparison they often draw with the very real persecution and suffering of German Jews is an insult to the dead. Although Organised (Zionist) Jewry is even more feisty than the organised homosexual movement, and has to a degree made common cause with them in the fight against the mythical fascist menace, Orthodox, Torah-true Jews wouldn't touch queers with a barge pole. In this connection it is just as well to recall that the Talmud, the holy book of the Jews, pronounces a death sentence for homosexual acts. (64) Indeed, none of the world's great religions have anything but harsh words to say for this insult to humanity and reservoir of filth.

In more modern times, even the supposedly highly moral National Front has not been free of the taint of homosexuality. Martin Webster was for years a leading member until he was finally purged in 1985. (65) He was denounced by current British National Party Führer John Tyndall as a seducer of young boys. (66) The fact that nationalists and fascists can be secret or overt faggots is neither here nor there. Homosexuality is not a political issue. Neither are your children.

Another reason homosexual activists have been attracted to the anti-fascist movement is because they share its political ideology, which can be summed up in one word: collectivism. From this point of view there is not a ha'porth of difference between the fascists of the right and the fascists of the left. ANAL has long been acknowledged to be a front for the violently anti-capitalist Socialist Workers' Party. Their ultimate goal is nothing less than the total abolition of capitalism, and workers' (read state) control of all means of production. For many less well off black people, and white people, this sounds like a good idea. But when the state controls everything, the only people who prosper are those who go along with the system. If you're a good socialist then you'll get one of the jobs for the boys, but if you don't tow their line on every single issue, you'll be out in the cold, or shipped off to a concentration camp to be "re-educated".

Perhaps until you think it's a good idea for your kids to have "gay lessons".

You should also bear in mind that Karl Marx, the co-author of the Communist Manifesto, considered women to be little more than the chattels of men to be used by all, like common prostitutes. This sort of mentality may be perfect for homosexuals, used as they are to engaging in anonymous sex with complete strangers in bathhouses. But would you really like to do that with other women? More to the point, would you like your wife to do it with other men? This is what the fascists of the left, the Socialist Workers' Party et al really stand for. If you've any doubts, read their literature. Their embracing of the organised homosexual movement is part of creating a popular front, supposedly against fascism, but in reality against capitalism, ie private enterprise. Something else you should consider, if you are one of the more successful blacks, especially if you're an employer, is that you too will be designated a class enemy and marked down for liquidation when the glorious revolution comes. However "anti-racist" they profess to be.

Finally, homosexuals support the anti-fascist movement out of, what for them are very pragmatic, but for black people, stomach-churning, reasons. In a nutshell it comes down to plain, old-fashioned lust. In the days of slavery, white plantation owners often had affairs with black women slaves. Although some of these slave masters lived openly with their black mistresses, and some even treated them as fairly as they would have treated white women, the majority did not. Not wishing their womenfolk to engage in miscegenation also, and therefore being hypocrites as well as traitors to their race, they created an old wives' tale that a black man had such an enormous member that any white woman who had sexual relations with one would be torn to pieces internally. Unfortunately, this had quite the opposite of the desired effect on some lower "types" of white women. The myth persists that a black man is much better endowed than a white man, and it is this lustful thought that attracts white homosexuals to showing fraternity towards black people. When shortly we come to discuss a more modern myth, that of AIDS, black people will see just how genuine is that fraternity.

The Organised Homosexual Movement:

No Friends Of Jews.

No Friends Of Blacks Either

The repeated claims of the organised homosexual movement that they are "oppressed" and that this particular bunch of perverts needs special privileges, and public funding, is more than a little reminiscent of Organised Jewry whose whining and wailing about the Holocaust has been getting on everyone's nerves for the

past three decades and more. When one looks at the way the Zion-ists have treated the Palestinians - your Moslem brothers - one realises that it doesn't take long for the oppressed to become the oppressors. Homosexuals crossed that bridge some time ago. In February 1994 when a vote to lower the age of consent for sodomy to sixteen was lost, thousands of them stormed Parliament and abused MPs. This was in spite of the House voting to lower the age of consent to eighteen, which under the circumstances was certainly a concession to perversion. Peter Tatchell was quoted in the Times thus: "They have no respect for us, so we will have no respect for Parliament." He also threatened a major campaign of civil disobedience. (67) About ten arrests were reported. (68) Exactly why MPs or anyone should have any respect at all, or indeed anything but the utmost contempt for Tatchell and his kind, was not made clear. Respect is something that has to be earned, and it can't be earned by doing the disgusting, depraved things homosexuals do.

Like so many other "oppressed" minorities, the organised homosexual movement is both extremely well funded and extremely vocal. We have already seen how the queers scream about their alleged suffering under Nazism and their supposedly empathising with the Jews. We have also seen that devout Jews are no less revolted than all decent people by their sick, disgusting, stomach-churning practices. One such devout Jew who dared to speak out was Lord Jakobowits, (69) the Chief Rabbi Emeritus. In July 1993, he entered the controversy over genetic engineering and was reported in the Jewish Chronicle as being sympathetic to the idea of using this technique to eliminate the poison of homosexuality from society forever. (70)

The result of this was mock outrage by the militant homosexual group OutRage. A London synagogue was picketed, and Lord Jakobowits was subjected to a campaign of hatred and vilification such as is usually reserved for British National Party supporters. The group even had the gall to write to Prince Charles calling on him to cancel an honorary degree the distinguished Talmudic scholar was to be awarded by the University of Wales. (71)

Exactly why militant faggots and dykes should consider the elimination of sexual perversion through genetic engineering to be an outrage can be explained only by the self-evident fact that they are proud of living like dung beetles. By the same token, disabled people should be outraged that, with the advent of genetic engineering, it will be possible to avert many congenital abnormalities. Obviously this can be a slippery slope; all new technology, especially bio-technology, has the potential for misuse, but a world in which people no longer eat excrement or engage in anonymous sex in AIDS-infested bathhouses is a long way from the mythical world of blond-haired blue-eyed supermen which the Nazis were supposed to have schemed for. (72)

Needless to say, OutRage were rewarded for their perfidy with the stock charge of anti-Semitism, (73) but although, disgracefully, this noisy bunch of trouble-makers received some support from "progressive" Jews, they decided, very wisely, to bury the hatchet. (74) Organised Jewry is one of the most formidable

forces on the face of this planet, and they thought it better to fight with them against the common enemy - free speech - than to oppose them. At this stage. Naturally, the charge of anti-Semitism against OutRage was ludicrous; just as Organised Jewry routinely smear anyone they don't like as anti-Semitic, so militant homosexuals attack anyone who is anti-them, or whom they consider to be not in total sympathy with their desire to spread their perversion through every college, school and kindergarten to the far corners of the Earth.

If OutRage and the organised homosexual movement generally are no friends of real Jews, they are no friends of black people either, notwithstanding their protests against the mythical disease of racism. And they are no friends of black people because one does not libel one's friends, and that is what homosexuals have done to blacks. Which brings us at last to AIDS.

AIDS has of course become one of the major issues of the eighties and nineties. A syndrome rather than a disease, AIDS has not been quite the pandemic it was once predicted it would be. There is now no good evidence that it threatens the survival of the human species, and indeed all the evidence suggests that with a few minor exceptions it is likely to remain within the high risk groups. Originally these groups were homosexuals, intravenous drugs users and haemophiliacs. It is extremely unlikely that any more haemophiliacs will be infected, except perhaps on a very small scale in countries with very poor health care services; certain parts of Africa spring to mind. Probably they would have died there anyway.

Although the precise origin of AIDS is still open to debate, we have seen that it is primarily a disease of homosexual-related filth. Certainly it did originate in the homosexual community in America, which is overwhelmingly white, and male. (75) The connection was made at once, or nearly at once, because AIDS was originally called Gay-Related Immune Deficiency, (GRID). (76)

A certain amount of confusion set in though, and was deliberately sown, because homosexuals were not the only target group, a number of apparently straight men had also been infected with the disease, there were apparent similarities with infections in Africa, and there was a Haitian scare. (77) Finally there was the tragic case of the haemophiliacs. (78)

The infection of apparently heterosexual males was soon solved. Not all homosexuals are proud of their perversion, many married men and otherwise normal men - bi-sexuals to be strictly accurate - lead double lives, otherwise happily married, family men, who engage in depraved sex in public toilets with other men either spasmodically or regularly.

Fumento (already cited), offers some interesting comments on this. For 1987, he reports 18 heterosexual transmissions in San Francisco out of 3,661. For the same years he gives 30 out of 3,459 in Los Angeles and 12 out of 1,344 in Houston. (79) An interview with an Hispanic male reveals the frailty of human testimony. (80) For Hispanics in particular the stigma and shame of homosexuality leads most if not all to deny any sexual contacts with other men. Prostitutes are often blamed as vectors of

AIDS, but an investigation by officials in New York City found that: "Of 63 men with AIDS who reported prostitute contact but denied other exposure, 42 were later found to have a history of contact with homosexual men or had engaged in intravenous drug abuse." (81) One correspondent said: "In my experience, many men will have say they've had sex with a dog before they'll admit to sex with another man." (82)

Fumento adds the further enlightening comments on prostitutes:

"...prostitutes make handy scapegoats for men wishing to deny either homosexuality or drug abuse", (page 100). According to Fumento, many men who claim prostitutes gave them AIDS admit to homosexuality under repeated questioning. While on page 101 he concludes that while some prostitutes contracted AIDS from clients, most caught it from their pimps and boyfriends, who were drug abusers.

If the closet homosexual blames his contraction of the disease on prostitutes out of shame, the organised homosexual movement has orchestrated a campaign of disinformation against black people, specifically Africans, in order to direct the wrath of decent people away from their own vile practices.

In October 1986, Peter Tatchell wrote the following in the left wing journal 7 Days:

"Contrary to the mythology that Aids is a gay plague, the overwhelming majority of people with Aids are heterosexual, including as many women as men...Most of these Aids cases are in central Africa...In Africa it is estimated that 6% of the total population is now infected but in some countries it is much higher - 25% of the Malawi population, 23% of the Uganda population..." (83)

This was the same Peter Tatchell who believes one in ten of us is queer and who heads OutRage, the sickos who attacked the Chief Rabbi Emeritus for his principled stand against this poison. African scholars Richard and Rosalind Chirimuuta comment that "This attempt to deflect anti-homosexual fire onto central Africans shows little respect for either truth or logic." (84)

The authors are far too reserved, when such lying propaganda emanates from the likes of the British National Party the reaction is one of hysteria and demands for race act prosecutions.

Fumento too warns that the homosexual lobby has been responsible for a massive disinformation campaign, in particular he alleges that African (heterosexuals) have been blamed for the spread of AIDS. (85) On page 130 he gives the following figures for heterosexual transmission in the United States:

1% among whites
4% among Hispanics
5% among blacks

One suspects that the relatively high rates of heterosexual

transmission among Hispanics and blacks are due to intravenous drug abuse. This problem is well recognised in the inner cities. This is not to say that Africans and other blacks are totally blameless for the spread of AIDS; there are homosexuals among all races, but far fewer among blacks where the traditional extended family has not broken down, and where social mores make these obscene practices taboo. As far as there is an AIDS problem in Africa, this is due more to the primitive state of health care. The solution here is clearly investment in public hygiene projects, and decent standards of medical and hospital care. (86)

Recently, the sick, sordid attempts of homosexuals to foist the blame for their disease (AIDS) on Africans has met with violent disapproval from at least one African government. Black Marxist Robert Mugabe is probably no more committed to democracy than was Joe Stalin, but in January 1994 his government launched a crack-down on organised homosexuals in liberated Zimbabwe. (87) Mugabe declared shit-stabbing to be "for whites only" while his Home Affairs Minister said the government was anxious to arrest homosexuals because "[homosexuality] is illegal in this country". (88) Ironically, a group of faggots in South Africa called for a worldwide boycott of the country as a tourist destination. (89) Yes, South Africa, the world's pariah! To what depths will these people sink?

On a somewhat lighter note, while the indoctrination of white youth has been making steady progress, our young people are made of sterner stuff. In 1993, the same noisy bunch of trouble-makers, OutRage, attacked ragga singer Shabba Ranks for using so-called homophobic lyrics. Tatchell tried to intimidate the BBC into cancelling Ranks' appearance on the BBC's long-running Top of the Pops and claims that the corporation's head of light entertainment apologised for Ranks' inclusion on the show. The BBC denied making any such apology; (90) as like so many sections of the media it has done so much to promote this poison, it's about time Auntie drew the line somewhere. Ranks is not the only black performer to make the queens scream; in December 1992, Gay Times claimed that another Jamaican singer had been reported to the police for making a record calling for homosexuals to be shot. "Harlesden police are said to have accepted that the lyrics are an incitement to violence", it announced. Fortunately, no action appears to have been taken. (91)

Subverting The Black Press

So repugnant does the average black man and woman find the idea of homosexuality that to date even the notoriously Marxist-oriented black press has given the perverts little space to air their sick views. The Voice, which is probably the nearest thing we've got to a black Sun, has published the odd article in defence of the gay lifestyle. In January 1988, it published a disgraceful pro-homo article, but the previous June it had published a much more promising one, by a black Christian, (of which there are

very many), which attacked this perversion in no uncertain terms. (92)

The January article reported that black churches condemned homosexuality in no uncertain terms; one pastor from Brixton attacked this sordid perversion with the incisive comment that if God had wanted man to have sex with man he would have created Adam and Adam. It was also reported that queers had been beaten up in Brixton, but on the down side, a so-called "Medical expert" estimated that bisexuals and queers make up 10 per cent of the American black population. This is pure Kinsey and total nonsense, the mythical one in ten. Another homosexual propagandist (or idiot) claimed that there is more anal sex practised by heterosexuals than by homos. The June 1987 article however took an uncompromising stand against perversion. The author condemned the indoctrination of schoolchildren in Haringey by homosexual propaganda as the work of the Devil, as it surely is.

Black people must make sure that any articles favourable to homosexuality published in the black press are few and far between. They should not be afraid to write letters to the editor protesting about such open subversion, and if it continues they should boycott the offending publication.

No Friends Of Blacks. No Friends Of Anyone

In the final analysis, like all other noisy, vociferous, left wing pressure groups and lobbies, the organised homosexual movement doesn't give a damn about anyone or anything other than its own agenda. Homosexuals might be damned in the next world, but they have damned many innocent people in this one, especially haemophiliacs. Reisman and Eichel (already cited) claim that homosexual activists attempted to interfere with the introduction of blood-donor screening as long ago as 1983. (93) This was long after the connection was made between hepatitis B and homosexual practices. Sodomites are notoriously infested with this blood-borne disease.

In his book, Shilts - who can hardly be called a homophobe - claims, or rather boasts, that homosexuals screamed that screening of blood supplies was the equivalent of "scapegoating" them.

"Representatives from gay organizations...firmly opposed taking any action to screen blood donors, saying the screening would pose serious civil rights questions." he said. Understandably, haemophiliacs' representatives were stunned: "what about a haemophiliac's right to life?" they asked. (94)

While in Washington, fag leaders intimidated Red Cross officials into excluding sexual orientation from a questionnaire for donors. And in New York, the National Gay Task Force rounded up virtually every homosexual leader in Manhattan to stand on the steps of the New York Blood Center where they denounced efforts to screen donors. (95) The result of course was that haemophiliacs, totally innocent people, were infected with this terrible disease en masse, and for what purpose? To spare the hurt feel-

ings of the spiritual heirs of Sodom and Gomorrah. People who will stoop to such depths, and in this case, to actually cause the deaths of hundreds, or even thousands, of innocent people, in order to protect a good name none of them deserves to possess, such people are beneath contempt and deserve everything God and Nature bestows on them.

Not Just AIDS

It is a truism that a good general can turn a disadvantage into an asset. Ironically, this is what the organised homosexual movement has done with AIDS. Incredible as it may seem, this most foul and lethal of incurable syndromes has actually been romanticised by the homosexual network; billions of dollars have been poured into AIDS research and auxiliary services on both sides of the Atlantic, much of it to further the spread of lying homosexual propaganda. One AID-infested faggot actually went so far as to claim that AIDS was not a weakness but a strength! (96) But AIDS is far from the only disease with which homosexuals are infested, as we have seen. It is not just AIDS which destroys the immune system, the very nature of homosexual acts can also do this.

Antonio (already cited) reports that "Sodomy has proven debilitating to the immune systems of passive recipients apart from AIDS infection...Human seminal fluid apparently contains components that potentially can suppress the immune response." (97)

This should be obvious to any thoughtful person; notwithstanding damage to the immune system and increased susceptibility to other diseases, homosexuality is also a disease of the spirit.

Make A Stand Now: Tomorrow It May Be Too Late

It is an indisputable fact that the common man, and woman, know what is best for their families and communities far better than the social planners and other "experts". This is not to say that we don't need experts; certainly a hospital cannot be run on democratic lines, much less an operating theatre. What is needed here is not democracy but accountability. The political gerrymanderers and pressure groups who are pushing the poison of homosexuality do so without regard to what ordinary decent men and women of all races want. Just as "anti-racism" has been forced down white people's throats, and as a result has caused much resentment and intolerance, so gay rights is being forced down everybody's throats. And when they object to it, they are denounced as homophobes. The proper reaction to this should be, so what? No man or woman alive should be ashamed to proclaim to the world that they abhor homosexual practices and everything that goes with them. And no parent of any race should be afraid to stand up and say to the world: I DON'T WANT MY CHILDREN INDOCTRINATED WITH

THIS POISON.

The only thing that prevents ordinary people from doing this is their innate sense of fair play. but this sense of fair play is terribly misguided. If you come home and find someone burgling your house you do not breach a sense of fair play by overpowering him if he's smaller than you. If a woman is being assaulted or raped, she doesn't breach a sense of fair play by striking her assailant in the one place it hurts all men. And when perverts bring their filth and bizarre practices into your children's schools and attempt to indoctrinate them, you do not breach a sense of fair play by treating them the way Jesus treated the money-changers in the temple. You throw them out and tell them to practice their perversion elsewhere, and to indoctrinate someone else.

Ordinary people, and especially parents, must not feel ashamed to speak out against the poison of the organised homosexual movement. They must not even feel intimidated, because if they are, they will allow this noisy, vicious minority to impose their poison on the rest of society, and on their own children.

In 1976, a man named Robert Relf was sent to gaol because he refused to sell his house to a black man. He placed a sign in his front garden advertising his house for sale to an English (white) family only. This was in contravention of the Race Relations Act. When he refused to remove the sign, the "anti-racist" lobby had him thrown into prison. (98)

Robert Relf is a bigot, and no friend of black people. A lot of black people, and a hell of a lot of "anti-racists" crowed over this, but what they failed and still fail to realise is that when Robert Relf's property rights are violated, all our property rights suffer. When the Robert Relfs of this world are denied their civil liberties, we all are. The Race Relations Act has done more to create ill-feeling by white people against non-whites than any bunch of pillocks in Welling spewing out their anti-black poison. It has also set a terrifying precedent. And make no mistake, next on the agenda will be a Homosexual Relations Act.

You may laugh at the very suggestion of this, but homosexuals have been lobbying for years against all forms of "discrimination". And to date they have had considerable success. The next thing they will demand - and get - is pervert quotas, the same way racial quotas have been enacted in the United States. This will mean that if you are an employer - and many black people are - you will have to employ a certain number of homosexuals or face prosecution, and gaol. Imagine if you run a restaurant. Do you really want these people waiting on tables or handling food when you know full well that the previous night they've been shoving their fists up someone else's arse?

If you are a landlord - and many black people are - you will be forced to let rooms to homosexuals. If you refuse to let a room to one he will take you to a tribunal and the onus will be on you to prove that you didn't reject him as a tenant solely on account of his sexual orientation. How on Earth are you supposed to do that? Even if you win the case you will probably have to pay all

or some of your own costs, which may run into thousands of pounds. It is already a common practice among employers sued for alleged discrimination to settle out of court to avoid lengthy court cases and crippling legal fees.

The Race Relations Act makes it illegal to use words in a manner that would be likely to incite racial hatred. This could and does cover virtually anything. It has been ruled for example that the claims of certain racists that black people are less intelligent than whites is itself racist, presumably this means anti-black. And Organised Jewry, who interpret any lack of sympathy with their aspirations - to ride roughshod over the rest of mankind - have even smeared the likes of Ken Livingstone as anti-Semitic and tried to have him prosecuted under the Race Relations Act. (99) Taking this a step farther, this could mean that for you to claim that most of the world's best boxers, sprinters or reggae singers are black - as they are - amounts to incitement. This is clearly absurd.

Applying this to the subject of sexual perversion, under a piece of queer-inspired legislation you could find yourself thrown into gaol because you said you didn't want your kids to grow up queer, or because you cracked a joke about "poofs". The list goes on. And of course, by demanding that your sons and daughters not be indoctrinated with this filth, you could also be in breach of the law. They would, of course, be indoctrinated with it anyway, whether you objected or not.

If you think all the above sounds absurd, think how absurd it would have sounded to a Nineteenth Century American slave if he had been told that a hundred and fifty years from then white men would be sent to gaol if they refused to sell their houses to black men. "Pull de udda one, White Boss!"

Listen To The Common People

In spite of all the wailing and whining of the organised homosexual movement and their fellow travellers in the collectivist left, (100) ordinary people remain as resolutely opposed to gay "rights" as they do towards forced race-mixing, indeed, more so. And they certainly don't want this poison forced down the throats of their children, or any children. The analogy with race is in any case spurious, because while there is nothing quite so stupid as to judge a man by the colour of his skin, judging him by the company he keeps and the practices he engages in with his "friends" is a different thing entirely. When the Chief Rabbi Emeritus mooted the suggestion that the poison of homosexuality could be eradicated from society forever by means of genetic engineering, the queers and dykes erupted. Yet he was not suggesting that people should be physically exterminated, simply that a particularly depraved lifestyle should vanish from the face of the Earth where its continued existence remains an abomination and an affront to both God and Man.

Peter Tatchell's Briefing article (already cited) actually sug-

gests that homosexuals celebrate their sexuality, indeed, this has become a virtual war cry of the queer brigade. (101) The organised homosexual movement go so far as to demand not just gay "rights" but gay "pride". If your son comes to you and says "Dad, Mom, I passed my A Levels, grade one in all subjects", you have a right to feel proud. If he brings home a delightful young lady of his own race and introduces her as his prospective fiancée, again you would rightly feel proud. But what if he comes home and tells you he has been charged by the police with importuning for immoral purposes in a public toilet? Or that he had to go to hospital the previous night to have a pencil sharpener removed from his rectum? Celebrate their sexuality, indeed. Further comment would be superfluous.

On February 14th, 1993, a BBC TV programme carried as vile a piece of homosexual propaganda as one could imagine. In keeping with media lies and misrepresentation, homosexuals were portrayed as jolly good chaps, just like the rest of us. And potential foster parents. The previous month, it was announced, Hampshire County Council had said that in future it would consider homosexuals as potential foster parents. The most sickening thing about the programme was the way a group of children had obviously been schooled to believe that it didn't matter if their foster parent(s) were homosexual. To paraphrase the Conservative councillor quoted earlier: "A TV programme that portrays two homosexuals and a child as a family is obscene."

In spite of the blanket opposition to this sort of poison from parents, and non-parents, of all races, the organised homosexual movement and their powerful friends in the extreme left and the corrupt media continue to bombard the public with this filth, poison and obscenity. It is time the government listened to the common people and put an end to this nonsense for good.

What You Can Do - Part 1

We have already said you must make a stand now, but how do you make a stand? The so-called race relations industry has succeeded in forcing on this country some of the most Draconian and repressive legislation ever enacted anywhere at any time. This came about because the media, and leftists, (102) were able to convince the legislators, and to some extent the public, that black people were the victims of injustice, and that this injustice could only be rectified by legislation. Even then, this reasoning is faulty; if a white man calls you a nigger and you shrug it off he might eventually get the message that your race is not intimidated by foul language. He might also learn by the opprobrium of his peers that he isn't really being so smart. If on the other hand for this insult he is dragged in front of a magistrate and fined, or even sent to gaol, the chances are that his obvious contempt for you may turn to loathing and even outright hatred.

But all this is by the way. The way the politically correct pricks of the pro-race-mixing lobby were able to bring about all

this repressive "race relations" legislation was by appealing to the public's and Parliament's sense of fair play. However much racism is present in white society, most white people, like most people of other races, are not bigots at heart. They, like you, may crack coarse jokes about people of other races, along with jokes about women, the disabled and so on, but at the end of the day, most people have this sense of fair play deep down. However bigoted a person may be, there is always something inside him which says give the guy a fair shot. Okay, he may be black (or whatever) but accept him for what he is and judge him on his merits.

Most people, even religious fanatics, also have this sense of fairness where homosexuals are concerned. But this sense of fair play and equality of opportunity does not extend to their giving dung-eaters an equal opportunity to spread their poison throughout society; it does not extend to their being compelled to employ homosexuals, to let their property to them, to associate with them under threat of imprisonment or legal harassment. And it certainly does not extend to giving them any sort of opportunity to corrupt their children.

As much as homosexuals may whine about discrimination, they are not averse to practising it themselves. Delph, (already cited) gives the following instance of "discrimination" against heterosexuals:

"Gay bars, pig parlors, and gay baths are owned and operated...expressly for the enjoyment of homosexuals. Not only unwelcome, heterosexuals are systematically discouraged from any patronage...the bartender may refuse to serve him or management may simply ask him or her to leave the premises." (103)

While in some cases, "the cashier will state outright that the bath is only for homosexuals". (104)

Exactly why any normal person would want to frequent one of these establishments, and possibly contract some vile terminal disease, is not made clear, but the point should be taken. Black people in particular are constantly being reminded of the evils of discrimination, but of course, discrimination is simply another word for choosing, or in this case, choosing not to. If a person finds the company of other races offensive, that is sad, although at the end of the day most of us prefer to be among our own kind. (105) But if a person finds the company of homosexuals offensive, this is on account of their vile practices. No one has the right to make us feel bad because we find sodomy, dung-eating, or anonymous sex with people of the same sex offensive, and therefore do not wish to associate with people who engage in such practices. And no one has the right to demand that we indoctrinate our children into believing that this sort of sickness is a positive alternative to traditional family values.

In reality, the deluge of queer propaganda, which emanates not just from the organised homosexual movement but from its allies, is constantly reminding us that if we condemn homosexuality, or

even if we do not accept it, or do not want it thrust upon our kids, if we reject it at all, we are not just bad people, but evil or even sick. We must make a stand against the perverts, and we must do it now. If we don't, then the same thing will happen here as has happened with all our other precious civil liberties, they will be destroyed. Just as the Zionist lobby, the "anti-racist" lobby and other powerful vested interests have used whining, wailing, wire-pulling and every dirty trick in the book to destroy our freedoms, so is the queer brigade using them, and worse, to destroy any opposition to the spread of their disease. Rest assured, if we don't take a stand against them, they will foist their poison on our children. We have already alluded to the serious disorder outside the House of Commons. If they will do that, they will stop at nothing, they are fanatics, and like all fanatics, they believe any means justifies the end. Including terrorism and outright murder.

To date, organised resistance has been muted, and has come mainly from the radical right and the "Christian" right. Censorship campaigner Mary Whitehouse may be a thoroughly evil woman, but she's on the right track here. We are not suggesting for one moment that you should support her, but there are things that you can do. Already, one black person has taken a strong stand against the indoctrination of our children, and all the parents of Britain should be thankful to him.

In January 1994, the headmistress of a primary school in Hackney, London, self-professed lesbian Jane Brown, banned her pupils from visiting the theatre because the play they were to have seen, Shakespeare's Romeo and Juliet, was heterosexist. Such lunacy was too much for the council's chiefs and she was suspended, but the governors reinstated her; the one dissenting voice was that of black governor Ken Hanson, a devout Baptist. (106)

We would not suggest that this headmistress should have been kicked out simply because she is a lesbian, apart from the fact that lesbian practices are not as vile and disease-ridden as male homosexual practices, but she was not only a lesbian but an overt lesbian, a member of Hackney "gay and lesbian teachers' group". (107) Every black parent, every parent, should ask how it is that such groups are allowed to operate when they have the obvious intention of indoctrinating their pupils with the idea that these obscene practices are normal.

At the same time it was reported that Hackney Council had advertised in the Guardian newspaper for a homosexual to fight the spread of HIV! This is a bit like hiring an arsonist to advise on fire prevention. The advertisement read "We need a gay man [sic] highly committed to fighting the spread of HIV..." (108) It goes without saying that if any gay man is genuinely committed to fighting the spread of HIV that the very first thing he should do is give up queer sex! The Conservative opposition leader Joe Loebenstein, an Orthodox Jew, rightly condemned the appointment as outrageous. (109) It is though a pity that the indoctrination of the British people with this poison has reached such a stage that it is virtually only the deeply religious who dare to speak out against it.

The Subversion Of Religion

Unfortunately, religious belief has long since ceased to be a guarantee of a person's character. Homosexuals have insinuated their way into the church on both sides of the Atlantic, while in the United States there is even a homosexual movement among practising Jews. (110) In 1976, censorship campaigner Mary Whitehouse initiated a private prosecution against the homosexual publications Gay News. This was for blasphemous libel, and concerned a grossly offensive - and undoubtedly blasphemous - poem concerning the violation of the body of the dead Christ by a queer necrophiliac. To their credit, a number of homosexuals supported this prosecution. (111) Not so the Gay Christian Movement [sic]. In the May 1977 issue of their magazine it was reported that a meeting was attended by Richard Creed and Denis Lemon from Gay News, and that the magazine expressed its support in the fight against the blasphemy prosecution. (112) In the same issue of this magazine, it was revealed that a collection had been made for the Gay News fighting fund. (113)

These declarations, shocking though they were, should have come as no surprise because the magazine also spelled out its position on sodomy in the clearest possible terms:

"IT IS THE CONVICTION OF THE MEMBERS OF THE GAY CHRISTIAN MOVEMENT THAT HUMAN SEXUALITY IS A GIFT OF GOD..." and that "IT IS ENTIRELY COMPATIBLE WITH THE CHRISTIAN FAITH NOT ONLY TO LOVE ANOTHER PERSON OF THE SAME SEX BUT ALSO TO EXPRESS THAT LOVE FULLY IN A PERSONAL SEXUAL RELATIONSHIP." (114)

If sodomy is a gift from God, who is AIDS a gift from? If Mary Whitehouse and her fellow Christians were shocked by this piece of subversive queer trash, so too were a lot of black people, because the churches, especially the evangelical churches, are very strong in many black communities. This sort of poison is a slap in the face for every God-fearing person of whatever race.

But this organisation's subversive agenda goes far beyond giving aid and comfort to those who wilfully blaspheme the name of our Lord, it is also avowedly Marxist. Another issue featured advertisements from the Friends Homosexual Friendship, Gay Bereavement Project (in heavy demand since the advent of AIDS) and, most bizarre of all, the British Gay Philatelic Society. (115) An advertisement for Gay Icebreakers openly proclaimed this group to be "a collective of gay men dedicated to bringing about the end of civilisation as we know it." (116) Its other, overt Marxist claptrap included such well worn rhetoric as 95% of the wealth is controlled by 5% of the people, opposition to the evils of sexism, and the claim that blacks are more likely to be arrested or unemployed. (117) Certainly blacks are more likely not to be employed in homosexual dens of iniquity, and though they are more prone to arrest for mugging, they are far less prone to be arrested for gross indecency and other homosexual-related offences.

What You Can Do - Part 2

In order to combat the poison of homosexual degeneracy and indoctrination the first thing needed is moral courage. YOU MUST BE PREPARED TO SPEAK OUT AGAINST THIS CANCER AND TO DENOUNCE IT IN NO UNCERTAIN TERMS. The only way the organised homosexual movement has managed to impose its agenda on so many people and institutions in our society is by constant lobbying and wailing and whining about oppression. These people have no right to claim the moral high ground, this belongs to you.

As with the race issue, most people are frightened of or intimidated into not speaking out. The constant chorus of gay "rights" activists screaming their heads off gives the erroneous impression that they are both numerous and in the right. In reality, even with their indoctrination programmes, homosexuals still make up a tiny percentage of the population, (as demonstrated). And as AIDS decimates them they will make up an even smaller percentage. The fact that they are able to muster a noisy, and as we have seen, at times violent, lobby, does not mean they are anything but sick, diseased scum who seek by whatever means to impose their perverted agenda on everyone else. The reader might like to bear in mind the following quote:

"It is well known to students of rhetoric that people may become convinced of a false premise or an illogical conclusion if it is merely asserted loudly enough, often enough, or with sufficient conviction...A common tactic of demagogues is to use inflammatory images to drive people into fear and hate beyond the reach of rational discussion." (118)

Don't allow these degenerates to instil fear in you; hate and loathing for their practices, yes, but not fear. Your silence is their victory.

Having reclaimed the moral high ground and spoken out against this poison, the next thing to do is to make sure that it is kept out of schools. In the broader context you should endeavour to make sure that not one penny of public money is spent on pushing homosexuality, making it look clean, respectable, acceptable, or portraying it as anything but the disease and perversion it is. This means that you should organise your own lobbies against homosexuality. You can do this purely as a black anti-queer lobby if you wish, but it is certain that you will receive considerable support from other sections of the community, including organisations which have no love for black people. Indeed, there is no reason you should not attempt to build a non-denominational popular front against this most sordid of perversions.

When the GLC was handing out money to left wing and "radical" groups left, right and centre, one of the recipients of its largess was Gay Men's Press [sic], the publishers of that obnoxious piece of filth Jenny lives with Eric and Martin. In the financial year 1983-4, this purveyor of pederasty and poison received a total of £15,000 in GLC approved grants. In the same year, the

London Gay Teenage Group [sic] of Islington, received grants totalling £14,301. (119) Let us reiterate, neither the government nor local government has any money of its own. Any money it raises either by taxation or by borrowing comes ultimately from the public. You! The GLC gravy train was funded by Londoners. London's ratepayers included then, as now, many, many black people. In effect, the money given to Gay Men's Press [sic] to poison the minds of their children was stolen from them. This is something black people have a right to be angry about. It goes without saying that the overwhelming majority of white people can't have been happy with it either. In fact, any parent of any race who doesn't object strenuously to this sort of thing doesn't deserve to be a parent.

Finally, you should oppose and indeed campaign for the abolition of all anti-discrimination legislation. Attractive though such legislation may seem, especially in the field of "race relations", it is almost entirely counterproductive and causes far more resentment and hatred than it prevents. In a truly free society the only arbiter of judgment should be the marketplace. We have already discussed the case of the anti-black bigot Robert Relf who was gaoled for refusing to sell his house to a non-English person, as though he were a common criminal. For argument's sake, let's say that Relf had put his house on the market for £50,000. Now a black man comes along and offers him £52,000. What is he to do? The current writer has met a lot of anti-black bigots over the years, but I've never met one who hated black men more than he liked their money. And if he does, in the final analysis, so what?

We are told that racism permeates white society and that on this account more and more anti-discrimination legislation is necessary. This is total poppycock. It presupposes the existence of a massive conspiracy operating among white people whereby no one will employ a black, no one will sell him anything and no one will associate with him in any way, manner, shape or form without being compelled to by law. The reality is that the only kind of society where one race - or class - can be held down by another is one in which discrimination is enshrined in law. Such was the case with South Africa. Contrary to socialist propaganda, capitalism does not promote racism but erodes it.

As we have I hope demonstrated, the analogy homosexuals draw with race is a false one, and downright insulting to ordinary, decent black people who don't engage in acts of depravity with strange men in public toilets, who don't practise rimming, fisting or any of the other perversions of these degenerates. Just as you would not employ a convicted thief as a police officer or a rapist as a gynaecologist, so should the perverts be prevented from indoctrinating our children. This means that homosexual activists should not be employed as teachers or in any other positions of authority where they may abuse their positions to poison the minds of the young. Let us stress again that we are not suggesting that the average homosexual is a risk to children in the sense that he would abuse his position to abuse them physically, but we have seen, in the case of primary school

headmistress Jane Brown, that there is a serious risk of our children and youth being seduced in other, less direct and sinister ways.

A suggestion the current writer would like to make is that, just as everyone prefers the company of their own kind, and as homosexuals do for the most part, it might be worth considering the creation of homosexual ghettos in areas where they are thick on the ground. It wouldn't have to be either funded by public money or to involve any sort of legislation, but homosexuals could be encouraged to congregate, to live, work and socialise in their own sin cities. Special by-laws just for them, so that for example in these areas it would be legal to engage in perverted sex with strangers in public toilets. They could have their own bathhouses, their own clubs, their own shops and businesses, and sodomise each other silly, drowning in their own poison to their hearts' content. The only thing they could have would be our children.

A Note On "Gay" Youth Groups

A brief note here on gay youth and gay youth groups. We have demonstrated how the organised homosexual movement's constant lobbying and endorsement of bogus statistics, including the Kinsey report, has been used to spread the nonsense that homosexuality is extremely common and therefore "natural". (120) It is truly amazing how many academics have been taken in by this nonsense, but there is no need for you to be. For example, a book on gay and lesbian youth published in the United States in 1989 asserts that there are 30 million young people in the US between 10 and 20, "10% of whom are felt to be predominantly or exclusively homosexual." (121)

Exactly how a ten year old child can be classified as "predominantly or exclusively homosexual" is not explained; most children of that age are too immersed in popular music, roller-skating, computer games or any of a hundred and one different things to even think about sex in any meaningful sense of the words. Schoolboy lavatory humour, wolf whistles and other immature schoolboyish/girlish nonsense are all part of the healthy and inevitable process of growing up. One might just as well talk about a kiss under the mistletoe as an act of sexual awareness.

An essay in the same book (by a PhD!) claims that "Pregnancy among teenage lesbians is becoming a conspicuous phenomenon...", (122) this is put down to teenage confusion; a moment's reflection will reveal to the reader how absurd that statement is. The same author talks matter of factly about 15 and 16 year old lesbians, and indeed the entire book talks matter of factly about gay and bisexual youth.

The idea that a fifteen year old or sixteen year old is capable of making such a decision that he or she is homosexual is of course nonsense of the first order. But since the seventies a plethora of groups have sprung up in cities throughout the UK,

and doubtless in the United States and elsewhere as well aimed at convincing young people that if they feel, or think they feel, an attraction to someone of the same sex, that they should "come out". This is a particularly despicable activity, preying on the emotions of confused young people, the overwhelming majority of whom probably have some sort of crush on an older classmate, which at best is hero worship or envy, at worst a passing fad.

In 1980, the Joint Council For Gay Teenagers [sic] published an eight page pamphlet giving instructions on how to set up gay youth groups [sic]. This offered, among other things: "education", which included instruction on how homosexuals are "oppressed", and about sexism and agism, two other mythical diseases. (123)

All gay youth groups should be opposed if not banned outright. The correct person to counsel your son or daughter on homosexuality is you, because you have all the experience you need: you were once the same age. The spread of gay "literature" including the aforementioned pieces of poison Daddy's Roommate and How Would You Feel...? etc should also be opposed, nay, it should be fought tooth and claw. This need not entail censorship, indeed, all censorship, political, racial, sexual, should always be opposed. (124) But this does not mean that we must allow the minds of our children and young people to be corrupted by this poison; when a young person reaches the age of eighteen then he or she is an adult in law and should be allowed to read whatever he or she wants, however offensive. Until your children reach that age, it is your duty and the duty of teachers and other guardians to ensure that they are educated rather than indoctrinated.

With regard to libraries, the position is equally clear, such books as Daddy's Roommate are not suitable for a children's library, even with parental guidance. Many would argue that they are not suitable for a public library at all, indeed, as such books are clearly aimed at children, they should be removed from the shelves of all public libraries and institutions except perhaps institutions of higher learning, university libraries for example, where they will doubtless be of use to students studying forensic psychology (in particular mental illness), and subversive literature.

The Real Positive Alternative

If so far we have said very little that reflects well on homosexuals, this is for the obvious reason that homosexuality reflects well on no one. However, we would like to end this dissertation on a positive note.

The word gay which has been hijacked by the organised homosexual movement to describe its lurid practices and sinful lifestyle is a double misnomer. Not only are such practices anything but gay, but many homosexuals are unhappy, even tortured people. Homosexuality is as much a disease of the spirit as of the mind, and

there is a great deal of evidence for this from a number of sources.

The Truth At Last is an extreme right wing, American Christian Fundamentalist newspaper; originally published as the Thunderbolt, it is both virulently anti-Semitic and anti-black. But even bigots talk sense now and again. In issue 364, (undated but published c1993), the paper published a two page in-depth article on homosexuality which revealed, among other things, that while the median age of death for white married men is 75, the median age of death for homosexual men is a mere 42 with only 9% living past the age of 65. Lesbians fared little better; the median age of death for white, married women is given as 79 while for lesbians the median lifespan is 45 with 24% living past the age of 65. Male homosexuals who contract AIDS obviously die younger; mean age of death - with AIDS given as the cause of death - was a mere 39 years.

Although one always has to be careful how one interprets statistics, the murder rates and suicide rates given here - 100 times and 25 times that of the norm respectively - appear to indicate that homosexuals are at risk from their sexual partners in more ways than one. We need not go into any further details about the myriad sexually transmitted and other diseases with which homosexuals are infested.

All this does tend to indicate that homosexuals are by and large extremely unhappy people; the fact that the leaders of this movement, and its militants, openly wallow in their filth, should not blind us to this fact. The practice of "outing" closet queens engaged in by groups like OutRage is all the more disgusting for this reason. The undeniable fact is that many homosexuals are not - in the words of song writer and homosexual activist Tom Robinson - "glad to be gay".

Earlier we discussed the case of degenerate Joe Orton. It would be difficult to imagine a more diseased soul than his, but the same cannot be said of his partner-in-filth Kenneth Halliwell. Halliwell, who was older than Orton, battered his lover to death on August 9th 1967 then committed suicide. In Shepherd's biography of the two men, the one which supposedly "reclaims them for the gay movement [sic]", Halliwell comes across as a tragic figure rather than a sick one, as Orton obviously was.

Incidentally, as well as a disgusting sodomite who wallowed in his own filth, Orton was a paedophile. He made three visits to Tangier where he procured the sexual services of Arab boys. In The Orton Diaries, he described in lurid detail how he violated one such youth:

"I took the boy (who is about fifteen) into the room...When I'd got a spanking good hard on, I turned the lad over and, using a little grease mixed with my spit, I put my prick up his arse...While I fucked him, I pressed his prick between my clenched fist and had a truly satisfactory orgasm." (125)

This is of course one of the reasons white homosexuals make common cause with the "anti-racist" movement; many of them would

like to do that to your sons. Doubtless, homosexual apologists will claim that as the boys were willing - Orton paid them - he shouldn't be blamed for corrupting them. Parents of all races might like to consider the implications of further lowering the age of consent for sodomites. If the age of consent is reduced to sixteen, Orton's spiritual heirs may end up doing that sort of thing with your twelve year old son with impunity. "Honest, your worship, he told me he was sixteen and he led me on."

Orton's biographer Shepherd is either a shameless faggot himself or fawningly pro-homo; he does his best to elevate Orton and to condemn Halliwell, who, he says, was infused with hatred of his own sexuality. (126) At one point in the narrative Halliwell exclaims: "Homosexuals disgust me!" (127) It is as difficult not to feel compassion for the tragic, tortured Halliwell as it is not to condemn Orton. It is doubly tragic that so many of today's homosexuals wallow in their perversion, like Orton, and like him elevate it to an art form. It is even more tragic that there are so few individuals and groups who might rescue the tormented souls among active homosexuals, like Halliwell.

There are though some individual homosexuals who, to their credit, have not only broken with their obscene practices but have done their best to save others from lives of sleaze and sin. One of these is Peter Robicheau of the American group Homosexuals Anonymous. He has been barred from TV talk shows and says: "They want no voice for those who say 'this is not normal and we want to help you.'" (128) The media are every bit as responsible for the spread of this vile disease as are homosexual militants. They should be condemned just as loudly. It is not enough for black people simply to condemn homosexuality, and to drive the spreaders of this perversion out of society the same way Christ drove the money-changers out of the temple; we must offer those who want to come off the chance to free themselves from the shackles of this terrible disease, and to wash their sins away. For the sake of Kenneth Halliwell, and for the sake of Freddie Mercury, whose tragically shortened life we shall now discuss.

From Elton John To Freddie Mercury. And A Ray Of Hope

Elton John is one of the most talented and gifted singer song writers of his generation if not of all time. The December 1992 edition of Gay Times (which incorporates Gay News) said of John that he had "at last come out as gay". (129) But had he? Elton John admitted, or rather claimed, that he was bisexual as long ago as 1976. (130) The truth though is that although he is rightly one of the most successful composers, performers and entertainers of his generation, Elton John appears to have led a far from happy life. In 1984, after a whirlwind romance and much to the surprise of the so-called experts, he announced he was to marry Renate Blauel, his German recording engineer. The marriage was short lived, but ended amicably. He was said to have settled with his ex-spouse on very generous terms, (131) as has always

been his nature.

In spite of his alleged bi-sexuality and/or homosexuality, John has never publicly endorsed this perversion, to his everlasting credit, and indeed, when he was libelled outrageously by the Sun newspaper, one of the most sordid gutter rags in Britain, (132) he hit the paper with an astonishing seventeen writs, and settled out of court for a million pounds, the biggest out of court settlement in British legal history. (133)

The reality is that the Elton Johns of this world are not homosexuals, or bisexuals, but confused individuals. It is a sad fact that some people can become wealthy or be born into wealth beyond most people's wildest imaginings, and have everything but happiness. The inordinately high divorce rate among successful show business personalities of both sexes is surely testimony to that; many of them marry several times.

Nearly as big a star and outrageous a showman as Elton John was Freddie Mercury, front man for the rock group Queen. Queen were one of the most innovative rock bands of all time, and Mercury was the driving force behind them. Like John, Mercury was also a talented song writer; unlike John he was overtly bi-sexual, although according to his obituary in Gay Times, he "...never accepted the role of an openly gay crusader." (134) On Saturday, November 23, 1991, following months of speculation in the press, Mercury admitted he was suffering from AIDS. (135) He'd had the disease for five years. (136) The following day he was dead. Although Mercury often flaunted his sexuality in his performances, it was always in a tongue-in-cheek fashion; he lacked the bitchiness of proper queens like the sick, diseased slime of OutRage and other gay pride type groups. The last photograph of Freddie Mercury showed him not as the over-the-top rock star strutting around the stage making explicit gestures with the microphone, but as an AIDS-infested, diseased sodomite.

The Sport, an even more despicable newspaper than the Sun, said of him: "OKAY, so Freddie Mercury was a brilliant entertainer. He was also a menace to society...who spread his killer virus with characteristic gay abandon. If he were a dog he'd have been put down five years ago." (137) Sadly, this was not an isolated comment. One journalist, probably sick to death with hysterical homosexual rights activists, wrote in the Glasgow Daily Record: "NO-ONE is allowed to advance the view that gay sex is unnatural or indecent or offensive - or dangerous." (138)

Five months after Mercury's death, a massive concert was staged in his honour. The Mercury memorial concert was attended by 72,000 people and was seen via satellite link up by as many as a billion people in 73 countries. (139) Many, many of these people were black of course, as well as of many other races. The people who attended the concert, and who watched it, did so not to pay tribute to Freddie Mercury the AIDS-infested wretch who died pitifully and miserably at the premature age of 45, but to celebrate the man and his music.

When he died, Freddie Mercury's fortune was estimated at £25 million; he was thought to have left a large tranche of it to AIDS research. (140) In reality, he left considerably less,

although still immensely wealthy, his fortune amounted to somewhat more than £8 million net, and he left not one penny of it to either AIDS research or AIDS charities. (141) One cannot help but think that this was because he had seen the error of his ways.

Music, more than any other medium, has brought people of all races together, and has done so without the exploitation of the anti-white bigots and Marxists who make up the misnamed "anti-racist" movement. Freddie Mercury played a small but significant role in breaking down the barriers of bigotry. Such a man deserved a better fate than that which he suffered.

Black people, all black people, must strive to make sure that future generations not only remain free of the terrible disease of AIDS, but of its root cause and in some ways the even more terrible disease of homosexuality. There have always been and always will be enemies of our inheritance just as there have always been and always will be enemies of our freedom. The struggle for freedom begins with the struggle for individual rights, and the struggle for the future begins with the struggle for the minds of our children. The organised homosexual movement has declared war on our freedom; it demands "anti-discrimination" legislation, it demands the "right" to invade our businesses, our communities, and even our homes, demanding that we operate a quota system, an "equal opportunities" policy which makes it obligatory for us to employ or even to forcibly associate with sodomites. And it does so under pain of being branded homophobic, or even, if they get their way, of imprisonment.

One researcher said of the organised homosexual movement's hate campaign that "The cruelest form of injustice employed by the gay lobby [sic] is to accuse sensitive, decent people of bigotry, hatred, and 'homophobia' for simply following their own moral consciences and seeing abnormal as abnormal." (142) That means ordinary, decent, unfanatical, law-abiding black people like you and me.

We must not allow these perverts and degenerates to invade our society, much less our homes, and certainly not our kindergartens. If you care about black people, if you care about human beings, you must make a stand now. Our children are our inheritance, if we don't protect them, everything black people have striven for since the abolition of slavery will be lost. You have a duty not to let that happen.

Notes And References

- (1) The term gay cat referred to "a homosexual boy", and first appeared in print in 1933. In 1955, the English journalist Peter Wildblood defined gay as an American euphemism for homosexual. [See Volume I, page 456 of the Encyclopedia of Homosexuality, Edited by Wayne R. Dynes, published by St James Press, London, (1990)].
- (2) A few inches of flesh, by Peter Tatchell, published in, Labour Briefing, February 1993, page 14. [This magazine is generally known simply as Briefing. It started life as London Labour Briefing, but although it is run by Labour Party supporters it is not an official Labour Party publication].
- (3) A few inches of flesh, (ibid).
- (4) SEXUAL BEHAVIOR IN THE HUMAN MALE, by Alfred C. Kinsey, Wardell B. Pomeroy and Clyde E. Martin, published by W.B. Saunders, Philadelphia, (1948). Kinsey was an American sex "expert" whose "findings" laid the foundations for all future researches in this field. However, they are so obviously bogus that it is a wonder that anyone ever took them seriously. They have now been totally exposed and refuted. See in particular the 1990 publication KINSEY, SEX AND FRAUD: The Indoctrination of a People, by Judith A. Reisman and Edward W. Eichel, published by Lochinvar-Huntington House, Lafayette, Louisiana.
- (5) Willings Press Guide 1993, page 652; the monthly circulation of Gay Times (incorporating Gay News) is given as 38,000 according to the "Publishers Statement". The bi-monthly Gay Scotland Magazine is given as 20,000, again, this is attributed to the "Publishers Statement". If the first figure is correct, the second is almost certainly grossly exaggerated.
- (6) An excellent article confirming this was published in the Daily Mail, January 21, 1994, page 8. In The making of a very vocal minority, Mary Kenny revealed that a government survey showed that 1.1% of British males and .4% of females had had a "partner" of the same sex in the previous year. It is difficult to know how to interpret such figures, but the author made the points that homosexuals are concentrated in London, "the cultural epicentre of our society", that they have spread their influence throughout the state-funded professions, that they have been boosted by the media, and that they make a lot of noise.
- (7) Re London see previous footnote; Manchester and Brighton are also heavily infested with homosexuals.
- (8) The full story of this farce is related in THE BATTLE FOR BERMONDSEY, by Peter Tatchell, preface by Tony Benn, published by Heretic Books, London, (October 1983).
- (9) Tatchell, THE BATTLE FOR BERMONDSEY, page 72, (ibid).
- (10) Tatchell, THE BATTLE FOR BERMONDSEY, page 73-4, (ibid).
- (11) Page 34, THE AIDS COVER-UP? The Real and Alarming Facts about AIDS, by Gene Antonio, published by Ignatius Press, San Francisco, Second edition, (1987).
- (12) Antonio, The AIDS Cover-Up?, pages 41-2, (ibid).
- (13) Fisting is also known as hand-balling.

- (14) Reporting on objects removed from the anuses of homosexual degenerates, The Gay Health Guide offers this: "Most are small, but physicians have removed such large items as a six-ounce Coca-Cola bottle, an entire pencil, and a vibrator head." [Page 114, The Gay Health Guide: A COMPLETE MEDICAL REFERENCE FOR HOMOSEXUALLY ACTIVE MEN AND WOMEN, by Robert L. Rowan, M.D. & Paul J. Gillette, PhD., published by Little Brown, Boston, (1978).]
- (15) Antonio, The AIDS Cover-Up?, page 41, (op cit).
- (16) Antonio, The AIDS Cover-Up?, page 41, (ibid).
- (17) We have not covered every aspect of homosexual perversion here, but the purpose of this pamphlet is to educate rather than revolt the reader.
- (18) The Orton Diaries including the correspondence of Edna Welthorpe and others, Edited by John Lahr, published by Methuen, London, (1986).
- (19) Lahr, Orton Diaries, page 38, (ibid).
- (20) Lahr, Orton Diaries, page 42, (ibid).
- (21) Lahr, Orton Diaries, pages 44-5, (ibid).
- (22) Lahr, Orton Diaries, (ibid). On page 106, Orton recounts: "He pushed the sixth man roughly away from the fair-haired man and quickly sucked the fair-haired man off. The man beside me had pulled my jeans down over my buttocks and was trying to push his prick between my legs...The labourer, getting very excited by my feeling his cock with both hands, suddenly glued his mouth to mine. The little pissoir under the bridge had become the scene of a frenzied homosexual saturnalia...I came, squirting come into the bearded man's mouth...As I was about to leave, I heard the bearded man, hissing quietly, 'I suck people off! Who wants his cock sucked?' When I left, the labourer was just shoving his cock into the bearded man's mouth to keep him quiet."
- (23) Because We're Queers: The Life and Crimes of Kenneth Halliwell and Joe Orton, by Simon Shepherd, published by Gay Men's Press, London, (1989). Kenneth Halliwell was Orton's lover.
- (24) Author Shepherd makes no secret of his admiration for this piece of human filth that was Joe Orton. In 1962, before Orton established himself as a playwright, he and Halliwell were both jailed for a bizarre series of senseless crimes. They received six months a piece for stealing and causing wilful damage to 72 library books, the sort of thing a delinquent child would do. Shepherd's equally bizarre comment on this is that: "Neither the reporters nor the court were interested in the tasteful alterations to the dust-jackets of the Arden Shakespeare texts."
- (25) Homosexuality (buggery) between consenting adults was illegal until the passage of the Sexual Offences 1967, which became law in 1968. The age of consent was then 21. In practice, the law against homosexuality was not rigidly enforced. Orton lived openly with his male lover, as did many other homosexuals.
- (26) The Silent Community: Public Homosexual Encounters, by Edward William Delph, published by Sage Publications, London, (1978).
- (27) Delph, Silent Community, page 142, (ibid).
- (28) Delph, Silent Community, page 142, (ibid).
- (29) The Myth of Heterosexual AIDS, by Michael Fumento, published

by Basic Books, New York, (1990). We will have much more to say about AIDS shortly, but here we will concentrate on the nature of homosexual practices, in particular, anonymous sex.

(30) Fumento, Myth of Heterosexual AIDS, page 196, (ibid). Fumento is quoting from the book AIDS in the Mind of America, by the homosexual activist Dennis Altman.

(31) Fumento, Myth of Heterosexual AIDS, page 233, (ibid); citing Altman again.

(32) Fumento, Myth of Heterosexual AIDS, page 232, (ibid).

(33) Page 19, The Band Played On: Politics, People and the AIDS Epidemic, by Randy Shilts, published by Viking, London, (1987). It goes without saying that with a 33% chance of infection on each visit, all regular patrons are almost certainly infested with both syphilis and gonorrhoea, and God only knows what else.

(34) Fumento, Myth of Heterosexual AIDS, page 232, (op cit).

(35) Jenny lives with Eric and Martin, by Susanne Bösch, photographs by Andreas Hansen, translated from the Danish by Louis Mackay, English edition published by Gay Men's Press, London, (December 1983).

(36) In 1978, PIE issued a pamphlet called Paedophilia. * These 16 pages of poison included the following:

Page 3: "It is not desirable to destroy a paedophile's love for children. What is desirable is to change paedophiles from outcasts into useful members of a society which will accept non-parental love for children."

Page 4: "indecent assault" said to be a misnomer, ie if a child consents, it's okay.

Page 5: "Mothers can be extremely sensual with their children...without attracting untoward attention..."

Page 7: "Truly innocent children simply enjoy sex and are interested in it."

Page 9: complains that current law leaves paedophiles "humiliated and ostracised...harassed, imprisoned and put in solitary confinement."

Page 10: "There is nothing wrong with child erotica as such, providing the child is happy to take part."

Page 11: "...paedophiles are ordinary, decent, sensible human beings, no more sexually depraved than yourself..."

* PAEDOPHILIA: Some questions and answers, published by PIE, London, (1978).

(37) This admission was made in the Paedophile Information Exchange Survey of Members, published August 1976 c/o Release, London.

On page 6 it was stated that "...the organisation was started by male homosexual paedophiles from within the gay movement." It was said to have advertised initially in predominantly male homosexual publications:

"our only regular form of advertising is still a mention every two weeks in the guide section of Gay News."

(38) In issue 2 of Gay Times, published June 22nd, 1978, the paper referred to the News of the World as "The Vilest Paper in Britain" for attempting to link PIE with Gay Times.

An unsigned article on page 3 stated that "Gay Times has grave misgivings about the aims of the Paedophile Information Exchange, and therefore does not support them. But the exchange of information between like minded people, especially when they are otherwise totally rejected by all sections of society, seems to us to be likely to be more beneficial than leaving isolated and necessarily frustrated people to cope on their own."

(39) Magpie, March 1977, page 3.

(40) The Times, April 16, 1984, page 1.

(41) Not that any healthy, race-conscious black man would want to.

(42) Jamaican-born Marcus Mosiah Garvey (1887-1940), was perhaps the greatest black political thinker of all time, and certainly of his era. He was a far cry from latter day whining black egalitarians and communist dupes like the much over-hyped Martin Luther King. Garvey believed that, rather than taking hand-outs from white "liberals" and race-mixers, the black man should build his own businesses, seek financial independence and take pride in his own race. Which of course entails a total rejection of miscegenation.

To this end he founded the Universal Negro Improvement Association and was an advocate of the Negro back to Africa movement. Unfortunately, as was to be expected, his ideas didn't go down at all well with the liberal-white establishment. In 1925 he was jailed for five years for mail fraud, (he was almost certainly fitted up). He was subsequently expelled from the United States and died in London in June 1940.

(43) King was actually more red than black; he was affiliated with no less than sixty communist fronts! On January 31, 1977, his widow obtained a Federal court order sealing 845 pages of FBI records about her husband "because its release would destroy his reputation!" As well as being a communist, King also engaged in numerous illicit sexual liaisons with white women. A fine role model for any black kid, we don't think.

(44) Fictional for a very good reason; there are no homosexual role models suitable for black people, and unless we lose our senses there never will be.

(45) Daddy's Roommate, written and illustrated by Michael Willhoite, published by Alyson Publications. Boston, Mass, (1990).

(46) HOW WOULD YOU FEEL IF YOUR DAD WAS GAY?, by Ann Heron & Meredith Maran, Illustrated by Kris Kovick, published by Alyson Publications, Boston, Mass, (1991).

(47) It is true that we are all at risk to some extent, but this is true of crime. We are all at risk from sexual assault, each and every one of us could be indecently assaulted, but a sixteen stone man is far less at risk than a young girl. AIDS is primarily a disease of filth, homosexual-related filth.

(48) This does not mean that men are never left to bring up children on their own; the current writer knows, or knew, of a man who was given custody of his young son even though his ex-

wife had taken up with another man. But this is a rare exception to a wise rule, the courts rightly considered him to be a more suitable guardian than his (inadequate) ex-wife; this person incidentally was devoutly religious and believed that homosexuals should be put to death.

(49) Quoted in the National Front magazine England, My Country, Feb/94, issue 38, page 4.

(50) In his book CIVIL RIGHTS: Rhetoric or Reality?, published by William Morrow, New York, (1984), black economist Thomas Sowell makes the telling point that black "ghettos" in the 1930s were far safer places than they are today. (See in particular pages 84-5). White people would frequent Harlem after dark and in the summer, people would sleep out in the street.

(51) The Times, June 18, 1992, page 7.

(52) An organisation called Searchlight is one of the prime anti-white race-hate machines in this country. It publishes a lie-ridden monthly magazine of the same name.

(53) To them the white male is the ultimate symbol of oppression and must therefore be destroyed. Pushing miscegenation has become an obsession with these people, as with the Zionist hatemongers. A rare, dissenting article appeared in the Sunday Times for March 6, 1994, echoing rising concerns in the American black media. Black people should wake up and realise that miscegenation is the main, if not the only, cause of friction between them and their white neighbours. If they were to take a stand against it and call for it to be outlawed, or at the very least ostracised, the British National Party and their fellow travellers would quickly disappear up their own orifices. The same Sunday Times article also pictures two of our greatest race traitors, boxer and media moron Frank Bruno and "comedian" Lenny Henry with their white "partners".

It is a crowning insult to our people, and to white people, and indicative of what a sick society we live in, that it has become virtually impossible to take pride in one's own racial integrity while at the same time sodomy has been elevated to the status of gay.

(54) gay liberation front manifesto, published by Gay Liberation Information Service, London, (1979). The first edition was published in 1971.

(55) The slogan "communism is Jewish" is a staple of anti-Semitic propaganda. The fact that many, many Jews took an active part in the communist movement for decades has been used to tar the entire Jewish people with the same brush. An examination of the true facts however reveals not only that some outstanding anti-communists have been Jewish, but that tribal loyalties have counted for little or nothing in the communist war against civilisation. On his death, Leon Trotsky was denounced by his own father as an enemy of Judaism and the curse of humanity.

(56) The Times of March 12, 1994, (page 14), reported that the annual St. Patrick's Day parade in Boston, ("one of America's most Irish cities") had been cancelled after a court upheld the "right" of gay activists [sic] to take part. A group of homosexual trouble-makers using the appropriate acronym GLIB had pre-

viously marched with the parade "under heavy police protection". In spite of the IRA and other terrorist organisations, the Irish are basically very decent, upstanding and moral people.

(57) See for example page 7 of FREEDOM UNDER THE LAW, by the Right Honourable Sir Alfred (later Lord) Denning, published by Stevens & Sons, London, (1949).

(58) This is old hat now. In 1986, Rachel Tingle published GAY LESSONS: How Public Funds are used to promote Homosexuality among Children and Young People, (Pickwick Books, London), which documents this sort of poison. The very fact that books such as Daddy's Roommate and How Would You Feel If Your Dad Was Gay? are being stocked by children's libraries should give every parent cause for alarm.

(59) Michael X for example. Also known as Michael Abdul Malik and Michael de Freitas, he was a crook, hustler, pimp and thug, who preached anti-white hatred, even though he lived off white whores and white liberals. He was hanged for murder in Trinidad in 1975, but in November 1967 he was jailed at Reading for twelve months under the notorious Race Relations Act. This act has been strengthened twice since then. The fact that Michael X was a scumbag and no friend of black people does not detract from the fact that he was jailed unjustly. Black people have no more time for bigots and haters than white people, which is why people such as him have small, cult followings. Ironically, most of his more prominent supporters were white "liberals" who'd had a pathological hatred of their own white skins instilled in them.

(60) They've already got this to some extent, in Ireland of all places. In 1989 the Irish Parliament (the Dail), amended its Incitement to Hatred Act to include sexual orientation as well as race, religion and nationality.

(61) The Anti-Nazi League will be referred to henceforth as ANAL.

(62) Antonio, The AIDS Cover-Up?, page 41, (op cit).

(63) See for example Encyclopedia of Homosexuality, Volume II, page 882, (op cit).

(64) SANHEDRIN 54

MISHNAH. HE WHO COMMITS SODOMY WITH A MALE OR A BEAST, AND A WOMAN THAT COMMITS BESTIALITY ARE STONED.

GEMARA: "...There shall be no sodomite of the sons of Israel..."

(65) Webster was expelled from the National Front on January 13, 1985, (Lobster, December 1993, issue 26, page 17).

(66) In the July 1983 issue of Spearhead, Tyndall's long-running anti-black hate sheet, he published a letter sent by Webster to a young "nationalist". The innuendo in this missive is sickening. As Tyndall rightly points out, this was hardly the sort of letter one man writes to another.

(67) The Times February 22, page 1. Among other things they shouted "Scum" and "Shame on you" at MPs. Look who's talking.

(68) Daily Telegraph 22 February 1994, page 1 reported literally about ten arrests. The current writer heard a report that a police officer had been beaten unconscious, but that later turned out to be false.

(69) Also spelt Jakobovits.

(70) Ex-Chief Rabbi endorses genetic engineering to stop homosexuality: Progressives join gays in attack on Lord Jakobovits, by Valerie Monchi, Jewish Chronicle, July 23, 1993, page 1. It is standard practice for Jewish holy men to give not only spiritual guidance to their flocks but advice on major technological developments and innovations, especially for so senior a rabbi as Lord Jakobovits.

(71) On November 12, 1993, The Pink Paper, the national newspaper of sodomites and dykes, quoted from the letter OutRage had written to the Prince: "It is an appalling insult to the memory of all those who suffered in the Holocaust for the University of Wales to honour a man who endorses theories of genetic purification."

(72) In any case, this belief is absolute poppycock, as anyone who has taken the trouble to read what Hitler really said about race will realise. For example, the Führer was a great admirer of both the Chinese and the Japanese, the latter it will be remembered actually fought with the Nazis against the Aryan British.

(73) Capital Gay, the London-based fag paper gave the story of the OutRage picket of London's Marble Arch synagogue front page coverage in its September 24, 1993 issue. OutRage accused of anti-Semitism the paper screamed. The paper took a hostile line to the militant homos, probably deciding, wisely, that it doesn't pay to be attacked on two fronts; it would have been amusing to say the least if the notoriously anti-Semitic British far right had joined forces with Orthodox Jewry to put the queers back in the closet.

(74) In the same article an OutRage spokesman said "It is extremely upsetting and annoying to be accused of anti-Semitism." We can only hope that Orthodox Jews do not take the same attitude, and continue to speak out against this poison.

(75) Because of the nature of lesbian practices lesbians are not vectors of filth, at least not to the same extent as their ugly cousins. The current writer is not at all familiar with what these pathetic women do to each other, but presumably vibrators and woman to woman massage are the limits of their depravity. Certainly they don't appear to frequent public toilets and bath-houses, and they don't of course engage in fellatio.

(76) The first AIDS cases appeared among American homosexuals and the terms gay cancer, gay pneumonia and gay plague were all used, soon to be replaced by the acronym GRID. See for example HISTORY OF AIDS: EMERGENCE AND ORIGIN OF A MODERN PANDEMIC, by Mirko D. Grmek, Translated by Russell C. Maulitz and Jacalyn Duffin, published by Princeton University Press, Princeton, New Jersey, (1990). Chapter 1 of this book clearly documents the origins of the disease among American homosexuals.

(77) The truth about the Haitians was not long in coming out. In May 1983 the Haitian Physicians' Association revealed that 30% of Haitian AIDS victims were mainly male prostitutes who admitted to homosexual contacts, notably with tourists - most likely American homosexuals. Homosexuality and bisexuality are strongly taboo in (supposedly primitive) Haiti. [Grmek, HISTORY OF AIDS, page 35,

(ibid)]].

(78) There was never any mystery about the haemophiliacs, it was always clear that they had been infected through contaminated blood supplies.

(79) Fumento, Myth of Heterosexual AIDS, page 79, (op cit).

(80) Fumento, Myth of Heterosexual AIDS, page 89, (ibid).

(81) Fumento, Myth of Heterosexual AIDS, page 90, (ibid).

(82) Citing Atlantic magazine, February 2, 1987, [Fumento, Myth of Heterosexual AIDS, page 90, (ibid)].

(83) Cited here from page 6 of AIDS, AFRICA AND RACISM, by Richard and Rosalind Chirimuuta, New and revised edition, published by Free Association Books, London, (1989).

(84) Chirimuuta, AIDS, Africa And Racism, page 6, (ibid).

(85) See in particular Chapter Fourteen, The Homosexual Lobby.

(86) It is one of the great fallacies of our age that medicine has been responsible for the abolition of such diseases as tuberculosis in Western societies. Public hygiene: clean water, drainage, sanitation and decent housing more than anything else have eradicated such pestilences.

(87) One person who visited this dictatorship told the current writer that many black former Rhodesians refer to the era of UDI as the good old days. The wife of former Prime Minister Ian Smith is referred to affectionately as Granny Smith, after the apple.

(88) Capital Gay, February 4, 1994, page 9.

(89) Ibid.

(90) Evening Standard, (City Prices), March 17, 1993, page 33.

(91) Gay Times, December 1992, page 9. The white rock band Guns N' Roses also landed in hot water with the homo lobby. A track off their album Lies refers to "faggots" who "spread some fucking disease". Regrettably they later issued an apology.

(92) GAY STUDIES: What are we doing?, by Maggie Allen, published in the June 16, 1987 issue, (page 45); and a two page spread by Mike Burgess, published in the January 19, 1988 edition (pages 18-9), called WHY WE'RE PROUD TO BE GAY. Being proud of a black face is one thing, being proud of a brown nose is quite another.

(93) Reisman and Eichel, Kinsey, Sex and Fraud, page 110, (op cit).

(94) From page 222 of And The Band Played On: Politics, People and the AIDS Epidemic, by Randy Shilts, published by Viking, London, (1987).

(95) Shilts, And The Band Played On, page 238, (ibid).

(96) "Don't call us AID victims. AIDS is not my weakness. AIDS is my strength." This was the actual quote, [Antonio, The AIDS Cover-Up?, page 33, (op cit)].

(97) Antonio, The AIDS-Cover Up?, pages 36-7, (ibid). The obvious trauma and constant exposure to filth can hardly be anything but debilitating. The \$64 million dollar question is not why did AIDS appear in the 1980s but why didn't it appear sooner?

(98) We have already covered this same ground to some extent, but this is such an important point that I ask the reader to forgive me if I stress it again. The message must be rammed home to black people again and again and again, because the organised homosexual movement is made up of fanatics who will stop at nothing to

get their own way.

(99) In January 1983, Livingstone published a cartoon of Israeli Prime Minister, mass murderer Menachem Begin, in the now long defunct Labour Herald newspaper. The cartoon, which depicted Begin as Hitler, was a protest at the Sabra and Shatilla massacre the previous year. Jewish leaders are not only the world's master liars but the world's greatest hypocrites.

(100) "Anti-racists, "anti-fascists", socialists, ad nauseum.

(101) It is ironic that just as certain blacks have taken to calling themselves niggers in public in front of white people, so too has the organised homosexual movement started to use terms which, when used by "straights", provoke anger, even frenzy. Tatchell's Briefing article refers to "queers". In the United States there is even a group of militant homosexual extremists called Queer Nation.

(102) It is important for black people to realise that in the final analysis, leftists don't give a stuff about black people any more that they genuinely care about the workers. What they want is to take the control of the nation's, and the world's, wealth, out of private hands, and place it in their own.

(103) Delph, Silent Community, page 109, (op cit).

(104) Delph, Silent Community, page 110, (ibid).

(105) This does not apply simply to race, of course. Most people associate mostly with people of their own age group, their own interests, and, of course, most of us spend a lot of time with our own families and have some common interests with our work-mates and colleagues.

(106) Daily Mail, January 27, 1994, pages 24-5.

(107) Ibid.

(108) Ibid.

(109) Ibid.

(110) Reform Judaism, that is; the Orthodox wouldn't touch this poison with a barge pole.

(111) As reported in Homosexuality and Education, by J. Martin Stafford, self-published, (1988), page 27.

The publisher would like to make it clear that he does not approve of any prosecution for blasphemous libel nor any curtailment of free speech on any religious, racial or political matter on any pretext whatsoever. Even for the sick, degenerate scum and slime of the organised homosexual movement.

(112) Gay Christian, May 1977, issue 5, page 2.

(113) Pages 2-3, (ibid).

(114) Gay Christian Movement Information Leaflet apparently inserted in issue 5.

(115) Gay Christian, February 1984, No 31, page 22. Presumably this latter is intended to give homosexuality a spurious stamp of approval.

(116) Gay Christian, February 1984, No 31, page 23.

(117) Ibid.

(118) From the essay Misguided, Dangerous and Wrong: an analysis of Anti-pornography Politics, by Gayle Rubin, page 20 of Bad Girls and Dirty Pictures: The Challenge to Reclaim Feminism, Edited by Alison Assiter and Avedon Carol, published by Pluto

Press, London, (1993).

(119) Tingle, Gay Lessons, page 45, (op cit).

(120) This is an area in which the sophists of perversion are inclined to obfuscate the real issue. Technically, anything which is neither man-made nor miraculous is natural. This includes cancer, tsetse-fly, typhoid and all manner of epidemics. So in that sense, homosexuality is natural, but this is not what is commonly understood by the word. This is what is known as the fallacy of equivocation, using a word to mean two different things.

(121) Gay and Lesbian Youth, Edited by Gilbert Herdt, PhD, published by Haworth Press, New York, (1989). This quote is taken from page xiv of the Preface by Robert W. Dresster, MD of University of Washington School of Medicine. Only a university graduate could write such drivel.

(122) Page 117 in the essay by Margaret Scheider PhD.

(123) GAY YOUTH GROUPS, published by the Joint Council For Gay Teenagers, (December 1980). See in particular page 5.

(124) Suppression of free enquiry always leads to the suppression of truth. The suppression of subversive literature is a slippery slope which inevitably leads to tyranny. Lady Chatterley's Lover, now regarded as a modern classic, was once banned.

(125) Lahr, Orton Diaries..., page 185, (op cit).

(126) Shepherd, Because We're Queers, page 29, (op cit).

(127) Shepherd, Because We're Queers, page 29, (ibid); the same quote can be found in Lahr, (page 148).

(128) The Truth At Last, issue 364, page 4. These may not be Robicheau's actual words but the quote is true in spirit. Other reformed homosexuals are also quoted in this article.

(129) Page 5.

(130) Gay Times, December 1992, page 34. John actually "came out" in an interview with the American music magazine Rolling Stone published October, 1976. John "admitted" that he was bisexual. Actually, he said "I think everybody's bisexual to a certain degree. I don't think it's just me." Quoted here from page 161 of The Many Lives of Elton John, by Susan Crimp and Patricia Burstein, published by Robert Hale, London, (1993).

(131) The December 1992 issue of Gay Times also revealed that Elton was launching a new AIDS charity.

(132) The one redeeming feature of this newspaper is its homophobia; columnist Garry Bushell is renowned for his attacks on gays.

(133) This resulted from allegations made to the Sun by a self-professed "rent boy", ie a male whore. The paper went to considerable lengths to fit up the superstar but in the end the story was so obviously bogus that it had to throw in the towel. This is recounted in The Many Lives of Elton John, (op cit). This book is certainly worth reading, and not just by Elton John fans. Although it endorses the gay Elton thesis, the only "evidence" it offers for his supposed homosexuality is the fact that he had what amounted to a crush on Long John Baldry when he was working as his keyboard player; this was before he changed his name from Reg Dwight. See in particular pages 22-5. Apart from that he seems to have spent some time in the company of homosexuals or

- persons of doubtful sexuality, but that hardly makes him one himself. Rock stars are well-known for their eccentricities.
- (134) Freddie Mercury obituary, Gay Times, January 1992.
 - (135) Rock star Mercury dies of Aids at 45, published in the Times, November 25, 1991, page 3.
 - (136) Gay Times, January 1992, page 9.
 - (137) Quoted in Gay Times, January 1992, page 10.
 - (138) Gay Times, January 1992, page 11.
 - (139) Sunday Times, April 19, 1992, page 20.
 - (140) The Times, November 26, 1991, page 3.
 - (141) The Sunday Times May 24, 1992, page 8. The concert raised £3.8 million, which was put in trust.
 - (142) Masters, cited by Reisman and Eichel, page 103, (op cit).

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FEDERAL HOMO POWER EXPOSED...

DESTROY the ACCUSER

by FREDERICK SEELIG



Foreword
by
WESTBROOK PEGLER

\$3

Commentary by DR. REVILO P. OLIVER

Publisher's Statement

This book, "Destroy the Accuser," by veteran newspaperman Frederick Seelig is the first of its kind in America. It is incredible that a man could experience the torture here in America that Mr. Seelig suffered in the name of "mental health justice."

This victim, unlike others he knew, lived to tell; although it is a question whether having to live now like a hunted animal is worth the survival. He was told that papers were signed and ready to commit him permanently to an insane asylum should he ever tell what he knew, and besides, he couldn't live over six months after what they had done to him.

You will need a strong stomach to read this story, but if you persist, it will have prepared you for what is in store for any citizen daring to object to perversion, World Government, or unconstitutional edicts by arrogant officials.

To study the case of Frederick Seelig is to recoil in horror from the clear-cut inference that the rights of the individual are not recognized under our present system of jurisprudence. Frederick Seelig's personal experience is such that Society must recognize his rights have not been protected.

As a result of the "treatment" to which he was subjected by his "jailers," he is suffering indescribable pain with a nervous system that simply has been shredded.

A former member of the Congress, Tom Werdel, a fighting attorney who has returned to private practice, said this man's life was in danger and indeed he did possess knowledge that was dangerous.

Most important in the eyes of Frederick Seelig are those two little children who were awarded by our Courts into a life of homosexuality. Be assured, as the evidence will develop, Mr. Seelig not only has evidence that his daughter is being abused by homosexuals in an environment she was forced into by the Court Order which placed her in this uncertain custody, but he has medical testimony from the family on this plea. How can any responsible citizen of the Republic remain indifferent?

Can persons of homosexual inclinations adopt children who are furnished to them by a State Agency? Will Society permit such wanton disregard to the "civil rights" of innocent children (to be so trampled upon) that they are given into a life of bondage to furnish pleasure to the distorted appetites of their captors--State selected homosexuals.

If you can deem this to be "none of your business" you have been brainwashed to a remarkable degree. I cannot believe that any Christ-loving, Christian patriotic American can possibly be so short-sighted. I do have confidence that Frederick Seelig, given his "day in Court" --can prove his contentions to the point that the public will demand legislation to outlaw this diabolic practice and the State will be compelled to make redress of grievances to this patriot who, in effect, has suffered for every parent who might, for some reason, have to leave his child under state care for a time.

Freedom Press Publishing Co.,
Miami, Florida

CUSTODY TO HOMOSEXUAL PERVERTS



Victims of "Great Society" Obscenity!

Federal agencies stooped to a new perversion sewer low in the Los Angeles County homosexual cesspool when custody of Sendra, 11, and her brother, Edward Seelig, 10, was given to proven homosexual degenerates. The Justice Department seized and destroyed evidence. Their father was silenced by political tyranny imprisonment. It conformed with White House policy similar to protection given homosexual Walter Jenkins, to Presidential aide of LBJ and "intimate" for 25 years. The Disciples of Sodomy and other anti-Christian minorities are a sinister power in the government.

'Destroy The Accuser'

by

FREDERICK SEELIG

Dedication

To Sandra and Edward Seelig, daughter and son of the author, the victims of homosexual power in California and Federal perverted, anti-Christian socialist agencies. Regardless of their mutual love, the children are not allowed to see their father, and he is prohibited from knowing their whereabouts. It violates Christianity's laws and moral decency codes, the Constitution's provisions for human and civil rights--but conforms to Communist state socialism and godless United Nations doctrines for secular democratic, scientific atheism in a Great Society World Government.

"Congress shall make no law . . . abridging the freedom of speech or of the press; or the right of the people . . . to petition the Government for a redress of grievances."

—FIRST AMENDMENT, U.S. CONSTITUTION

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Contents

	Page
Publisher's Statement	1
Dedication	3
Foreword by Westbrook Pegler	5
I Atrocities in Federal Penitentiary	7
II Homosexual Power; Stacked Courts	33
III Kremlin Psychiatric Tyranny	63
IV Pavlovian Torture Drain Holes	87
V Supreme Court Decisions Rigged	111
Commentary by Dr. Revilo P. Oliver	139
Appendix	165

ILLUSTRATIONS

Children in Homosexual Custody	2
Homosexual Tongue-sucking Child	10
Prison Diagram No. 2 Building	
Torture Cells	25
Negro Pervert and Lesbian	51
Homosexual in Female Finery	57
Prison Diagram No. 10 Building	
Torture Cells	86

FOREWORD

by

WESTBROOK PEGLER

I am haunted by the picture of that innocent little girl in the arms of a monster with terror expressed in her one visible eye. The poor father must have been driven nigh mad by that picture alone.

What you are about to read in these pages is the pathetic and terrible story of that poor father's efforts to rescue his two little children from unspeakable depravity. It begins as one man's story; it becomes the story of a whole nation that is visibly dying of moral gangrene.

That is why this story is a challenge to the well-heeled patriotic and conservative organizations that are forever telling us they are going to save the nation. Fred Seelig's story says to them: put up or shut up. Here is a specific case that can be investigated. Here is corruption that can be exposed--the vilest corruption extending, it seems, to the highest places.

It may not be too late to rescue the two children. It certainly is not too late to follow the trail of the beastly people who made those children serve their perverted lusts. And if the trail leads to high public officials, so much the worse. Follow it to the top. Get the facts; get the proof. If judges, public prosecutors, and some rotten Attorney General be guilty of complicity in this crime --send them all to prison for the maximum.

This is a job for a reporter--a reporter, if I may be so immodest, with the energy, the tenacity, and the intelligent courage of the Westbrook Pegler of twenty years ago. To such a reporter I would say:

"This story can be cracked--cracked wide open from California to Washington and back again. Go to the beginnings. Get the complaints out of the station-house records. Get photostats of the testimony. Investigate the reputations of the officials who took part; follow their back trail until you know where they come from, what makes them tick, and who put them where they are. Find the children. Get pictures of them today. Find someone to talk to them and get from their lips the story of what was done to them and of what is now being done to them. You may not be able to print all of that, but you need to know.

"Look into the mystery of the Department of Justice in Washington and the lazar house in Springfield, Missouri. Find other survivors of incarceration there. There must be some; there may be quite a few. Let them tell you what the crazy head-shrinkers did to them. If they have been broken in body and mind, be patient. If they are terrified by threats, get them to loosen up. A real newspaperman knows how to do it.

"Find out who the big boys in that outfit are, and then find out who the big boys' dads were and where on earth they came from to this country. You may smell some coincidences that aren't funny.

"Get the whole story. It can be done. Don't drink on this job. Stay with it. Stay up all night, but be a reporter. The kind of reporter who dug up Elliott Roosevelt's Kathleen Mavourneen loans and proved them against the whole rotten Roosevelt household while the thieving old man was still on his throne. The kind of reporter who proved that a pretty young wife with two children named Eleanor Roosevelt correspondent in adultery in Albany, New York."

That is what I would say to the reporter. But no reporter is going to do it on his own--not when just one telephone call from a big mouth in Washington to a junior Hearst anywhere in the country can kill any story in one minute. That is where the great conservatives come in. Are they going to spend money printing carloads of platitudes that no one ever reads through, or are they going to spend money for a good reporter to camp out on this spoor until he makes the whole nation sit up and take notice?

This book is just the lead for a bigger story--the kind of story every man and woman can understand and feel. That's why it gives our big patriots a chance to show whether they mean business all the way--or just good business. They can go on sitting in their lamasaries and writing lovey-dovey notes to their "dedicated" contributors, or they can take the strap off the bankroll and come out with a knife that will lop at least one tentacle off the octopus that has us all by the neck.

Chapter One

Political Prisoner of Kennedys Tells Atrocities in Federal Penitentiary

Infections tormented the feet and legs of the nude prisoner lying on the cement floor of a United States Federal penitentiary drain-hole cell. Except for a roll of toilet paper, the cell was barren. There was no blanket, mattress or cot. The cement floor was his bed. Soreness of flesh, muscles and bones caused excruciating discomfort.

An animal is conditioned to withstand hard and rough surfaces but a human being is not. As a political prisoner, incarcerated without a trial or conviction of any offense, he had no human or civil rights and was reduced to animal status by inhuman cruelties, brutality, and torture.

At meal times the heavy steel cell door was opened by three prison guards who watched in silence as he crawled in weakness. On the floor outside the cell door was a paper plate with mushed food. He'd reach out, bring in the food plate. The guards then slammed and locked the cell door. A small cardboard spoon, the only eating utensil, easily broke and was useless. With his fingers he stuffed the food in his mouth and wiped them off with the sweat of his body.

For five months he was compelled to wear old, tight, sweat-soaked shoes that lamed his feet and legs. The nerves became painfully raw to his hips. Pleas for properly fit shoes were ignored. The only relief he got was being confined in a strip-nude drain-hole cell, but the cement floor could hardly be called "relief."

The drain-hole served as a toilet and an outlet for blood and puke hosed off a beaten prisoner. Flushed but once daily, the drain-hole still stank with a sickening odor. Techniques of torture and inhuman cruelties in this Federal prison were Kremlin-created. They could only have been devised by demented, sadistic fiends and applied by perverted doctors with moron mentalities.

Systematically, the prisoner's health was shattered and his mind kept under unrelenting pressure. In Communist Russia political prisoners, government dissenters and accusers are incapacitated and destroyed by psychiatrists with torture punishment

called "therapy in the name of science." The same Communist psychiatric methods are used by the U.S. Justice Department. Arrests are made on charges with no intent to permit trial; quickly substituted is subterfuge psychiatric prosecution.

Within a few days after being incarcerated, the political prisoner was thrust into a "special" strip-nude drain hole for Pavlovian "music therapy" to soften his mind and brain. A loud-speaker concealed in a wall ventilator, covered by heavy mesh steel wire, emitted shrill, high-intensity ultra sound played continuously day and night from a tape recorder. Blasts of cold air gushed out of the ventilator at intervals.

Huddled on the cement floor in a corner of the cell, he closed the palms of his hands over his ears in futile effort to muffle the din. Within minutes he lapsed into a stupor and then unconsciousness. His mind couldn't cope with the sound vibrating in his head. Three days and nights he lay in a coma on the cement floor without food or water.

Consciousness was regained when the "music" ceased. His head throbbed with the sound vibrating in his mind for weeks afterward. The Federal prison psychiatrists entered his cell daily and made notes on the effects on his mind and the extent of damage, if any, to his brain.

If you are shocked and appalled to stomach much more-then close this book now! Thus far what has been disclosed is mild in comparison to what is yet to be revealed. All is substantiated by documentation, transcripts of court records, petitions, affidavits and motions denied hearings.

The writer was the political prisoner who crawled for food in the drain hole. Behind my imprisonment is a sordid story of rigged and corrupt proceedings by the Justice Department in the Federal courts to cover up homosexual and communist influence in government corruption. My two children were the pawns in this pervert corruption.

For nearly two years I was the political prisoner of the late President John F. Kennedy and his brother, Robert Kennedy, then the Attorney General who directed the savagery of the Justice Department. Now he is a U. S. Senator with aspirations for the Presidency!

Kennedy imprisoned me at the so-called Medical Center for Federal Prisoners in Springfield, Missouri. It is image-built under the label of being a "hospital" and a "mental institution," but it is neither. It is a hard-core, hell-hole penitentiary where young doctors are indoctrinated and trained in Communist psychiatric torture. Prisoners are used as guinea pigs in experiments.

For three years, starting in 1957, I had tried to safeguard my little daughter and son from an abominable life of homosexuality. But the homosexual and Communist perversion corruption in the Los Angeles County Superior Courts, administrative agencies and the State of California was such that I sought and was refused hearings and investigation.

In behalf of my children I brought charges against the county

and state officials for protecting homosexuals and exposing my children to sexual degenerates. Had any of the charges not been true I would have been arrested and prosecuted for libel. But they knew I had ponderous evidence of proof and witnesses to substantiate the charges I had made; a libel trial would have exposed the rampant homosexuality and communism in government--state and Federal!

Threats were made that unless I was mute on what I had uncovered, I'd be imprisoned for alleged insanity. Both major political parties were concerned because the organized homosexuals had a tremendous 'slush fund' and were financing local, state and national candidates in the elections.

Photocopies of pictorial evidence against the homosexuals regarding my daughter and son, Sandra and Edward Seelig; obscene letters written by homosexuals telling of their activities and affidavits of witnesses were sent to the Los Angeles County Probation Department, the involved judges of the Superior Courts, County Supervisor Warren Dorn, the Board of Supervisors, the Grand Jury, District Attorney William McKesson and the presiding Superior Court Judge, Louise Burke.

Investigation and hearings were asked and plead for the safeguarding and protection of my children. I reiterated the charges to Carter Coker, the District Attorney's investigator, and told him what I had uncovered; how the children had been kept in a Venice shack where they were sexually abused and maltreated, had gone hungry and without baths, and of the neighbors feeding them.

In Santa Monica Superior Court, Judge Edward Brand favored the homosexuals, refused to ask the Grand Jury to investigate the criminality, or Marylouise Rymal and Gloria Busch, the county social service workers, who upheld homosexuality for children and had exposed them to perverts.

The homosexuals and operators of pervert bars had threatened to kill the children if I released what I had learned or the documented proof on their nationwide operations and international links with the Communist Party to undermine sexual laws and moral codes; the homosexual-Communist "slush funds" used in California and national elections! The Los Angeles County officials and judges knew of those threats and the "slush funds."

The county social service workers and Judge Brand used the children as emotional weapons against the possible publication of what I had accumulated and would not tell me the whereabouts of my daughter and son. The welfare and safety of my children prevented making public disclosures.

From 1958 through 1960 I did not cease my fight in behalf of my youngsters. Practically every week I was in Judge Brand's chambers for custody hearings. The homosexual attorneys, their pervert clients, and county officials, including Probation Department Director Karl Holton, accused me of "imagining" charges--despite evidence and witnesses. They accused me of being "psychiatrically ill" in my aversion to homosexuals.

My records show that on January 12, 1959, I sent a registered letter to the Grand Jury with a petition and complaint against Marylouise Rymal, Gloria Busch, Judge Brand and Karl Holton, re-

PERVERT TONGUE-SUCKING CHILD



Condoned in Legalized Homosexuality!

Disciple of Sodomy, known as "Harbia", tongue-sucking Sandra Seelig, minor. Medical report disclosed child had been sexually molested. This evidence, with many others, was ignored and concealed by Los Angeles County Superior Courts, County Grand Jury, District Attorney's office and Board of Supervisors in deference to power of politically-powerful organized homosexuals. Godless United Nations' genocidal treaty will protect Sodomites and anti-Christianity sects under International Law. legalize homosexuality and subvert Christianity.

questing an investigation, hearing of witnesses and examination of evidence to determine the validity of the charges. February 25, 1959, the Grand Jury replied. It refused to give a hearing!

On July 20, 1960, a sworn statement was sent by registered mail to Governor Edmund Brown. An excerpt follows:

"Homosexual bar operators and other perverts, in the presence of witnesses, boasted they had supported you and Attorney General Stanley Mosk with "slush funds" in your election campaign and of their influence and power in the courts and the government. Request hearings and investigation into the organized homosexual corruption in the Superior Courts and state government as well as the pervert "slush funds."

Governor Brown was silent--but, I didn't know until after my release from the Federal penitentiary in 1962 that John F. Kennedy, then a U.S. Senator with aspirations for the Presidency, had in May and June of 1959 been quietly seeking all the information he could get on the evidence and material I had against the Brown Democratic "liberal" regime, the nationwide organized homosexuals in political activities and how damaging it would be in his quest for the Presidency!

Pat Cooney, a Los Angeles attorney and reported henchman for Joseph Kennedy, the billionaire father who was notorious for buying elections and judgeships, made the probe on evidence I had. Cooney also reportedly was buying up California Democratic delegates for JFK's Democratic nomination for the Presidency in 1960!

It was in the closing days of the Eisenhower administration that Attorney General Herbert Brownell kept me incommunicado in the Texas Potter County Jail. After JFK took office in the White House, his brother, Robert, took up with a vengeance where Brownell left off.

Twice, FBI agents, in Los Angeles in 1958 and early in 1960 in Baltimore, interviewed me extensively on what I had uncovered nationally and internationally on the Communist-homosexual syndicalism and on the charges I was making against Los Angeles County officials, judges, and homosexuals.

They told me they had no authority for any action except to make a report to the Justice Department. Both gave me friendly warnings that what I had uncovered put me in a precarious political position.

In late 1959, in Washington, I met with newsmen in the National Press Club whom I knew and had worked with as long as twenty years; including Leo Farrell, who had been a Democratic Party press liaison aide for Harry Truman. With their aid I obtained revealing portions of testimony given in the 1950 U. S. Senate hearings on homosexuals and Communists in the government; that testimony has never been released to the public. President Truman, following the protective policy of Franklin D. Roosevelt, in 1951 sealed the transcripts by an Executive Order.

That testimony substantiated the charges made by Senator Joseph McCarthy for which he was vilified by the Communists, homosexuals and pseudo-Americans posing as "liberals."

The lives and future of my small children were at stake and I refused to be silent. That led to my arrest on a Federal misdemeanor charge of mailing alleged libelous matter. The arrest took the "hook" off the Los Angeles County and California State officials!

Since the political power of the organized homosexuals is nationwide, reaching into both parties, the White House and all government agencies, the Kennedys were accommodating to the Californian "liberals and moderates."

There was no intent either to allow me to see my children and know of their activities or to put me on trial for libel; collusion between the California officials, the Justice Department and the Department of Health, Education and Welfare saw to that!

Robert Kennedy's Justice Department substituted a subterfuge -- Communist-created psychiatric penal prosecution. The Justice Department then confiscated all my files of evidence, property, and assets worth \$60,000.00 so I would be impoverished. What better way to prevent a defendant from obtaining counsel and to silence him with Communist psychiatric imprisonment where he can be incapacitated and destroyed?

That is exactly what the image-built and deified Kennedys did with the power of the Justice Department and politically stacked Federal Courts. But it took seven corrupt and rigged psychiatric prosecution proceedings in two Federal districts and over 150 violations of the Bill of Rights, Articles of the Constitution and American jurisprudence codes to imprison me!

Three times I was transported across the country shackled in chains, leg-irons and handcuffs; starved, degraded, demoralized and humiliated. Clothing rotted off my body; maltreatment caused toe-nails to curl into the flesh. For weeks my toes were caked with blood.

It didn't take long to learn that Americans no longer have Bill of Rights protection against political tyranny imprisonments. Often I wondered what country's laws or constitution prevailed--Sodom, Talmud, United Nations or Soviet Russia--and if I was still in the United States! For a certainty it wasn't anything American from December 2, 1960 through November 1962; nor from 1957 to 1960 so far as my son and daughter were concerned.

Statutes mandate court arraignment within 72 hours after an arrest. Instead, I was "railroaded" as "insane" to a Texas Federal hospital-prison without a doctor's examination, a hearing, appearing in court, or being represented by counsel. A Texas Federal Medical Board found me sane and competent with a high IQ after 30 days of exhaustive medical tests.

Now the Justice Department had to find another way to prevent my libel trial and its disclosures--a falsified motion to transfer case and trial to Southern California was filed. Eighty-four days after my arrest I made my first court appearance.

Two weeks later, sheriff aides in Los Angeles County Jail refused to be a party to violation of the Bill of Rights when they learned I had not been arraigned for more than three months. They notified the U.S. Attorney's office I would be freed the next morning unless I was arraigned. I was held on "open charges" and not allowed bail.

Thus it was, that after 114 days I was finally arraigned and given a preliminary hearing, although still not allowed bail, on a misdemeanor charge. Statutes mandate a prisoner must be arraigned within 72 hours after arrest and allowed freedom on a reasonable bail.

Up until now there were over 80 violations of the Bill of Rights --now I was to be placed in "double jeopardy," as the Los Angeles U.S. Attorneys re-instituted Communist psychiatric prosecution. This was easily done by the "rigging" of every proceeding in the Los Angeles Federal Courts that had no jurisdiction for any proceedings:

I was not allowed a sanity trial.

No witnesses nor evidence in my behalf was allowed.

Recent Federal evidence attesting my sanity and competency was not allowed.

I was denied return of confiscated evidence for my defense.

Having been brought into this court by a falsified document, I was now to be judged, as to my sanity, a second time. Now, the U.S. Attorneys could not afford a second competent medical board --they brought in a charlatan, alleged doctor who was on the payroll of the very officials whom I had accused! The doctor testified as he was told by the government. His statements exonerated his employers of all charges against them as well as defended those implicated in homosexuality. Having seen me one time and without the benefit of a single test, he pronounced me, not only "legally insane for the last five years (which covered the entire period of the California corruption case) but a "homosexual who 'imagined' everyone else was. His testimony condemned me to penal, psychiatric torture.

Millions of Americans are unaware that political imprisonments, rigged and corrupt politically-stacked courts, government slavery, torture and maiming of prisoners is happening in our United States. They have been brainwashed by psycho-political image-builders, managed news prostitutes, politically-stacked courts with liars and cheats in the highest offices.

Although I had not been convicted of any offense, Judge Yankwich "sentenced" me to the Federal penitentiary for alleged "insanity" on the perjury of county "Psychiatrist," Thomas Gore, a man, not only unqualified as a psychiatrist, but one with a criminal record!

I immediately wrote appeals petitions on violations of the Constitution, addressed to the San Francisco U.S. Court of Appeals, dated April 3, 1961. The Los Angeles U.S. Marshal intercepted the petitions, turned them over to the U.S. Attorney's office (where they were held for ten days), then, instead of mailing them to San Francisco, gave the petitions to the Los Angeles Federal courts for a quick denial of rights by Judge Harry Westover. This is but one example of the collusion between Federal Courts and the Justice Department in the "railroading" of a political prisoner. I was apprised of the denial while at Springfield Medical Center Penitentiary, May 10th--beyond the 30-day time limit for appeals.

My road to appeal held every possible impediment: refusal to mail documents, mail held beyond time limits, threats, intimidat-

tion, mental and physical punishment, and theft of records. Copies of petitions, motions and excerpts from affidavits in the appendix disclose the torture, brutality, and cruelties inflicted by psychiatrists that would be too incredible to believe were they not substantiated by documentation.

On August 31, 1961, notice was mailed to the San Francisco Court of Appeals that I was filing a Certiorari petition in the U.S. Supreme Court on denial of Constitutional Rights. For a change, the San Francisco Appellate Court adhered to the Bill of Rights. September 4th: "We will prepare a record for Certiorari petition in the above cause (No. 1195 Misc.), advising you when it is forwarded to the Supreme Court of the United States."

On January 16, 1962, Dr. Richard Stamm, psychiatrist, and Senior Surgeon, USHS, chief Neuropsychiatric Service, informed my sister, Mrs. Henry D. Klopfer, in Schenectady, N. Y., that I was incurably insane and dangerous and she was to sign forms for electro-shock therapy which, he said, would cure me. She refused and, together with my son by a former marriage, began an investigation. Through this letter, my family and relatives first learned of my predicament. My sister wrote letters, made phone calls to U. S. Senators, Congressmen, and Federal officials and asked embarrassing questions. She received the current White House reply to charges of corruption and perversion--Silence!

My son, Philip, instituted a running fight with the Springfield penitentiary for information and he, too, was threatened with psychiatric imprisonment. Had it not been for their defiance of Federal bureaucrats it is likely my brains would have been "broiled." However, I did not know the fight they were putting up for me as I was allowed no correspondence with relatives.

For writing the following letter, my son was threatened with penal "therapy."

Kimbell Johnson, Director
Bureau of Personnel Investigations
U. S. Civil Service Commission
Washington 25, D. C.

re: File INA:WRP:lp and letter
of 6/18/62.

Dear Mr. Johnson:

Please note the enclosed photostat of a letter signed by Dr. Richard Stamm. My father was railroaded into this so-called medical center on the basis of a one-hour examination and a falsified report by a Thomas Gore, M. D., in the U. S. District Court, Los Angeles. Not admitted into evidence was a report by a five-man board of psychiatrists based on thirty days of tests and examinations at the U. S. Public Health Service Hospital, Fort Worth, Texas, finding my father to be sane and legally competent.

Since being committed, my father has been denied legal counsel and has been subjected to sub-bestial, humiliating, and degrading treatment designed to break his resistance and reduce him to the level of his tormentors.

Among those persons at the Federal Prison Medical Cen-

ter who are responsible for the ill treatment and falsified reports concerning diagnosis and prognosis are: Dr. R. O. Settle, warden and chief medical officer; Drs. Robin Nicholas, Richard Stamm, and Vanderstoep; Darlow Johnson, chief of classification and parole; George Geil, clinical psychologist; and Charles Keith.

That these persons are incompetent and, in all likelihood, morally degenerate need not be said. The caliber of Civil Service employees has never been noteworthy, considering those Federal policies palatable only to subservient misfits.

The Department of Justice and the administration are already aware of some of the aspects of this case and have failed thus far to recognize complaints or to act in a manner befitting men of courage and integrity. Neither Kennedy will be benefitted by the aftermath of this case, politically.

Yours truly,
Philip Seelig

My appeals on constitutional and Americanism issues before the Supreme Court never had an iota of chance for traditional American justice. The issues were doomed before they were docketed and were buried in an ignoble judicial graveyard.

The Supreme Court and Justice Department no doubt pleased the Kremlin. None of the Bill of Rights issues nor the questions of the constitutionality of the Communist-American psychiatric were adjudicated on their legality.

The Kremlin Politburo Jurists in Moscow couldn't have buried American Constitutional issues much deeper, nor with greater contempt, than did the Supreme Court in Washington.

Intricate subterfuges of the Supreme Court, in collusive corruption of the Justice Department, undermined and destroyed my appeals case with fraud and hoax decisions handed down June 18, 1962.

It was the first case with the psychiatric politically explosive issues to reach the Supreme Court for a judicial showdown. Not until several years after my prison release did I learn the international implications that made Soviet psychiatry "untouchable" in American courts.

After what I had experienced in Federal corruption, rigged proceedings and Pavlovian torture techniques, it didn't surprise me--but the Supreme Court and Justice Department deference to the Kremlin and the United Nations was chilling!

It was obvious the American constitutional Republic didn't exist anymore. It had been subverted into a cabal's subservient UN socialism democracy for a World Government deceptively called The New Frontier Great Society.

The Supreme Court decisions, partially written by the Justice Department, were only judicial "smoke-screens" to conceal the collusion, the massive corruption, the demise of American sovereignty and the unpublicized precedence against adjudicating legality of legislation emanating from the United Nations.

Ignored by the Supreme Court were over 150 violations of the Bill of Rights, Articles of the Constitution and American Jurisprudence Codes. Conveniently by-passed were rulings on the illegal confiscation of vast files of evidence, the seizure of the

children, \$60,000.00 in assets and property that included clothing and everything I owned--even to a birth certificate!

Also ignored were: action of the Los Angeles Federal Courts where they had no jurisdiction; the "double jeopardy" prosecution; rigged and corrupt proceedings; perjury; falsifying of documents; and the penal torture of unusual punishment inflicted.

None of the decisions were remotely related to the constitutional appeals issues, yet they gave the impression I had won my appeals case--but not one decision was carried out!

Another precedence of infamy was established when the case was remanded back to Los Angeles Federal courts where the Supreme Court decisions were invalidated and I was quickly 'freed.' I was denied trial for alleged libel and a hearing on the illegal psychiatric imprisonment.

Among the mandate decisions invalidated by Los Angeles Federal Judge Yankwich were vacating judgement, granting of Certiorari and forma pauperis.

The Justice Department's Solicitor General, Archibald Cox, wrote the "joker" ruling that provided time for the invalidation of the decisions and the rigging of the eighth proceeding in Judge Yankwich's court allowing them to abruptly close the case and free me--but first to give the psychiatrists at the penitentiary ample time for Pavlovian torture techniques in the 10-D nerve breaking cell to "persuade" me to sign a contract with an "approved attorney," withdraw all pending actions, then incapacitate me, destroy my health, and deteriorate the mind and body!

Prior to the Supreme Court decisions, Judge Yankwich had issued an order to permanently silence me in the St. Elizabeth's Federal Prison-Hospital for the criminally insane at Washington, D.C. Failing that, he ordered my transfer to any state insane asylum that would have me.

When I was freed, I did not know the seriousness of my condition. It was painful to walk, even a short distance. Nervous systems are so damaged that biological functions continue to deteriorate; eventually, a "natural death" occurs. I had become a walking corpse. There were months of medical treatment and convalescence while doctors worked to alleviate the danger.

Subsequently, I did considerable research to unravel the corruption that imprisoned me and to learn what happened to the U.S. Constitution and how the sovereignty had been eradicated.

The imprisonment was political expediency to silence me and confiscate the evidence accumulated on homosexual and Communist perversion of government agencies, the judiciary and White House.

There are at least 250 reasons why President Lyndon B. Johnson, Vice President Hubert Humphrey, Nicholas Katzenbach, Robert Kennedy, the Justice Department, the Department of Health, Education, and Welfare, the Internal Revenue Service, former California Governor Edmund Brown, State Supreme Court Justice Stanley Mosk, Los Angeles County District Attorney Evelle Younger; his predecessor William McKesson; County Supervisor Warren Dorn; a multitude of County Superior Court judges, including Edward R. Brand, Orlando Rhodes and Eugene Breightenbach; the County Probation Department's Karl Holton and Harold Muntz;

U.S. Senator Thomas Kuchel, and the Anti-Defamation League of B'nai B'rith, California State and Federal officials, will utilize every corrupt means to prevent my case from being given due process of law hearings open to the public.

All of these public officials refuse to give statements; silence is their deceptive defense and "elapsed time" which will, they hope, smother the charges and accusations. After all, witnesses don't live longer than other people--sometimes less--and the accuser is not immortal either.

The Kremlin couldn't have a better "institution" in the United States than the Springfield Federal penitentiary to train doctors in Communist psychiatry, the Pavlovian torture techniques of ultra-sound to impair and destroy minds, or cells in which the prisoner's nerves are shattered. Nor could it have a tighter security prison to silence and incapacitate government accusers.

Formats for the mental health psychiatry made their way into the White House via United Nations resolutions and declarations, enacted as International Law, during the Truman administration.

The Justice Department's Attorney General J. Howard McGrath ramrodded through Congress, without hearings, the legislation that enacted the psychiatric penal statutes on September 7, 1949.

Former President Truman, Attorney General McGrath and the Justice Department must have known the statutes violated the U.S. Constitution and the Bill of Rights. The guidelines came out of the Kremlin psychopolitical mental health and psychiatry manual introduced by Soviet Commissar Lavrenti Beria, starting in 1934, to American "cultural missions" sent to Moscow by FDR's State Department through the Institute of International Education, later identified as a Communist subversive transmission apparatus.

The Kremlin Manual blueprints penal brutality and torture "therapy." Instructions for promoting the Soviet mental health and psychiatry in the United States "for the quiet conquest of your country," were given cultural missions of recruited American students and educators at Lenin University.

Sections 4244-48 of Title 18, U.S. Codes, are the psychiatric penal prosecution statutes for imprisonment and are the same as in Soviet Russia. It is under those statutes Americans are imprisoned. They are politically explosive. As you read my account of what happened, what I experienced and witnessed, you'll understand why neither the White House nor the Justice Department will allow Congress to hear my case.

Mass psychiatric inhuman "therapy" beatings of prisoners are on record that resulted in the murder by prison guards of a human Springfield Federal guinea pig "in the name of science." It happened in June, 1959 and was disclosed by James G. Carey in an affidavit and a petition for relief from the Springfield Federal penitentiary psychiatric brutality.

The documents were filed in Kansas City U.S. District Courts and substantiate the disclosures I made on the training of American medical school graduates in Communist mental health psychiatry. Carey revealed:

"On or about June 25, 1959 ... the Federal Medical Center exploded in a riot protesting the Communist psychiatric

brutalities. The prisoners 'who took part in that so-called riot, as well as many others only suspected of having taken part in it, who were able to walk, were marched into the 10-South yard, lined up against the back wall, shackled, and then each was beaten into unconsciousness by the guards who used baseball bats, pipes, and clubs.

"This was an exemplary punishment (psychiatric therapy) administered in full view of all the prisoners quartered in the 10-South prison wing as part of the educational program offered to the prisoners.

"One young prisoner who refused to participate in the riot and remained confined in his cell throughout the entire incident was ordered out of his cell by the guards who smashed him to the floor with bats and pipes. The prisoner was then ordered to stand up. After he was beaten to the floor for the third time, he lost consciousness and died. The causes of this man's death received more 'doctoring' than his fatal wounds."

The documents were filed in the Federal courts on June 2, 1964 and sworn to before notary Paul J. LaDow of Jackson, Michigan. This "incident" occurred during the administration of President Dwight D. Eisenhower and U. S. Attorney General Herbert Brownell.

The petition was denied hearing and a redress of grievances by Kansas City Federal Judge William H. Becker, who upheld the right of the Justice Department to engage in prisoner atrocities on the grounds: "No substantial question worthy of consideration was presented."

Judge Becker further stated: "It is not the function of the Court to involve itself in the regulation, treatment, or discipline of prisoners or other matters of routine prison administration."

Carey's petition pointed out: "The significance of using prisoners of the Medical Center for Federal Prisoners as human dogs for Pavlovian experimentations in regards to the issues involved in this case becomes pellucid when it is realized that a 'clear mind cannot be brainwashed ...'"

Judge Becker, by his rulings, disregarded human and civil rights and upheld the savagery of Kremlin-created psychiatry. Medical authority, Edward Hunter, author of "Brainwashing," emphatically states:

"Decent humanity has not the right to permit people to be caught in a controlled environment and be made into guinea pigs for ultimate dehumanization under a perverted Pavlovian technique."

The disclosures I am making should alert millions of Americans on the deceptive criminality of the political powers forcing totalitarian socialism with mental health policing of American minds. It was treasonably spawned on the United States by Franklin Roosevelt and traitors in the State Department, including Alger Hiss, during secret agreements with Soviet Premier Josef Stalin and has been implemented by succeeding administrations.

Dr. Meerlow, medical law expert, warns Americans:

"In the totalitarian countries, where belief in Pavlovian

strategy has assumed grotesque proportions, the self-thinking, subjective man has disappeared. There is an utter rejection of any attempt at persuasion or discussion. Individual self-expression is taboo... Peaceful exchange of thoughts will disturb the conditioned reflexes and is therefore taboo. No longer are there any brains, only conditioned patterns and educated muscles. In such a taming system neurotic compulsion is looked upon as a positive asset instead of something pathological. The mental automaton becomes the ideal education."

Not only was I subjected to diabolical torture but I got the full Pavlovian scientific "engineering" to induce a "natural death." For the first time in my life I had heart attacks. Nerve systems are so damaged under the intense pressure the biological functions continue to deteriorate after a prisoner is released from the penitentiary. The Federal psychiatrists, just like in Communist Russia, destroy prisoners without deaths occurring in prison or showing any visible evidence--scientifically timed for after a prisoner has been freed!

I had five severe hemorrhages after I was freed. By the time a doctor got to me I had very little pulse left. Xrays showed my heart had been enlarged three times normal size. For three months I was in a private medical clinic. Much of the damage was alleviated, but I am still incapacitated and most of this book was written in segments during the past four years. Very little has been edited or updated.

Throughout my imprisonment, no amount of torture, inhuman cruelties and pain exceeded my grief for my little daughter and son whose love, faith, and trust were always within me. In the solitude of the dungeon-like drain-holes I felt the hotness of their tears on my cheeks, the warmth of their little arms, as they pled with me not to let the social service workers again take them, in what was to be our last visit together. The love of the children provided the incentive to survive the penitentiary psychiatric ordeals, the endurance and will to live, to continue fighting for my freedom. But my children had no chance for a wholesome Christian life with me in prison.

Nothing shocks me anymore on the perversion, corruption, deceit, treason or tyranny of the most immoral White House administration the nation has ever known. My remaining free is only a question of time in this socialistic democracy. It is likely, when I am located again, I'll be quietly picked up--simply disappear and not be heard from again. That is the way it is done in Communist Russia. It is not any different in a co-existence country.

Time is running out--not only for me but for anyone reading this book whose loyalty and allegiance is to the Republic and its Constitution. It is no longer a "conspiracy" or a plan for a socialist conquest of the United States. It is fait accompli and this nation is now the captive of socialist anti-Christians.

The prison psychiatrists made clear it is dangerous for anyone with the temerity to oppose or dissent on the domestic and foreign policies speeding Sovietized Socialism or to question the constitutionality of legislated United Nations ideologies. The least

anyone can expect is vilification of his character and attacks on his mentality.

State and Federal courts, I experienced, cover up the corrupt practices of other State and Federal courts. Government agencies destroy incriminating evidence, juggle the files and records; conceal and eradicate criminal arrests, confine cases to court's chambers in "kangaroo proceedings" and then get rid of the accusers and their witnesses.

Dr. Thomas L. Gore, the Los Angeles County Chief Psychiatrist, had been rigged in by Los Angeles U. S. Attorneys Laughlin and Francis Whalen (now a Federal Judge) and by the Justice Department under directions of the Attorney General, Robert Kennedy, for perjury to declare me "insane." Gore has a criminal record; he is a proven liar and imposter. Affidavits and sworn statements on Gore were sent to the Los Angeles County Grand Jury, the Federal Grand Jury, the Department of Justice, the Los Angeles County Board of Supervisors, County District Attorney's office, the County Superior Courts, and to the California Attorney General, Stanley Mosk (now on the State Supreme Court). No hearing has been allowed on Gore or the evidence against him; State and Federal officials are silent.

The Justice Department covering up for Gore means hundreds of persons in insane asylums and penal institutions cannot appeal on the legality of their imprisonment. A Tennessee Medical Examiner filed a sworn affidavit stating that Gore is a paranoid (insane)!

The disclosures on Gore's record were made by the Dolan-Whitney Detective Agency of Springfield, Massachusetts and Hartford, Conn. Dr. W. J. Core, Medical Examiner for Nashville and Davidson County, Tennessee, stated in an affidavit that Gore was not a doctor nor a psychiatrist when he was employed as an administrative superintendent at Davidson County Hospital. Excerpts from the affidavit, Los Angeles County Superior Court, file number 8349117:

"The Board of Hospital Commissioners selected Thomas L. Gore ... because of his alleged qualifications as an administrative man for the U. S. Army Medical Corps ... not as a doctor ... not as a psychiatrist and he did not act in the capacity of a psychiatrist. His 15 months at the hospital the majority of the time was ... in violation of law ... Gore castrated a patient without consent ... Gore informed me in the Armed Forces he was a money lender ... attempted to borrow money from me to lend Army personnel ... the Board made a mistake engaging Gore. ... in my opinion the man was indeed paranoic. I consider him a very sick man ... I would not give faith or credit to any oath of his in a court of justice."

Other excerpts from the Dolan-Whitney investigation of Gore:

"Gore spent, according to the information he provided the American Medical Association, from 1915 through 1939 in the U. S. Army Medical Corps. His American Psychiatric Association autobiography specifies that prior to 1949 he was in the 'Medical Corps of the U. S. Army and Private Practice'

... there is no record which would show Gore as a licensed doctor ... after his separation from the U.S. Army he became owner-manager of the Armed Forces Finance Company with offices in Round Rock, Texas ... opened another Armed Forces Finance Company in Albuquerque ... and operated Valtaugn Investment Company.

"Gore's claims that 'for a number of years' he was 'Medical Director, Superintendent and Psychiatrist-in-charge at Davidson County Hospital, Nashville, Tennessee ... are falsehoods.

"Gore committed criminal acts, performed illegal operations ... yet he is 'Chief Psychiatrist' of Los Angeles County Superior Courts wherein he determines the fate of others. He claims he taught at Vanderbilt University Medical School. He did not teach there.

U.S. Army personnel records, which are generally open to the public, are not made available on Gore. He refused to answer questions asked in a court-ordered deposition after saying he had been a 'banker' for 15 years. On other questions, as to his medical training and qualifications, he was mute. He was issued a medical license in the State of California in 1951. There is no record of his having had a prior license to practice medicine. Despite this evidence, Gore had been appointed a Mental Health Director by the State of California.

Dr. Gore, who had seen me but once, briefly, on March 23, 1961, gave no tests and declared in his opinion I was "insane." It made no difference to him, he testified, that five medical authorities, a few weeks prior, found me sane--"in his opinion" I was "insane."

Federal Judge Leon Yankwich stated whether I was sane or not --under the psychiatric laws he had the authority to imprison me, and did. Excerpts from Gore's medical report follow:

"I find this defendant is presently legally insane; unable to understand the proceedings against him, owing to his severe mental deterioration and disorganization of his mental processes; legally insane for at least five years; presents strong delusional material of homosexuality, sexual perversion ..."

The report ran seven pages in small type. Gore testified "I am convinced" all the charges made against Los Angeles County officials (his employers) and judges "are false." Gore further testified I was a homosexual and not the persons with homosexual records--although he had not examined them. By his testimony he exonerated all accused officials and by stating I had been "legally insane for at least five years," covering the entire period of corruption, Gore prevents my ever giving testimony or evidence on that period of time. Shortly after he testified, Gore was reported to have received a substantial increase in salary by Los Angeles officials.

The Department of Health, Education, and Welfare, the Federal Bureau of Prisons, and the Medical Center officials and psychiatrists corresponded with Los Angeles County agencies and officials. In a collusion, custody was sped to the lesbians before I was freed from the penitentiary. Documents in behalf of my son and daughter were not allowed mailing by Federal officials. Judge

Yankwich denied me the right to file in the Los Angeles County Superior Courts and the California Supreme Court.

There is so much evidence on the Justice Department; California homosexual perversion corruption in political-dealing on my daughter and son, giving them to sexual degenerates, and on "rail-roading" me by Communist procedures that only a small fraction can be disclosed in this book.

My daughter had disclosed "the girls like to suck me." A medical authority and witnesses had reported the children had been sexually abused. My son's testicles had been mouthed by perverts. California Superior courts protected the homosexuals. Open hearings, prosecution and protective custody of the children were denied.

In California, homosexuals caught in the act of sexual abuse of children are called merely "emotionally disturbed" by lavender psychiatrists whose care they are put under for a few months--then they are freed to prey on more children.

In 1959, the homosexual attorneys and Los Angeles County officials made it known that neither the State nor the Federal agencies would ever allow public hearings on the homosexual perversion corruption and that every move I made would be blocked.

In retaliation of my efforts to obtain hearings, Los Angeles County agencies and courts seized the children from the foster home I was safeguarding them in and denied me the right to see them or to know their whereabouts. It cost the life of the foster mother, Mrs. Cal Watts, in Pasadena. She died of a heart attack shortly after attempting to resist seizure of the children.

This was worse to me than the depravities of the Justice Department's decision to free me without a trial.

These degenerate creatures who were demanding sodomy "minority" rights, drool in describing "the honey sweet lips of children, marriages of men to little boys, and brag of their power in "the highest offices of the government." They boasted how they would get rid of me with imprisonment.

I had found the same organized homosexual conditions in Chicago, Cleveland, Boston, New York, Washington, and Miami. What I had learned led me to news sources in London on the homosexual international cabal syndicalism operations. Photostats and other materials of documented nature were sent to me. Accumulated was material damaging to the White House on protection of sexual deviates in Federal agencies, U.S. Foreign offices and the diplomatic corps.

It wasn't long before I established the existence of the nationwide homosexual society, with headquarters in Washington, and members in government offices, including the White House, and United Nations; their roles in tax-exempt foundations, and their international headquarters in Amsterdam, Holland!

A month after the confiscation of my files, the Mattachine Society disbanded their nationwide organization into state segments. Only the Justice Department could have leaked the information to the Mattachines on the damaging evidence I had in my files.

The files confiscated by the Justice Department included all Los Angeles County Superior Court documents, files, neg-

atives of pictures of perverts involved; more than 40 letters in the handwriting of the homosexuals which were damaging not only to themselves, but revealed the nationwide organization of homosexuals.

Also among the files were names and addresses of all witnesses, with dates and places of incidents involving sexual parties and immoral conduct in the presence of my children and statements made by the foster mother that my daughter had been sexually abused, as well as the children's doctor's confirmation of this fact.

Prison Psychiatrist, Vanderstoep, told me "there is no place to go in the world to escape the new social order. . . . you may as well accept homosexuality for your children. You'll never see them again."

Disagreement or non-acceptance is diagnosed as "rigidity of the mind," a sociopathic disorder. Psychiatrically defined, that means "presently insane" in the opinion of the psychiatrists; prescribed to soften the "rigidity" is "punishment therapy" for "persuasive" mental health rehabilitation and that means proper thinking for the new social order of World Citizens!

What can anyone do against perverted minds in the Federal government? The Justice Department, Department of Health, Education and Welfare and the Los Angeles County administration agencies made certain there was nothing I could do. Psychologist Nicholas, an executive aide to Warden Settle and Federal Bureau of Prisons liaison officer for the Justice Department, told me if I refused to sign my children over to the Los Angeles homosexuals -- Attorney General Robert Kennedy had the authority to sign my name to any document he pleased. My children were signed over to the perverts, but not by my consent or signature!

The homosexual, Walter Jenkins, was then top Presidential Aide to Lyndon B. Johnson, who evidenced the same "friendship" for homosexual Jenkins as FDR had for the child-molester, Undersecretary of State, homosexual Sumner Welles. Jenkins knew I was in Springfield! With a perverted White House and similar degenerates rampant in Federal agencies what chance did I or my children have for anything decent or honorable?

Nine of the nearly fifteen months prior to the Supreme Court decisions I was kept in torture drain-holes and most of the other six months I was confined with mindless creatures. That made me a prisoner guinea pig of the psychiatric sadists, Holman, Nichols, Stamm and Keith. Hordes of psychiatrists from Europe, all trained in Communist psychiatry, are being brought into the United States yearly. Like the Federal prison psychiatrists, they are disciples of Sigmund Freud, the demented homosexual who claimed persons averse to homosexuality and sodomy are "paranoids!"

Burger, Keith, Stamm and Nichols told me I was a "paranoid with a rigid mind" that had to be broken. Freud, of course, is one of their "gods." They are also devout students of the Soviet psychiatric scientists, Ivan Petrovich, Pavlov, K.I. Plantonov, M. Denisenko, G. Volborth, Y. Katkov, and A.R. Luria who created mental health psychiatry.

Numerous times in that hell-hole torture prison, and since my release, the damage done to my nerve system and body has nearly caused my death. I live in pain and must have frequent medical aid to alleviate the damage. There is no recovery for anyone subjected to psychiatric inhuman cruelties. I should know; for I still live with it!

The Pavlovian nerve-breaking cells hasten deterioration of the mind and body. The penitentiary psychiatrists had reason to believe I'd not live long. The Soviet psychopolitical scientists developed methods to deteriorate nerve systems and disrupt functions of body organs and reflexes.

A person's mind, I have learned and experienced, can and does become numb to pain beyond the sense of feeling. Being in a drain-hole is a horrible, abnormal experience beyond words of adequate description. There were months and months of absolute solitude. I lived within a vacuum of suspense on what my fate would be from hour to hour. It was worse than a captive animal endures as a guinea pig in an experimental laboratory.

Prisoners stripped nude in the drain-holes are denied medication for injuries, illness, or infections. In the Kremlin manual it is called "punishment therapy." Cuts and wounds fester until scabs form and harden. The shoe torture was "therapy" for rejecting obedience on prescribed thinking.

Nights I often heard the cries and moans of prisoners begging for water. Many times they were not cries but screams from unmerciful beatings. That was more "therapy."

The public has no way of knowing about the Federal Medical Center and its operations. A "tight security" conceals the inhuman criminality that is hidden within its prison walls.

Animal-like obedience is expected, but if prisoners are too docile, the guards provoke them into defiance, then make written reports claiming that the prisoner threatened them or that in their opinion the "prisoner is so emotionally disturbed drastic therapy is essential."

This gives guards and psychiatrists an excuse for putting the prisoner in a strip-nude drain-hole cell or performing lobotomy surgery, or electro-shocks which are administered on an assembly line basis.

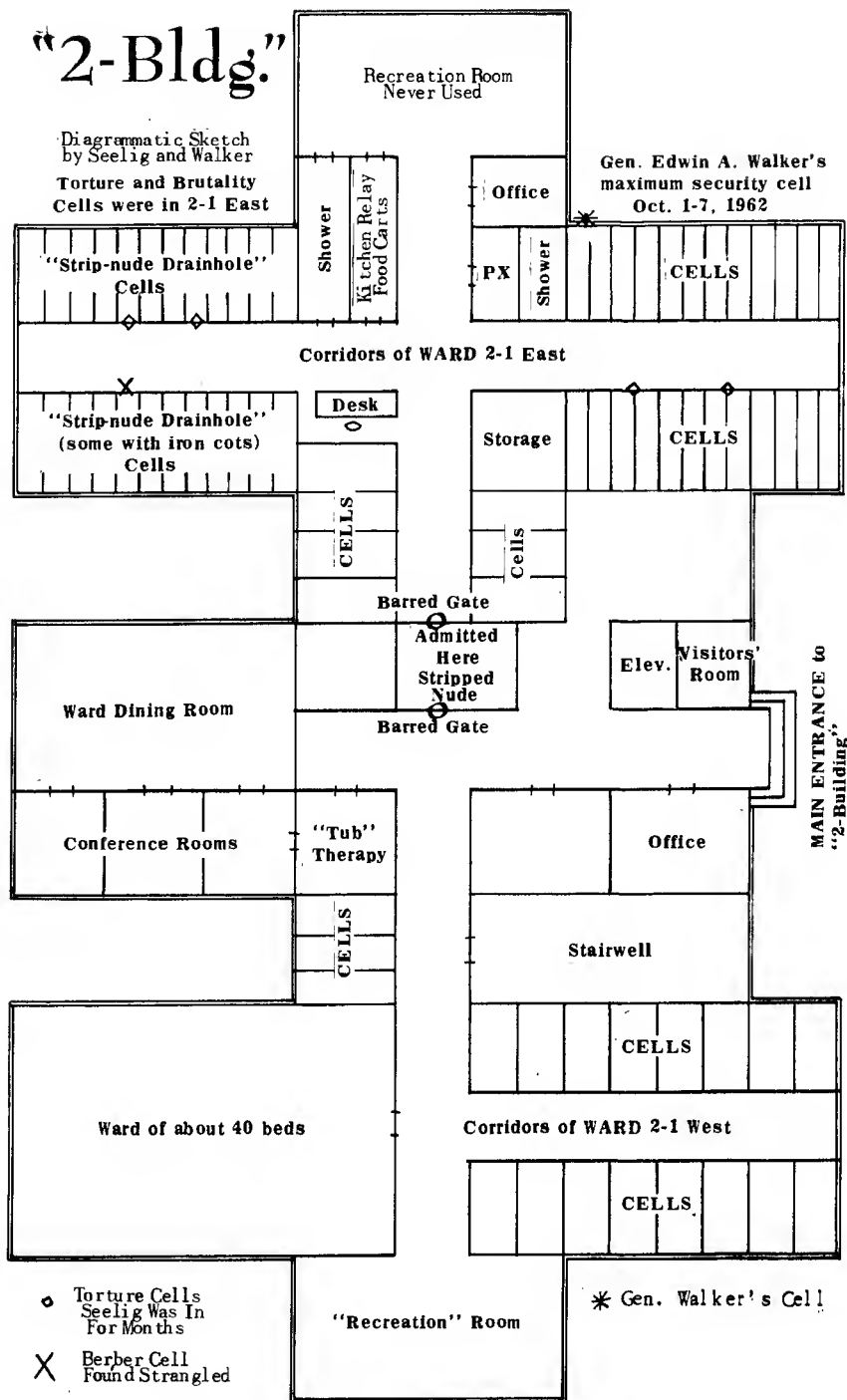
Guards test the submissiveness of prisoners: A guard throws a ball into the ward and will order the prisoner to retrieve it. I refused to play "dog," and received "therapy punishment"--solitary confinement. I was repeatedly punished for refusing to mop, scrub floors or walls and wash windows and polish brass. In prison parlance this is "rehabilitation therapy."

The prison labor servitude staff is presided over by Associate Warden, James Mayden, and psychiatrists set up work classifications. Within a week after a prisoner enters the penitentiary he is called before the staff and assigned a job: brush factory, electrical worker, plumber, painter, typist, file clerk, dental assistant, barber or laboratory worker (on a five-day work week) kitchen workers, orderlies, and prison maintenance workers (on a six- or seven-day week).

Any prisoner who does not submit to this penal servitude is given "psychiatric persuasion" as punishment "therapy" until he

"2-Bldg."

Diagrammatic Sketch
by Seelig and Walker
Torture and Brutality
Cells were in 2-1 East



volunteers.

Brush factory workers are paid on a piece-work basis. When their earnings reach forty dollars a month, the daily quota output is raised! It means less earnings and more work to maintain an increasingly higher quota--Soviet style!

Prison guards administer the punishment, supervised by the psychiatrists. Brutalities, cruelties and torture are applied under the guise of therapy. The Greene County Bar Association has an agreement with the Federal Bureau of Prisons: Member lawyers will not take a suit for damages against the penitentiary personnel; nor will they institute proceedings calling for prosecution of psychiatrists or guards for torture or brutality.

Prisoners who came from other Federal penal institutions told me the same conditions exist in all Federal prisons. Psychiatrists establish policing control over mind and body. In training for psychopolitical "mental health" the prisoners are referred to as a "captive population."

A high ratio of alleged prison insanity is artificially created. Psychiatrists put sane prisoners, serving sentences, on "status," i. e. psychiatrically ill. For example, a prisoner who objects to working conditions, complains of brutality, or who violates prison rules, is put on "status." He is labeled under this "insanity status" until he submits to the standards established by the psychiatrists for his "thinking behavior and conduct." This insanity record stays with him the rest of his life. When he has served his sentence, or is freed on parole or on a conditional release, his record shows a "mental incompetency" background. The record can be "used against him" at will, by any Government agency.

The Medical Center is the only known Federal penitentiary used to imprison defendants without a trial or a conviction of an offense. The Veterans' Administration does not recognize the Medical Center as a hospital. This fact is partially evidenced in a letter to Dock P. Glenn, an unconvicted prisoner, in which he is denied pension benefits on the grounds that pension cannot be paid to a veteran while he's in prison. Glenn has served 10 years without a trial for an offense. Following is the letter:

"Veterans Administration
Columbia, South Carolina
September 6, 1962

In reply refer to 3019/211
C-4721 332

Mr. Dock P. Glenn
P.O. Box 4000
Springfield, Mo.

Dear Mr. Glenn:

"Your claim for service connected disability was considered and disallowed and you were advised of the decision reached by our letter to you of March 2, 1945. (Note how long ago!)

"You are not entitled to non-service connected pension benefits at the present time as you have been imprisoned over 60 days and pension cannot be paid to a veteran while he is in prison.

"Your claim may be re-opened when you are discharged or released from the prison, if you will advise us when you are released.

Very truly yours,
T. R. McConnell,
Adjudication Officer"

Untold hundreds of young medical school graduates have been indoctrinated in Communist psychiatry and socialist ideologies at Federal prisons. They are also being trained at selected schools under Federally-financed mental health programs and by tax-exempt foundation grants.

The public reads and hears managed news propaganda glorifying humanitarian legislation for "equality rights for all minorities." The managed news distortionists ballyhoo mental health, psychiatry and psychologists--but do not tell of the brutality, torture and atrocities or that human beings are being used as guinea pigs for experiments in thought control and brainwashing.

Nor do the government psychopoliticians or their agencies divulge that the Great Society's humanitarian "persuasive therapy" maims and kills prisoners, or that minds are impaired, or destroyed.

The American Psychiatric Association on May 5, 1964, was instructed by Dr. Jack R. Ewalt, superintendent of the Massachusetts Mental Health Center in Boston, that "even the mentally sound who are against mental health and psychiatry are more deviate than many ambulatory schizophrenics."

Dr. Ewalt questioned what should be done about people who are not "mentally ill" but have "little control over their aggressiveness." He warned the psychiatrists they are irresponsible when they certify such people are not mentally ill.

Answers may be found in the statements of Dr. Alfred Auerback, associate clinical professor of psychiatry at the University of California, and by President Johnson.

Dr. Auerback told the nation's psychiatrists "the hard-core right-wing" of American patriots impute "evil intent on psychiatry and mental health workers."

From out of the Kremlin psychiatry manual, documented in Congressional archives, is this instruction:

"Should any whisper, or pamphlet, against psychopolitical (psychiatry) activities be published, it should be laughed into scorn, branded as an immediate hoax, and its perpetrators or publisher branded as insane."

President Johnson, in venting his hatred for opponents of Great Society socialism ideologies, publicly vowed that Federal agencies will liquidate the anti-communist conservative patriots whom he condemned as "extremists and lunatics."

Johnson followed the Kremlin and United Nations line in his 1965 State of the Union message by stating, "one out of every ten Americans is mentally ill." Johnson admitted that 1,600 European doctors, reportedly trained in Communist psychiatry, were brought into the United States in 1964. He said 10,000 more are needed to man the mental health centers and the psychiatric prisons being constructed.

Over two billion dollars have been appropriated in recent years to establish new psychiatric prisons in the 50 states with large

date for completion by 1970. Again, I quote from the Kremlin manual directives to American Communists and Washington politburo:

"You must carry forward the myth that only the European doctor is competent in the field of insanity and thus excuse the high incidence of foreign birth training ... no more than thirty years should be necessary to achieve our psychopolitical program for conquest.

"Propaganda should continue and stress the rising incidence of insanity in the country. The entire field of human behavior ... can be broadened into abnormal behavior. Thus, anyone ... could be silenced ... Disable him or swerve his loyalties.

"With the institutions for the insane ... your prisons can hold a million persons ... without civil rights or any hope of freedom ... upon these people can be practiced shock therapy and surgery so that never again will they draw a sane breath."

Scientists in laboratory tests demonstrated the shattering of glasses by high-pitched sound vibrations. Anyone familiar with the Communist research by Ivan P. Pavlov, A.R. Luria, and I. Platonov, knows the revolting "success" they had on animals and human guinea pigs in altering the cellular structures of the anterior pituitary by musical intensity vibrations. That is what I experienced in "music" therapy!

The Communist scientists measured the high-pitched music required to shatter a brain and how they could control lessened intensity that would merely impair and damage a human mind; how a modulated tempo produces a hypnotic effect on both animal and man. They catalogued musical and vocal inflections to induce controlled reactions and mass hypnosis.

Those destructive and sinister techniques are used at the Federal penitentiary. Other forms are used on unsuspecting nationwide television audiences with hypnotic modulating music tempo experiments. American psychopolitical agents of the Kremlin have introduced commercial music with a fast tempo that induces mass hysteria. It is frequently evidenced by American teenagers. (Dave Noebel has written a book, "Rhythm, Riots, and Revolution," documenting this technique.)

Psychiatric tyranny terrorized and tortured Richard Pavlick, now 80 years old, another Springfield political prisoner of John F. and Robert Kennedy at Springfield because Pavlick has an intense "dislike" of the Kennedy clan, especially Joseph, their father.

In 1961, shortly after I was incarcerated, I met mild and inoffensive Pavlick on the prison yard. He had been arrested in December, 1960, before John F. took the presidential office--just as I had been arrested. Pavlick was charged with "threatening to dynamite the President" but there was no intent to put him on trial. Instead Kremlin psychiatric imprisonment was substituted. After nearly three years in the hell-hole the Justice Department admitted it had no evidence to substantiate the dynamite threat and dropped the charges.

All the Justice Department had were letters written by Pav-

lick in which he strongly opposed the New Frontier-Great Society Communist aims of a World Government.

That was a "crime" to the Kennedys and the politburo cabal controlling the White House and the Government. Pavlick was smeared and crucified by the psychopolitical managed news media. Despite that, Pavlick was found sane and competent, the Bill of Rights meant nothing anymore with the power of the psychiatrists trained in Kremlin methods to get rid of a government accuser.

Dr. Christos Koutras said Pavlick was "suffering a severe mental illness . . . "schizophrenic reaction, chronic undifferentiated type" for improper thinking that Koutras couldn't classify or define.

The doctor also said Pavlick was "excessively suspicious" of the Kennedys and that made him a "danger to the New Society." Like Dr. G. Brock Chisholm said "anyone opposed to World Citizenship" had to be liquidated. Dropping the charges against Pavlick didn't free him. Phone calls to Robert Kennedy's Justice Department were a prelude to Pavlick's being transported from the Springfield Kremlin torture laboratory to a New Hampshire state insane asylum where he still is reportedly incarcerated as an "accomodation" to the political might of the Kennedys. Other victims of the Kremlin psychiatric police state of Americans "for a quiet conquest" suffer penal slavery and mysterious deaths at at Springfield.

During one of my periods on Ward 2-2 West, across from the 2-2 East wing where the mindless creatures, imbeciles, and a few sane prisoners are kept. I became acquainted with an unconvinced prisoner by the name of Bill Prothman from Kansas City. He told me of his sordid background and of a Federal psychiatric racket in Kansas City.

Who else would know better than Prothman, since it cleared him of all criminal felony charges including, he said, white slavery. Among his other avocations, according to his statements, were filming obscene and pornographic motion pictures.

According to Prothman, anyone who knows the "right liberal defense attorney" with "pipelines" into the Kansas City U.S. Attorney's office, and has \$3,000, doesn't have to worry about being prosecuted or serving a prison sentence on a Federal criminal charge.

Prothman confided his attorney had the "right connections" and, since \$3,000 was "chicken feed" to him, he was only too happy to give it to the defense attorney. The "psychiatric gimmick" I was told, requires a "contact" in the U.S. Attorney's office.

A "deal" (it's called a "plea") is made that the defendant is "too mentally ill," with an "undefinable psychiatric emotional ailment," to go on trial.

The psychiatrists agreed to the "going price." They recommended to the Federal Court the defendant, Prothman, be sent to the Federal Medical Center "hospital" for 30 days for observation.

Prothman said the prison psychiatrists were interested in his "humanitarian sexual freedom films" and were making it easy for him to vacation 30 days--at the expense of the U.S. taxpayer!

Prothman said it was fixed for his transfer to a Missouri state mental health institution where he'd spend one night and be freed the next morning as psychiatrically cured, so he could get back to the perversion business.

It meant Medical Center psychiatric staff collusion in declaring that Prothman was too "mentally ill" to face trial on criminal charges. Under the Federal statutes, criminal charges are dismissed against "mental incompetents."

And that is exactly what happened. Prothman, before he left Springfield, gave me his Kansas City home address as 4618 North Kenwood and his telephone number.

Another prisoner with whom I became acquainted was Marvin.. About 40 years old now, Marvin was arrested by a U.S. Marshal while unloading cargo on an Alaska dock. He said he never was told why he was arrested and still doesn't know the charges filed against him. Instead of a hearing or an arraignment, said Marvin, he was transported to the Springfield penitentiary.

For 15 years, seven days a week without a penny of pay, he has pushed a heavy trash cart around and around the tunnels. He was still there when I left, wondering when he'll ever get a trial for an alleged offense he doesn't know anything about. The prison psychiatrists periodically certify him as "insane."

Another unconvicted psychiatric slave was Orville Coates, P-237. For five years, seven days a week he mopped and swept the tunnels. He was among the prisoners for whom I wrote petitions for Writ of Habeas Corpus that got them released from the prison. Writing a writ for a prisoner is a "crime" at the prison; for aiding Coates the psychiatrists hustled me to a solitary confinement drain-hole as "punishment therapy." But it got Coates back to his Kentucky home town.

Other victims of mental health psychiatry include:

Marvin Lesky of northern California. Three years no trial or conviction. He was in penal servitude painting tunnel walls and offices and the outside woodwork of ten prison buildings. He may still be there.

Hogan, a former labor union official in the construction field: Five years without trial or conviction. Hogan, with some wealth, managed to get a message out of the prison. He said he was arrested by a U.S. Marshal for interstate transportation of his own tools! The Justice Department gave out a "managed news story" that Hogan was a "forgotten man" in prison on a "mix up" of records. But when Hogan told the psychiatrists he was going to expose them as frauds and had the money to do it, the Justice Department seized his funds and ordered him confined to a Springfield "rest home."

Brown, P-470. His back was broken by electro-shock therapy when the electric current was turned on although he had told attendants the straps holding him on the roller table were loose. His back was placed in a cast but, instead of being confined to the prison's hospital floor for medical attention, he was returned to Ward 2-2 West. Brown was having severe pain and I walked with him to the guards where he pleaded for a doctor. The guards said the doctors were at a party and he'd have to wait until the next day. In the morning Brown was found dead in his cell.

After repeated electro shocks persons are unable to recognize anyone. The mind becomes blank. Some, whose brains resumed functioning, said drugs had been put into the food to make them submissive for strapping on the roller tables. They told of agonizing pain and torture of the electric current that stiffened and contorted their bodies.

Prisoners who balked at mental health remolding of their minds, or penal servitude, were told they would be punished with electro shocks. It gave the prisoners an intense fear of the 2-1 East wing drain-hole cells. They lived with that fear, as I did.

This is a form of the mental health psychiatry "punishment therapy." The Kremlin's United Nations apparatuses are pushing mental health legislation for Americans in all states to establish a nationwide psychiatric police state and psychiatric prisons.

The Kremlin manual states:

"... the art and science of asserting and maintaining dominion over the thoughts and loyalties of individuals, officers, bureaus, and masses ... the effecting of the conquest of enemy nations through mental healing."

While waiting for the elevator in the tunnel, a half dozen prisoners and I watched three guards drag an unconvicted prisoner, whom we knew as "Poncho," through the tunnel toward Ward 2-1 East drain-hole cells.

Poncho was screaming for mercy. He knew he was destined for electro shocks. The two prison chaplains, Father Greenberg, a Catholic priest, and a Reverend Mines of the Methodist Church, came out of their offices and watched Poncho beaten into semi-consciousness.

Neither of the clergymen showed mercy. Poncho, a Catholic, begged the priest not to let the psychiatrists turn him into a mindless creature. The blows to his stomach and his head had him limp on the cement tunnel corridor. The guards took his arms and dragged him off. That was the last time I saw Poncho.

In the legal workshop I met a former investigator for a U.S. Senate Committee. His name was Tucker.

He had also learned how dangerous it is to obtain evidence on Communists and homosexuals in Federal agencies. Tucker told me because he sought Senate Committee investigation on evidence he had, the Justice Department framed him on an "impersonating a Federal officer" charge and got him sentenced to three years. The proceedings, he said, were rigged as were mine in a "liberal" Federal district court.

Tucker also wondered under what country's laws he had been prosecuted. There's a queer, strange silence when the question is raised to the White House and Justice Department.

The fate of another prisoner, Kerry Lee Allen, who didn't have \$3,000 and psychiatric "pipelines" was not pleasant. With time off for good behavior his sentence was completed and he should have been released. For the "crime" of writing an affidavit with a "revealing" memorandum attached to a petition for a Writ of Habeas Corpus, he was whisked off to a strip-nude drain-hole. He got "cement therapy" torture punishment the balance of his full sentence.

The petition was addressed to the U.S. Supreme Court and it named Prison Warden R.O. Settle as the defendant; it was notarized by the prison records officer, William Tappana, September 12, 1962. The next day, after the psychiatric staff fumed over the affidavit's contents, the prison guards came after Allen and dragged him off for torture therapy.

Following his release from the Justice Department's Chamber of Horrors at Springfield, Allen checked with the Supreme Court and learned his petition had never been received--because, he was told, it hadn't been mailed! Psychiatrists have unrestricted powers, above and beyond the Constitution's provisions, on civil and human rights. That's Soviet psychiatric despotism, incorporated into International Law of the United Nations, to police American Mental Health!

The treacheries of the White House, State and Justice Departments, homosexual and Communist infiltrators in Federal agencies brought this mental health psychiatry curse on Americans.

For the first time the public will have an insight into what occurs in the Justice Department proceedings to get rid of a political accuser with corrupt and rigged actions in stacked courts.

How I was arrested on a libel charge and how it was substituted with the psychiatric subterfuge to imprison me without a trial unfolds, starting with the nationwide dragnet spread out to apprehend me.

Chapter Two

Homosexual Power in Cabal Government Surfaces Politically-Stacked Courts

The U. S. Justice Department, California State officials, the Federal and County Grand Juries of Los Angeles knew I was en-route to Los Angeles from Washington and that I was traveling by Highway 66. By letters to all, and by public statements, I had informed them I would not stand for further stalling or denial of hearings on my evidence of the homosexual perversion corruption in Los Angeles County administrative agencies and courts. For more than a year I had been denied knowledge of the whereabouts of my daughter and son.

I had evidence and witnesses the children had been exposed to homosexual degenerates. My little daughter was sexually abused and both my son and daughter were in the hands of the perverts. The Juvenile Court of Santa Monica and Judge Edward Brand refused to allow hearing of witnesses or evidence of it. He also refused to submit it to the Los Angeles County Grand Jury. When I tried my efforts were blocked. I requested Judge Louis Burke, then presiding judge of the Superior Courts, to put the case before the Grand Jury. He refused on grounds that he'd not subject Judge Brand or the Probation Department to investigation. Since then Governor Brown has appointed Burke as a Justice on the California State Supreme Court.

A tight hush was being maintained on the homosexual perversion corruption conditions in Los Angeles County. The political influence of both liberal Democrats and Republicans was more than obvious. But two little children were at stake and I had no intention of giving up.

My persistent demand for action by the Justice Department on their denial of due process of law in behalf of my children was climaxed in my being arrested in Clovis, New Mexico, where I had gone into the Post Office to the General Delivery window to pick up forwarded mail on December 2, 1960. A deputy U. S. marshal, named White, from Amarillo, stepped up and took me into custody for mailing alleged libelous matter in Texas concerning the perversion charges I had been making for nearly three years against Los Angeles County officials and judges of

the Santa Monica Superior Courts. For more than two years hearings had been denied on those charges and none of those officials had dared to charge me with libel. But now my Federal arrest took the "heat off" the California homosexuals, the State and Los Angeles County Democratic administration officials and judges.

My last letter, mailed a few days prior to my arrest, posted from Amarillo, follows:

"Mr. Laughlin Waters, U.S. Attorney,
Los Angeles, California

"Sir: I have just learned that Mrs. Cal Watts, 1709 Brigdon Road, Pasadena, foster mother, from whose home Sandra and Edward Seelig, minors, had been illegally seized, February 10th, 1959, later covered up by Judge Edward Brand 'doctoring' court entries, died of a heart attack shortly after I left Los Angeles this past summer.

"Mrs. Watts had also made charges against Mrs. Gloria Busch, Mrs. Mary Louise Rymal and the homosexuals and was refused hearings by Judge Brand. She would have testified against the homosexuals and the perverted social service workers if she could have had a hearing on the crimes she knew about.

"Last September, on my return to Los Angeles, Probation Officer James Discoe was 'gagged' and not allowed to see me, talk to me, or appear at any hearing; all involved had left the city so that they could not be subpoenaed.

"There is criminal conspiracy between State and County officials with organized homosexual attorneys to cover-up, suppress the fraud, corruption and crimes, and it has been evidenced by the refusal and blocking of hearings on those crimes for two and a half years.

"Homosexual attorneys claim that an accuser is 'emotionally disturbed'--'making ridiculous charges which were imagined'--or that he is a 'mental case who should be hospitalized.'

"Organized homosexuals control California Government, and Los Angeles County. The Justice department has had ample evidence of this as well as the violation of civil rights and due process of law by the preventing of hearings. "Wendell Stanton, Assistant U.S. Attorney in Pittsburgh, a year and a half ago said this case should go before the Federal Grand Jury in Los Angeles, because it was a criminal case.

"Why is the Justice Department ignoring the homosexual perversion of government and the judiciary?"

Also, I was publicly demanding that the death of Mrs. Watts be investigated for the reason that the two perverted Los Angeles County Social Service workers knew of her heart condition when they created a disturbance in her home to seize my daughter and son without a court order or hearing on it. Mrs. Watts' death was not the only induced heart attack in the history of the homosexual case! There were many other reasons why the homosexuals, California State and Federal officials would want me silenced.

Instead of arraigning me or allowing a preliminary hearing in a New Mexico Federal Court, U.S. Marshal White picked up my luggage and sped me by auto back to Amarillo, Texas. On the way he told me there was a nationwide search underway along my route westward and a dragnet to prevent me from reaching California. He also said about fifty officers were about to make a house to house search for me in Clovis when I went into the Post Office. It had cost the American taxpayers thousands of dollars to stop me from reaching California! When we got to Amarillo, U.S. Marshal White booked me on an "open charge" in the Potter County Jail.

A week after my arrest, U.S. Marshal White took me to his office where he made a long distance call to U.S. Attorney William West in Fort Worth. For about fifteen minutes U.S. Attorney West discussed my case with me. I told him nothing I had written was libelous and I had more than enough evidence, affidavits, pictorial proof and about 40 pervert letters. I asked him if my trial could be transferred to Los Angeles. He said it was impossible because he was asking the Federal Grand Jury for an indictment charging me with mailing libelous matter in the Northern District of Texas. That meant my trial could only be held in the Texas Federal District Courts.

West told me the Department of Justice wanted the libel trial in Amarillo. I asked him if I could appear before the Grand Jury with my evidence. I told him I had other evidence and material I believed the Grand Jury should see.

He said it would be arranged, asked me to send him a statement on the background of the case, list the documents, affidavits, pictorial proof and what I had on organized homosexuals in government. He told me he would order White to have my typewriter in my jail cell, give me the files and what I needed from my luggage. Before I returned the phone to White, I told West I had been subjected to maltreatment in the jail, a starvation diet of one meal a day, kept in a cockroach infested cell and I was not allowed to mail letters to friends or relatives. West told me he would have White check into it. (sic.)

White had me moved to a cleaner cell, sent over the typewriter, the files and a duplicate set of photocopies of documents, affidavits by witnesses, pictorial proof and letters from Los Angeles County Officials which substantiated the perversion influence charges. I typed a 20-page statement, naming witnesses, giving addresses and enclosed in the large envelope the duplicate set of photocopies.

Several weeks later, on the morning of January 2, 1961, an attorney named Reynold Gardner came to see me. He was the first lawyer I was allowed to speak with. Most of his business came from the county jail. I told county jail officials to pay him \$100.00 from my funds to get me into court on a writ of habeas corpus. I had not been arraigned or given a preliminary hearing nor made a court appearance for more than thirty days. I also authorized him to take custody of my property and send it to my relatives. That was the last I saw of Attorney Gardner! That is how the Justice Department keeps a political prisoner in a vise.

A few hours later jail deputies and county officials came to my

cell, confiscated my typewriter, evidence files and material. Conley, a jail official, looked at some of the pervert pictures and photocopies of affidavits; tore them up and told me I would not be needing them. The originals were in my luggage in the U. S. Marshal's office.

On the fourth day I was taken to the office of Dr. Robert W. Razor, an administrative executive of the hospital. He was surprised when I asked why I was there. He gave me a copy of the Amarillo Federal Court order, signed by Judge Joe Dooley. It was a commitment for a sanity examination for 30 days. U. S. Attorney West had obtained the order on his "opinion" and that of a postal inspector. I was "insane" on the basis of what I had written.

The Motion by the U. S. Attorney for my first Commitment, filed January 3, 1961 in the U. S. District Court of Amarillo case number 2781 Criminal; follows:

MOTION TO DETERMINE MENTAL COMPETENCE

"To the Honorable Judge of said Court:

Comes now W. B. West, III, United States Attorney for the Northern District of Texas and under the provisions of Title 18 U. S. C., Section 4244, would respectfully inform the Court as follows:

"That the defendant FREDERICK SEELIG is presently confined in the Potter County Jail after having been charged before the United States Commissioner at Amarillo, Texas, with violation of Title 18 United States Code, Section 1718.

"The United States Attorney has received reports from postal authorities who have personally interviewed and observed the defendant and it is the opinion of such authorities that the defendant may be mentally incompetent. The United States Attorney has studied letters written by the defendant prior to and subsequent to his confinement in the Potter County Jail. After a study of such letters, the United States Attorney feels that there is reasonable cause to believe that the defendant may be presently insane or otherwise so mentally incompetent as to be unable to understand the proceedings against him, / and or to, properly assist in his own defense.

"The United States Attorney is of the opinion that the said defendant should be transported from the Potter County jail at Amarillo, Texas, to the United States Public Health Service Hospital at Fort Worth, Texas, in order that qualified authorities at such institution may examine and observe the defendant and after such examination and observation to make written report to this court of their findings.

"Wherefor, the United States Attorney moves that the court enter an order directing the United States Marshal for the Northern District of Texas to convey the said FREDERICK SEELIG from the Potter County Jail, Amarillo, Texas, for the purpose of placing him under observation and examination

by the medical authorities at said hospital for such period of time as may be required by the medical authorities to make observation and examination of the defendant and upon completion of such examination and observation that the marshal shall take the said FREDERICK SEELIG back into his custody and safely hold him pending further orders of this Court."

The order, dated January 3, 1961, and signed by Judge Dooley, follows:

"Upon motion of the United States Attorney for the Northern District of Texas for an order to transfer FREDERICK SEELIG from the Potter County Jail, Amarillo, Texas, where he is presently confined, after having been charged with a violation of Title 18, Section 1718, to the United States Public Health Service Hospital for psychiatric examination and observation;

"And it appearing to the Court that there is reasonable cause to believe that the defendant may be presently insane or otherwise so mentally incompetent as to be unable to understand the proceedings against him and/or to properly assist in his defense.

"It is hereby ORDERED that such motion be granted and that the United States Marshal for the Northern District of Texas shall convey the said FREDERICK SEELIG from the Potter County Jail, Amarillo, Texas, to the United States Public Health Service Hospital at Fort Worth, Texas, and there deliver him to the medical authorities where he shall be held for observation and examination, the United States Marshal shall take the said FREDERICK SEELIG back into his custody and safely hold him pending further orders of this Court.

"It is further ORDERED that upon completion of such observation and examination the medical authorities at the United States Public Health shall submit to the Court a written report containing the results of such examination and observation."

U.S. Attorney West had substituted psychiatric prosecution, under Sections 4244-46, Title 18, U.S. Code, for the libel trial. Those sections are used by the Justice Department to imprison a person when no trial on the arrest charge is intended. Mental incompetence and insanity charges are substituted. The U.S. statute was derived from the Kremlin manual for psychiatric imprisonments when no trial is intended after an arrest.

A defendant is denied the right of trial, his own doctors and witnesses to testify in his behalf. West had used the same procedures prevailing in Communist Russia to get rid of an accuser of dissenter of government. I was not present at the proceedings, not represented by counsel and did not know the proceedings were being held.

A public official, federal agency bureaucrat, or social service worker obtains an order, by stating in "his opinion" a person is suffering from a "psychiatric illness" and can have that person committed to a mental institution without the accused being present at the court proceedings.

The proceedings violate multiple constitutional rights, Rules of Court Procedures and disregard prior U. S. Supreme Court precedent rulings on tyranny imprisonments being unconstitutional in denying civil rights. Violated at the January 3rd proceedings were:

The 6th Amendment: "In all criminal prosecutions, the accused shall . . . be informed of the nature and cause of the accusation; to be confronted with the witnesses against him and to have the assistance of counsel for his defense."

"That one's rights may not be litigated without his authority is an inherent right guaranteed by the 'due process of law' clause of the Fifth Amendment." (Const. Mont. art. 3, 27.)

Martin v. Settle, U.S. Supreme Court, 192 F. Supp. 156. . .
"A full hearing for an accused at which he has a right to be present. The committing court has the power of determination of the accused's incompetence, and that duty cannot be discharged with the accused in absentia."

Rule 43 for Federal Courts: "The defendant shall be present . . . at every stage of the trial (proceedings)."

Rule 44: ". . . the court shall advise him his right to counsel . . . to represent him at every stage of the proceedings."

The confiscation violated the 4th Amendment: "The right of the people to be secure . . . against seizures shall not be violated." The Federal Medical Center seizing and keeping my office supplies, expensive books and other items, violated the 5th Amendment: ". . . nor shall private property be taken for public use without just compensation."

According to law, it is a criminal offense for anyone, not qualified or licensed, to engage in medical practice. But it would be too much in a tyranny democracy to expect Government Executive cheats, liars, scoundrels and traitors when they get into political power to comply with constitutional law. Neither the Kennedys nor the Johnson riff-raff in the White House and cabinet do--any more than Fort Worth U. S. Attorney West did. West and the Post Office inspectors are laymen without medical qualifications or training, yet they assumed medical practice as experts in stating their "opinion" on my mental competence.

U.S. Senator Robert Kennedy directed U.S. Attorney West's medical criminality and common thievery in confiscating my funds and assets, my property and files of evidence, violating the 4th Amendment: "The right of the people to be secure . . . against seizures." In less than a month Kennedy and his minions were proven incompetent and liars. The Federal hospital-prison medical board found me saner than the Boston shanty-bred Kennedys, more competent, and with a higher IQ. Dr. Razor and four other medical examiners had given me every conceivable type of mentality test, examination, interviews and cross examination with psychological tests daily.

Not only did U. S. Attorney West criminally libel me but compounded that criminality with corruption in the Amarillo Federal Court. Robert Kennedy and Katzenbach's Justice Department, through their hatchetman, West, had followed the Communist psychiatric prosecution doctrine:

"An immediate attack upon the sanity of the attacker, before any possible hearing can take place, is the very best defense . . . the person to be destroyed must be given a stigma record of insanity."

As I was an accuser of homosexuality in government, the Justice Department also followed the line of homosexual attorneys that accusers "imagine" homosexuals are perverts, that accusers are "mentally ill."

The federal hospital social service director, Arthur Berliner, told me the former director of the hospital, Dr. Nier, had testified in 1950 at a U. S. Senate Committee hearing that homosexuals in the federal hospital service were an evil and that political pressure prevented him from getting rid of the perverts.

When I told Berliner my suitcase had documents and evidence items overlooked in the confiscation, we went to the hospital storage room. He read the affidavits of witnesses and other material. He reported to the medical board what he saw and confirmed my charges. A few days later I appeared before the medical board. Dr. Parkhurst said Los Angeles County officials had written letters to the board stating my charges were "delusional." I asked him if Judge Edward Brand had also written. It was admitted that Judge Brand's letter said my charges were false. The letter also said at any time I had established a home he would have given me custody. I told the board Brand had lied. Three times I had homes ready, but Judge Brand favored the perverts. Berliner spoke up and said he saw the proof.

On February 4, 1961, I was returned to Potter County Jail to await trial. U.S. Attorney West, on January 13, had obtained Federal Grand Jury indictments charging me with committing a postal offense in the Northern District of Texas.

The indictment was specific:

"That on or about the 24th day of November, 1960, in Potter County, Texas, in the Amarillo Division of the Northern District of Texas, FREDERICK SEELIG did unlawfully and knowingly deposit and cause to be deposited in the United States mails at the United States Post Office at Amarillo, Texas, for mailing and delivery, certain non-mailable matter."

U. S. Attorney West, who followed orders from Robert Kennedy as the Justice Department Attorney General, had obtained the indictment without allowing me to appear before the Federal Grand Jury with evidence damaging to the Government that would have dismissed the alleged libel charges. Robert Kennedy and Katzenbach are infamous using grand juries in their corruption to smear, slander and discredit other victims of arrests on charges they never had any intention of bringing to trial.

In my case, Kennedy and his Justice Department, when they were beaten in Texas on a mentality action against me, went on to falsify documents with rigged proceedings to transport me to Cal-

ifornia, violating the Bill of Rights and Articles of the Constitution more than 100 times to imprison me on a "double jeopardy" insanity charge after I had been found sane and competent.

On my return to the Potter County Jail, deputies told me U.S. Marshal White had said I would not be given a trial until the Fall Term of court, six months hence. It would be in violation of the Fifth Amendment, but there would never be a trial--for I'd likely be a corpse from maltreatment!

An affidavit, filed a year later, January, 1962, in the U.S. Supreme Court (Case No. 841 Misc.) discloses:

"I was kept awake nights by deputies periodically hitting the steel wall of my cell. For several weeks I was kept in a cockroachinfested cell which had a filthy mattress and a dirty blanket. It was winter. The windows were kept open. It caused an infection to develop in my chest. But one meager meal was served daily. I lost 30 pounds in a month. On my return from the federal hospital after being found sane I was not allowed to shave for days. Letters I wrote for mailing to friends and relatives were not mailed.

"In early February, 1961, other prisoners and I heard the pleading cries of a prisoner who had deliberately broken his parole because he did not have money to buy medicine required to keep him alive. It was necessary for him to take the medicine every four hours. It was refused him. He died. His blanket-covered body lay on the floor for hours. That night an ambulance picked up his body and took it to a hospital.

"The next day we read in the Amarillo newspapers a story saying he had died shortly after arrival at the hospital of a heart attack. It was a false story."

Clean clothing was no longer permitted me on my return from the Fort Worth Federal Hospital on February 4, 1961. Because U.S. Marshal White had also taken my funds at the jail, I was even prevented from buying sandwiches from my jailers to supplement the starvation diet. Improperly cooked food caused many prisoners to have headaches, but we were given aspirins instead of food. We could have all the aspirins we wanted!

I penciled a letter to Judge Dooley requesting a speedy trial and asked if I could transfer the case to Los Angeles for a trial. The letter was given to the marshal. He passed it on to U.S. Attorney Hughes, Jr., who gave it to Judge Dooley. Previously, U.S. Attorney West told me a trial could not be held in Los Angeles. The Sixth Amendment mandates: "Public trial in the State and District where a person is indicted."

My letter to Judge Dooley complained that Attorney Gardner had been paid a hundred dollars to obtain a habeas corpus hearing for me and I had requested him to ship my property to relatives; but Gardner had taken my typewriter to his home. Judge Dooley ordered the \$150.00 typewriter returned to U.S. Marshal White but allowed Gardner to keep the hundred dollars as "legal fee" for his ten-minute visit with me in the jail, for which no services were performed.

A few days later an attorney, Robert Page Smith, visited me at the jail and said he had been appointed to draw a transfer motion. He had it with him for me to sign. I read it. It gave the reasons I had written. There was no mention of the indictment. The second page had lines only for my signature.

I asked Smith to obtain copies of the indictment, sanity report and a copy of the transfer motion. He said he would bring them to me. I never received them. The next day, February 20, 1961, I made my first appearance in court 84 days after my arrest. It was on the motion to transfer. Judge Dooley granted the motion.

After Judge Dooley went to his chambers, U.S. Attorney Hughes and Attorney Smith told me the confiscated evidence files had been sent to Los Angeles and would be returned to me for my trial. Smith said copies of the indictment, sanity report and the motion were at the county jail. On my return to jail I was told the sheriff had the copies in his office and would give them to me later. They were never given to me.

It was not until later, a year after I was in prison that I learned the first page of the motion had been removed and a false one substituted, after I had signed the second page. The new substituted first page falsely claimed I had said the indictment cited an alleged postal offense not only in Amarillo, but also in Los Angeles; that the indictment alleges persons and places located in the South District of California. The indictment alleged none of the claims in the motion!

That corrupt and false motion exemplifies the criminality of the Justice Department under the direction of Robert Kennedy, who is notorious for his lawlessness and utter disregard of ethics and decency. Yet, he became a U.S. Senator and has aspirations for the Presidency with the blessings of the Kremlin and the International syndicalism cabal that has control of the government with homosexuals.

Following is an exact copy of the falsified "Defendant's Motion for Change of Venue," contents of the first page and the second page with only my signature on it:

**IN THE UNITED STATES DISTRICT COURT
FOR THE NORTHERN DISTRICT OF TEXAS
AMARILLO DIVISION**

UNITED STATES OF AMERICA §

VS.

FREDERICK SEELIG §

NO. 2781

CRIMINAL

(18 U.S.C.

Section 1718)

DEFENDANT'S MOTION FOR CHANGE OF VENUE

Defendant moves that the captioned cause be transferred from the Northern District of Texas to the Southern District of California at Los Angeles, as provided in Rule 216 FRCC, for the following reasons:

(1) The indictment alleges offenses committed in more than two Districts or Divisions. One of the Divisions in which the offenses are alleged to have been committed is the Southern District of California;

(2) The indictment alleges persons and places located in the Southern District of California;

(3) The indictment shows that witnesses for both the Government and the Defendant are located in the Southern District of California;

(4) Defendant's family and friends are in the Southern District of California;

(5) There is scheduled for March 14, 1961, in a State Court in the Southern District of California a custody hearing involving minor children of defendant, and Defendant deems it urgent that he be able to be present at that hearing.

WHEREFORE, Defendant prays that in the interests of justice this cause be transferred from this Court to the United States District Court for the Southern District of California, at Los Angeles, California.

Frederick Selig, Defendant

Robert Page Smith
Attorney for Defendant

The falsification of that motion is obvious and evidences how a document can be made into a fraud by a Justice Department "approved" court-appointed "defense attorney."

In April, 1962, at the federal penitentiary, in answer to a memorandum to the U. S. Supreme Court, filed by U. S. Solicitor General Archibald Cox, I exposed falsities of the memorandum, the Amarillo transfer motion, and how the proceedings had been rigged:

"Petitioner is a layman, without access to a law library, and therefore must rely on the court.

"He is unable to submit transcripts, copies of essential documents of other material essential, and his evidence, in his behalf, because he has been denied leave to proceed in forma pauperis to obtain them and the transcripts of proceedings and copies of essential documents. Those transcripts would show irregularities, disregard of his constitutional rights and violations of court rules.

"In Amarillo, defendant was not present or represented by counsel. He did not know proceedings had been held to condemn him until after he was in the U. S. Public Health Service hospital prison. There he was found sane and competent by the hospital medical board.

"The Department of Justice raises the point: whether petitioner should be accorded rights guaranteed by the U. S. Constitution and the Rules of the Court, for the reason he had been declared mentally incompetent and that he could not understand the proceedings against him or to assist in his defense.

"Petitioner had been found sane and he finds no provision in Section 4244 which excludes rights guaranteed by the Constitution. The Department of Justice does not disclose the sanity findings were concealed and suppressed or that petitioner is still denied a copy of the sanity report.

"The Department of Justice asks determination whether proceedings were properly transferred from Texas to California. The transcripts of the proceedings, the transfer motion and indictment will disclose irregularities; disregard of rights and violations of statutes. Petitioner signed the motion in trust and faith that Attorney Smith had prepared a true and correct document. It was not a true document.

"The questions are: (1) Why did Attorney Smith draw up a faulty and false motion if he read the indictment? (2) Why didn't U. S. Assistant Attorney Hughes object on the grounds the motion was false and in error of the indictment? (3) Why didn't Judge Dooley call attention to the errors? The indictment did not allege what the motion contended.

"The Motion for Change of Venue said: (1) The indictment alleges offenses in more than two Districts or Divisions. One of the Divisions in which offenses are alleged to have been committed is the Southern District of California. (2) The indictment alleges persons and places located in Southern California. All three claims were untrue.

"Petitioner did not testify the indictment alleged the above. He was not given a copy of the indictment and it was not read in court. He did not know what was in the indictment until he read it in the Memorandum which petitioner is now answering.

"The indictment does not charge petitioner with an offense in Southern California. Petitioner was placed in double jeopardy after being declared sane and competent for trial. The Memorandum distorts facts and seeks to prevent review of petitioner's case. The Department of Justice had not divulged to the Court the sanity findings, and is still concealing them."

It was such documents as the answer to the Memorandum, and others, which won me Certiorari in the U. S. Supreme Court.

Under Communist psychiatric police state prosecutions, a defendant is not allowed witnesses, evidence or documentary proof in his behalf. Soviet prosecutors resort to brutality and maltreatment of a defendant in jails; they falsify documents and rig proceedings to achieve an end. The courts are without honor or integrity.

The record of my case will evidence that Robert Kennedy's Department of Justice followed the Communist prosecution methods. Up to, and including March 21, 1961, in Amarillo, more than 40 violations of civil rights and multiple corrupt practices were committed.

The indictment returned by the Federal Grand Jury in Amarillo on January 13, 1961 was specific.

"That on or about the 24th day of November, 1960, in Potter County, Texas, in the Amarillo Division of the Northern District of Texas, FREDERICK SEELIG did unlawfully and knowingly deposit and cause to be deposited in the United

States mails at the United States Post Office at Amarillo, Texas, for mailing and delivery certain non-mailable matter."

The deception in the transfer motion was in collusion with U.S. Attorneys Hughes and West. The Sixth Amendment mandates:

"In all criminal prosecutions, the accused shall enjoy the right to a speedy trial . . . in state and district wherein crime shall have been committed . . . he be informed of the nature and cause of the accusation . . . be confronted with witnesses against him with compulsory process for obtaining witnesses in his favor."

Rulings on record handed down by the U. S. Supreme Court are specific:

"Indictment must allege clearly and specifically commission of crime within State and District wherein indictment is pending, and in the absence of such allegations . . . the defect is fatal to the charge." U.S. v. Safeway Stores, Maryland, D. C., Kan., 1943, 51 F. Supp.

"All material facts embraced in the definition of offense charged must be alleged in the indictment and omissions cannot be supplied by intendment." U.S. v. Waltham Watch Co. D. C. N. Y. 1942 47 F. Supp. 524.

The trial transfer was rigged under Court Rule 21 B; "Offense committed in two or more Districts or Divisions. The Court upon motion of the defendant shall transfer the proceedings as to him to another District or Division, if it appears from the indictment or information or from the bill of particulars, that the offense was committed in more than one District or Division. . . ."

My letter to Judge Dooley, asking if I could obtain a speedy trial by transfer to Los Angeles, did not mention, nor was it based on Rule 21 B. The trial was transferred by fraud. I was entitled to a speedy trial. I had never heard of Rule 21 B and did not know there were rules of court procedures. I had been accused of "insanity" for nearly three years by homosexuals, Los Angeles County judges and officials, and I was put through the ordeal of proving my sanity.

The Order Transferring Cause, No. 2781 Criminal, signed by Judge Dooley on March 20, 1961, did not mention Rule 21 B. There was only one procedure under which I could obtain transfer. That was under Rule 20 that provides for Change of Venue to plead guilty in another district. If I did not plead guilty then, under Rule 20, the case would have to be returned back to Amarillo for trial. Judge Dooley's order of transfer read:

"The defendant's Motion for Change of Venue having been presented to the Court; and

"The Court having heard all material evidence presented pertaining thereof;

"Whereupon, the Court finds that in the interest of justice the captioned proceedings should be transferred--as ordered herein;

"IT IS, THEREFORE, ORDERED that the captioned proceeding be transferred from this Court to the United States District Court for the Southern District of California at Los Angeles.

RENDERED and signed this 20th day of February, 1961."

That order does not mention Rule 21B or Rule 20. The indictment did not charge an offense in Southern California, but the Department of Justice rigs in court--appointed defense attorneys without scruples or ethics to serve corrupt purposes. The motion to transfer was faked to get me into another federal district so that psychiatric prosecution could be resumed. It was politically expedient to protect the Democratic Administration, California officials and the Kennedys from perversion scandal; to cover up the criminality of the organized homosexuals in the Kennedy political machine and the multiple thousands of degenerates on federal payrolls.

A few days after the transfer order was granted, a U.S. marshal picked me up at the county jail. I was shackled in chains and handcuffs and sped by auto to the city jail at Albuquerque, New Mexico. There I waited five days until another federal marshal came to transport me to Los Angeles. I was fundless. The city jail prisoners gave me candy bars to eat and loaned me a safety razor so I could shave. They also shared sandwiches brought to them by friends. The jail menu had only wieners for breakfast, lunch and supper, with two pieces of bread.

On the morning of the sixth day, a U.S. marshal, with several other prisoners destined for Los Angeles, came for me. We were lodged in the county jail at Phoenix, Arizona, overnight. The jail was overcrowded. We slept on the floor. The food served was too unwholesome to eat.

The next morning we continued to Los Angeles. We arrived the evening of March 1, and I was taken to Los Angeles County Jail, then put in a large reception room crowded with about 200 prisoners waiting to be booked. We stood for 30 hours. The only food given us were several cheese sandwiches and some coffee. After the 30 hours we were booked, taken to an identification room to be fingerprinted numerous times, and then "mugged." Plastic bands with county jail numbers were sealed on our wrists. My number was 761-818.

We were then taken to a large shower room and sprayed with a disinfectant and physically inspected for narcotics or contraband we might have in our hair, between our legs or in our mouths. Our trousers were numbered and checked in a clothing property room. Jail coveralls were given us to wear and we were taken to a medical room where blood samples were taken from our arms. From there we went to a mattress and blanket storage room. Each prisoner carried a mattress and blanket to their assigned jail tanks. I was put in tank 12-B and assigned to a cell built for two prisoners. I was the eighth. The other seven were Black Muslims who hated Caucasians.

The Muslims made it clear to me I was to stay out of the cell except when all prisoners were ordered into cells while the cement floor was watered for mopping. Four to five times daily the floor was soaked with water and mopped.

Obscene and profane language, threats of beatings unless I stayed out of the cell, was what I lived with. Prisoners washed their clothes in the toilet bowls. About ten jail trustees were in charge of the tank with a profitable racket. They took the meat out of stews and other food servings. In the evening they made

sandwiches they sold to prisoners for 25 cents each. The trustees said they would move me into a more pleasant cell but it would cost me a dollar a day. I slept on the cement floor atop a soggy mattress soaked by the mopping water.

My socks, underwear, and dress shirt had rotted off me. The U.S. marshal refused to send over clothing replacement or what funds remained of the nearly four hundred dollars I had when arrested. There was no accounting given of it. I could not buy cigarettes, candy, food or a razor and blades. Unconvicted prisoners are not segregated from the convicted or hardened criminals. Most of them were two and three time "losers." The unconvicted, who had no criminal background or records, were at their mercy. The felons looked upon return to "joints" (prisons) as "going home." Meals were served twice daily. Most of the time the food was slops. I was not allowed messages out of the jail. Letters I wrote for mailing were turned over to the U.S. marshal. None were mailed.

When I was a reporter and news editor I had respect for U.S. Attorneys and the Justice Department. I also believed the United States was one of the few countries in the world where federal prisoners were not maltreated or subjected to tyranny and brutality. The public has no way of knowing. Managed news and "accommodating" newspapers are the reason. I was experiencing and witnessing how prisoners are cruelly mistreated and demoralized with unwholesome food, starvation diet, inhuman living conditions, psychological pressures and intimidation to induce them to plead guilty.

It is worse for a prisoner held in the vise of a political party's tyrannical "police power." The U. S. Attorneys, under Robert Kennedy's Justice Department administration in Los Angeles, I learned, resort to corrupt prosecution methods comparable to the tyranny and persecution in Communist and Fascist prisoner jailings.

Intimidation and inhuman jail cruelties failed to induce me to plead guilty. The federal attorneys resumed the Communist and homosexual line that accusers are "insane" with the same corruption I experienced in the perversion of Los Angeles County agencies and courts.

The Communist psychiatric prosecution doctrine calls for destroying the reputation, effectiveness and credibility of an accuser by attacking his sanity. I was held in jail for 84 days before I appeared in the Amarillo, Texas court. I was denied a trial and was held without bail being allowed. It violated the Sixth Amendment.

In Amarillo I was threatened with 182 more days in jail before I could have a trial. It was intended to maneuver me into a request for speedy trial by transfer to Los Angeles. The transfer motion was falsified by the court-appointed attorney.

Meanwhile, President Kennedy was making emotional and hysterical pleas for new civil rights and mental health psychiatry legislation. The hypocrisy and deception of the Kennedys was exemplified in Amarillo and Los Angeles where Robert Kennedy's U. S. Attorneys showed less respect for constitutional civil rights than for a soiled toilet paper.

The Kennedys were establishing a family political dynasty and had taken over the White House with its homosexual stigma. The clan had been well trained in political deceit, corruption and election-buying by their father, Joseph Kennedy, who had been prosecuted, convicted and ousted from Congress for an election fraud that had put him in Congress during the F. D. R. regime.

Neither the Democratic Party nor the Kennedys could risk a scandal on organized homosexuals in government and their political influence. It would have surfaced in the libel trial which involved California Democratic appointees and state administration perversion. Psychiatric prosecution was renewed on the to prevent a trial--a violation of the Fifth Amendment: ". . . nor shall any person . . . be twice put in jeopardy."

The political expediency to silence me with an "insanity" imprisonment required multiple rigged proceedings, falsifying more documents, compounded violations of civil rights, collusion of federal courts and the perjury by a government medical fakir.

On the evening of the eleventh day in the county jail, deputies told me there was no record I had been arraigned or given a preliminary hearing. I told them what had occurred in Amarillo. Jail officials said they would not be a party to violations of the Constitution and would notify the U.S. marshal they would free me if I were not arraigned within 24 hours. Statutes require arraignment within 72 hours after an arrest. I had been in jails more than 110 days without arraignment or preliminary hearing.

On the morning of March 13, 1961, I was shackled in chains and taken to Federal Court before Judge Harry C. Westover for arraignment and a preliminary hearing--after 114 days in jails! I was unshaven, wore a borrowed jail shirt, and had a string tied around my waist to prevent my trousers from falling. I had lost another 20 pounds and looked and felt like a beragged animal.

When I was called before Judge Westover I made complaint on the maltreatment and violations of civil rights. All of it was deleted from the transcript. The U.S. Attorneys participating in the corrupt proceedings of Judge Westover's court were Francis C. Whelan and John K. Van Kamp.

Both the clerk of the court and Judge Westover, however, questioned the legality of the proceedings. The pertinent excerpts follow:

THE CLERK: No. 29529-Criminal, United States of America vs. Frederick Seelig, arraignment and plea. Frederick Seelig, is that your true name?

SEELIG: Yes.

THE CLERK: I inform you that if you choose to plead guilty, sentence will be passed upon you; and if you enter a plea of not guilty, the case must be transferred back to the District of Texas.

SEELIG: If I plead not guilty, it must be transferred back?

VAN deKAMP: Your honor, this case was transferred here under Rule 21 for trial. I believe the defendant went all the way back to Amarillo and he was transferred out here for disposition, but it is my understanding he can enter a not guilty plea and go to trial.

THE CLERK: Do you have an attorney?

SEELIG: No, I do not.

JUDGE WESTOVER: I will appoint Robert Kogan as your attorney and you can discuss this matter with him. Mr. Van deKamp, I don't find a consent here.

VAN deKAMP: This is not a Rule 20 case. It is transferred to this court under Rule 21.

JUDGE WESTOVER: What am I supposed to do?

VAN deKAMP: We will have to arraign the defendant.

JUDGE WESTOVER: Yes, he ought to be arraigned.

THE CLERK: The United States Attorney will hand you a copy of the information.

SEELIG: This carbon is so bad I can't read it.

WESTOVER: Are you ready?

KOGAN: Yes, we are, your honor.

THE CLERK: Do you waive reading of the information?

KOGAN: Yes.

THE CLERK: I will ask the defendant, what is your plea? Guilty or not guilty?

SEELIG: Not guilty.

THE CLERK: This is a Rule 21 case and he can plead like this?

VAN deKAMP: That is my understanding.

WESTOVER: The case will be transferred to Judge Yankwich for further proceedings. You go in there at 2 o'clock this afternoon.

It was the third rigged proceeding; nor was it the last. All future proceedings were equally corrupt in Los Angeles. U.S. Attorneys violated statutes, Rules for Court Procedures and Constitutional rights in rigged proceedings with perjury, falsifying of documents and juggling court files. The Federal Grand Jury has refused to hold hearings for investigation.

That is why I petitioned for a Congressional Committee investigation. It is why I am taking my case to the public on the decadence of the judiciary and the Department of Justice; the despotism and tyranny of federal courts and the United States Attorneys applying Communistic psychiatric prosecution to imprison a person without trial or conviction.

What happened to me has happened to others and can happen to you under a deceptive and corrupt political party's administration of government. Perversion and corruption within a government and its judiciary soon enslaves the free people of that nation with loss of liberties, freedoms and justice.

For four years my right to all transcripts, documents, and court records, as well as my confiscated property as evidence and proof of corruption in the federal courts and Justice Department have been denied to me. Due process of law for hearings are also still denied. Three of the eight transcripts I have obtained are not true copies. There are deletions and fabrication. But there is still sufficient proof in the three transcripts on the rigging of proceedings and the corrupt practices.

The March 13th proceedings in Judge Westover's court, the questions on Rules 20 and 21 disclose the irregularities, corruption and the deceptions of the U.S. Attorney Van de Kamp. I was

not allowed copies of the indictment and transfer motion until I was in the penitentiary nearly a year. Transfer could not have been made to Los Angeles except on my plea of guilty. A "not guilty" plea automatically should have returned the case to Amarillo for trial. All the Los Angeles federal court proceedings were illegal and corrupt!

Judge Westover, U.S. Attorneys Whelan, Van de Kamp, and Court-appointed Kogan knew the Los Angeles federal district had no jurisdiction to proceed. Both the court clerk and Judge Westover called attention to it.

Judge Westover asked a strange question: "What am I supposed to do?" He was told what to do by the U.S. Attorneys. The Justice Department had already committed so many corrupt practices to prevent a trial that one more violation was merely following the pattern. U.S. Attorney Van de Kamp replied: "We will have to arraign the defendant." Unless I was arraigned, the Los Angeles County jail officials had already given notice they would turn me free.

There was never any intent to permit a trial. This will be substantiated in what occurred in Judge Yankwich's court on March 13, 17, and 20, April 3, 1961, and October 24, 1963. Nor was there any intent to allow me to read the indictment until after I was imprisoned. The copy of the indictment Van de Kamp handed me in Judge Westover's court was so blurred it was unreadable. I protested: "This carbon is so bad I can't read it." Deleted from the transcript was my request for a clean and clear copy. Court-appointed attorney, Kogan, waived reading of the indictment. The court clerk again raised the issue: ". . . and he can plead like this?" Kogan and Judge Westover were silent. No defendant has a chance in a corrupt court proceeding!

Judge Westover abruptly assigned the trial to Judge Yankwich's court. A deputy U.S. marshal shackled me in chains and handcuffs and led me to Yankwich's courtroom. A few minutes later the U.S. Attorneys walked in. Kogan did not appear. Instead, an attorney, Gilbert Seton, was with the U.S. Attorneys and he came to the defense table and told me he had been substituted for Kogan!

Transcripts of all proceedings in Amarillo and Los Angeles federal courts have been denied me. More than 20 motions and petitions were filed for these transcripts. Nearly a year after I was freed, it required the services of two attorneys eight months to obtain two of them. March 20 and April 3, of the eight transcripts of proceedings. Both are not true copies. About 80 percent of the contents were "doctored," fabricated, and falsified. Statements by Judge Yankwich, evidencing his bias and dual role of prosecutor and judge, were deleted. My son, Philip, obtained the transcript of the March 13th proceedings in Harry C. Westover's court.

The Yankwich court proceedings on the afternoon of March 13 were brief. That transcript I was not allowed to have. However, in an affidavit filed in the U.S. Supreme Court, in November 1961, tells what occurred as well as events of the following day, March 14th. in the Santa Monica Superior Courts. Excerpts follow:

"Gilbert Seton was substituted for court-appointed Robert Kogan for reasons not told affiant. Judge Yankwich noted a

'not guilty' plea, a request for jury trial and that affiant had asked for subpoenas for his witnesses. Judge Yankwich said he'd decide whether I could have subpoenas for 40 witnesses essential to my defense. Later, Judge Yankwich decided I could not have any witnesses in my behalf. He was looking at the case file, then remarked his court did not have jurisdiction to proceed and the case should be returned to Texas for trial. The U.S. Attorney asserted it was an '86' case and he asked for a week's continuance. Judge Yankwich granted the continuance and I was returned to the county jail.

The next day, March 14, 1961, I was taken from the County Jail by two U.S. Deputy Marshals, shackled in chains and handcuffs, sped by auto to the Santa Monica Juvenile Court of Superior Court Judge Edward Brand for one more of the many custody hearings. In the court building corridor I was paraded past a group of homosexuals. When I entered Judge Brand's court, I saw the Federal-appointed Attorney Seton conferring with the homosexual attorney and Los Angeles County Probation department officials.

I asked Attorney Seton who had authorized him to appear at the custody hearing. Seton replied the U. S. Attorney's office had authorized it upon request of Los Angeles County officials! The collusion between the Justice Department and Los Angeles County officials was obvious. It set a new low in protecting sexual degenerates on a state level.

(In early 1960, Malcom Mackey, a Los Angeles attorney, appeared before the Board of Governors of the California Bar Association requesting investigation and bar action on homosexual attorneys, representing their like in courts; their corrupt, unethical practices and their influence in county agencies and courts, but the bar association took no action.

Seton, with the homosexual attorney, the lesbians, and a male homosexual, were called into the judge's chamber for a conference. I was not allowed in until about 20 minutes later. The homosexual mother and her lesbian spouse, Helen Schade, made a motion that Mrs. Schade be allowed to adopt the children. She said Mrs. Schade was wealthy, had a large home for the children, and would make them her heirs. The court deferred decision and abruptly ended the custody hearing. I was reshackled and returned to the County Jail. The family of Mrs. Schade are heavy financial contributors to the Democratic Party!

As I recall it, Harry Simon, a commissioner in Judge Brand's court, presided in the chamber custody hearing. It was also Simon who presided for Judge Brand at a former custody hearing in September, 1960, when it was proposed by the Los Angeles Probation department and the homosexual attorney, Charles Morrison, that my daughter and son be handed across the California-Nevada stateline to a lesbian non-relative to end the custody case.

(Author's note) For the record, the Los Angeles United States Attorneys who participated in my prosecution for alleged insanity and imprisonment at the Springfield penitentiary were U.S. Attorney Francis C. Whelan, and his assistants, John K. Van de Kamp, Schulman, Robert J. Jensen,

LESBIAN AND DEGENERATE NEGRO



Justice Department Protected Perverts!

Unidentified Negro homosexual in perversion rackets (pornographic pictures, illicit drugs and white slavery) shown with arm of Charlotte Seelig, self-admitted lesbian, around him. This is one of 42 evidence items, pervert letters and pictures, documented in court records, submitted to Los Angeles County Grand Jury, in request for investigation on perversion corruption of courts, Probation and Domestic Relations departments. Hearing on evidence and charges were denied. The Justice Department, protective of homosexuals, seized and destroyed the evidence during the Kennedy regime. LBJ has blocked Congressional investigation and petitions for hearings. The Biblically condemned, outlawed and abominable Disciples of Sodomy, like atheists and other anti-Christian minorities are a political power and now a "government" within a government." Federal psychiatrists espouse homosexuality and perversion of children as "normal!"

Laughlin B. Waters, the holdover U.S. Attorney: Robert A. Eisenstein, Thomas Sheridan, and David Y. Smith. In Texas, the proceedings were rigged by William West, III of Fort Worth and William Hughes, Jr. of Amarillo. The Justice Department (Attorney General Robert Kennedy and his deputy aide, Nicholas de B. Katzenbach) directed the tyranny and corruption.

The day previous, at the March 13 proceedings, when the Los Angeles U.S. Attorney told Judge Yankwich it was an "86" case, I knew there was no hope for a trial. I had already sampled the rottenness that was twisting me in the perverted political vise. The Justice Department had failed to imprison me in Texas on an insanity charge. Judge Yankwich suppressed the Texas sanity report and I had reasons to believe I was going to be "railroaded" by a second "rigged" subterfuge insanity prosecution in Los Angeles.

On my return to the County Jail from the Santa Monica Juvenile Court, I penciled a letter to Judge Yankwich:

"It was in faith and belief in the justice of courts and the Justice Department, that with my evidence, I'd be able to prove my charges are true. But with the seizure of that evidence, confiscation of my funds, and what I am now experiencing, I am convinced I am being "railroaded" to cover up the homosexual influence and corruption in government--both state and federal.

"I have been in jails for more than 100 days without a hearing. I am told I cannot summon witnesses in my behalf. With what I have already experienced, I cannot expect anything better. I now do not expect justice or a trial."

That is exactly what happened. Three days later, on March 17, 1961, insanity proceedings were again resumed. I was not present and did not know the proceedings were being held. U.S. Attorneys Waters (and his assistants), Jensen, and Eisenstein obtained an order for appointment of a psychiatrist to examine me. To make certain I'd be declared "insane," they rigged in Thomas L. Gore, "chief psychiatrist" of the Los Angeles County Superior Courts, against whom perversion and corruption charges pended on the custody of my children.

Neither the Federal attorneys nor Judge Yankwich had any intention of calling the accredited and certified Federal doctors. The original motion listed Drs. Karl O. Von Hagen and Edwin B. McNeil, who are Federal Court certified doctors. The name of Gore was inserted--typed between the lines naming Drs. Von Hagen and McNeil. Naturally, Gore was appointed--a charlatan, a proven liar with a criminal record behind him.

Being on the state and county payroll, and with perversion corruption charges pending against the county officials and state judges, Gore could be counted upon to frame an insanity opinion! Robert Kennedy and the Justice Department had stooped in a perversion sewer!

Up to this point from the date of my arrest, December 2, 1960, there had been over 50 violations of the Constitution by both the Federal courts and the Justice Department.

I had not been given an arraignment or a preliminary hearing until I appeared in the Los Angeles Federal courts of Judges Harry Westover and Leon Yankwich--114 days after my arrest!

The March 20th transcript record discloses the rigging in of Dr. Gore had occurred at the March 17th proceedings. The U. S. Attorneys could not risk a sanity examination by either Von Hagen or McNeil. They are known for their integrity and ethics. They would know that Constitutional rights prohibit subjecting a person to "double jeopardy" on the same charge after he had been exonerated by five Federal doctors a few weeks previously after a month of examinations, at the conclusion of which they had rendered a competence and sanity report.

Gore was not a qualified or certified psychiatrist. Investigation has disclosed Gore falsified his biographies to medical associations. A Tennessee medical examiner stated in a sworn affidavit Gore was mentally incompetent and any testimony Gore gave under oath had no value. The affidavit detailed Gore's strange behavior that classified him as a criminal mental case!

So, the Los Angeles United States Attorneys again followed the homosexual line--accusers are "paranoids."

The Beria Manual for American Communists directed:

"Destroy the accuser, stigmatize him with a mental incompetence record; discredit him, make him ineffective as a witness; imprison him with torture and brutality called "therapy" in the name of science."

I witnessed those Communist psychiatric prosecution methods in Judge Yankwich's court. Los Angeles United States Attorneys Francis C. Whelan and Robert Eisenstein were the prosecutors who followed the Kremlin tactics to get rid of government accusers. On March 20, 1961, I was brought into Yankwich's court in filthy clothes, unshaven, shackled in chains and handcuffs. The proceedings were as immoral as an off-beat queer sexual film. Excerpts from the transcript:

EISENSTEIN: Your Honor, at this time the Government would like to present a Motion to the Court for an order appointing a psychiatrist.

(That motion by Eisenstein had already been made and granted by Judge Yankwich on March 17th.)

SETON: Your Honor, please, I also wish leave to make a motion to dismiss the indictment on constitutional grounds.

JUDGE YANKWICH: There is no such thing as an oral motion. You can file it. As a matter of fact, you are in error. This section ... has been declared constitutional ... truth is not a defense ... read the cases before you become a victim of the defendant's idea that he is going to have a trial trying to prove those people whom he charges with various offenses are guilty of the offense. Those are not defense in this case.

(It was a revealing ruling: "Defenses are not a defense; a defendant has not the right to a trial.")

SETON: My client wishes to inform the Court that he has been examined one previous occasion by a psychiatrist.

(Seton was negative in not being specific. Five doctors a few weeks previously had refused to be intimidated by political pressure from the White House or by Robert Kennedy via pervert Walter Jenkins!)

JUDGE YANKWICH: That is not binding on this court. I think the man who wrote the tirade that he addressed me certainly is not sane. He makes violent charges of sexual degeneration against a lot of people, including his wife. (Sic.)

Yankwich's bias, and his dual role of judge and prosecutor, surfaced frequently. He also implied that anyone who accuses public officials and homosexuals, even with substantiating evidence and witnesses, is "insane!" Homosexual attorneys also claim accusers are insane. Judge Yankwich, nettled by my March 14th letter, said,

"He is writing very scurrilous letters. He wrote one, addressed to me, that's as bad as those already written."

At the April 3rd proceedings, Yankwich again referred to the letter:

"If you are ever found sane, I'll have you brought back and sentenced with charges I'll file."

That tirade of Yankwich's, however, was deleted from the transcript. The entire transcript was "doctored." The Federal Grand Jury refused to investigate the corruption and rigged proceedings.

SETON: Of course, if he makes a true charge and isn't acting irrationally...

YANKWICH: That isn't the question ... Section 4244 reads: 'Whenever arrested and prior to imposition of a sentence, and before trial, etc. ... the United States Attorney has reasonable grounds to believe that a person charged with an offense against the United States may be presently insane or otherwise so mentally incompetent as to be unable to understand the proceedings against him, or to properly assist in his own defense' ... he doesn't have to be insane ... if he doesn't understand, then he isn't capable of assisting the attorney in preparing a defense. Which of the psychiatrists do you desire to use?

EISENSTEIN: Your Honor, I believe that order calls for Dr. Gore.

JUDGE YANKWICH: Dr. Thomas L. Gore ... almost a year has elapsed from the time the prior order was made and the transfer to this district. ...

Yankwich made a damaging admission of his and the Justice Department's tyranny in his previous comment, "... he doesn't have to be insane." Note, the "government" will decide mental competence. Yankwich, Eisenstein, and U. S. Attorney Whelan followed Communist doctrines used in the Soviet: Insanity is "improper thinking ... improper writing ... criticizing or accusing government or officials." Accusers declared insane are not allowed a trial. Many Americans are quietly being imprisoned as "insane." The public rarely hears of these cases.

There are a hundred cases, similar to mine, not known about. Yankwich falsified and was deceptive, stating ... "almost a year has lapsed from the prior order and the transfer to this district." My case had been transferred from Amarillo, Texas to Los Angeles less than a month prior. Similar deceptions by the Los Angeles U.S. Attorneys and Federal Judges kept me in prison nearly two years. Then the U.S. Supreme Court mandated re-opening the case. Even then, the Justice Department and Judge Yankwich refused to abide by the Supreme Court decisions. Instead, they abruptly freed me to cover up their corrupt roles and the tyranny of U.S. Senator Robert Kennedy when he was the Attorney General. The Congress fears his political power too much to hold open hearings on his criminality in public office.

The testimony of the proceeding continues:

EISENSTEIN: I think we ought to give Dr. Gore about three weeks, Your Honor.

JUDGE YANKWICH: Let's make it a month.

COURT CLERK: April 17.

JUDGE YANKWICH: April 17.

(The date, April 17, is important. The order called for a month of sanity tests and examinations. There were none! The political expediency, however, became urgent later that afternoon. Before court adjourned, I reminded Yankwich his order violated the Fifth Amendment: "nor shall any person ... be twice put in jeopardy." I called attention to the fact he had falsified when he stated "a year has elapsed ... in transfer to this district." Yankwich became infuriated. The exchange between us was deleted from the transcript.)

SEELIG: I was to be given a trial here.

YANKWICH: I am in charge ... and I have ordered you re-examined. That is all there is to it. I will be glad to send you back any time you want to go back to Springfield, Missouri, if you request that you return there.

(Again he falsified, and Yankwich evidenced his own mental incompetence! I had never been to Springfield. But it happens in "rigged" proceedings; transcripts are "doctored" to discredit the defendant. Springfield meant "the Medical Center Prison for Federal Prisoners." Yankwich was establishing in the transcript that I had a mental incompetence background. Yankwich adjourned court. He staggered and I wonder if he was sober!)

Attorney Seton had me taken to a visitor's room in the U.S. Marshal Ware's office for a conference. I was unshaven, my feet were bare in my shoes, and Seton knew my socks, underclothes, and dress shirt had rotted off me. My trousers were filthy and out-of-shape. I looked like a shaggy animal with my untrimmed, long hair. I asked Seton for a toenail clipper. Seton called the U.S. Marshal and requested clippers for me. The U.S. Marshal replied: "he can use a razor blade as the other prisoners do, in jail."

I walked over, put out my foot so the Los Angeles U.S. Marshal could see the caked blood on my toes, and asked for an anti-septic salve.

Seton added, "We ought to let him trim the toenails. An infection may develop." The Marshal gave it some thought, agreed, and walked to a cabinet. He came back with clippers and a tube of salve.

Seton told the U. S. Marshal he would like to look over my property.

"Everything that was wanted out of this property already has been taken," the U.S. Marshal replied, "but now that you're here, we ought to make a double check."

He unlocked the steel gate, let Seton out, and relocked it. They walked from the Marshal's office to a storage room. While they were gone, I trimmed my toenails. The curled nails, pierced the flesh, which bled, as I pushed the skin back to clip them. I salved the toes with antiseptic.

Seton and the U. S. Marshal returned about 40 minutes later. The Marshal unlocked the gate to let Seton in and he walked off with a large envelope. No change of clothing was brought back.

"The U. S. Marshal is under orders not to let you have anything from your luggage," Seton explained. "I'll ask the U. S. Attorneys to order a clothing change for you." But I never was given clothing to replace what had rotted off me!

We sat down at a table. Seton opened a brief case, took out what appeared to be a new Federal statute book, and turned the pages to a marker.

"Seelig, something may be worked out for you--but you will have to agree and cooperate," Seton said. "You will never be allowed a trial," he continued. "Too many people are involved and you have made too many charges. Regardless of how true your charges are, what witnesses you may have, or other evidence the Government hasn't found, there will be no trial for libel. The Federal attorneys have assured me that if you change your plea to guilty, you will be freed in six months and if you forget your charges you might also be given custody of your daughter and son."

I sat back in my chair, listened, and watched him. For nearly three years I had gone through a hell and nightmare--not for what I had learned, gathered proof and evidence which were irrefutable, but to get my children safe, away from the perverts, out of the control of a perverted juvenile court, and the lesbian social service workers who were exposing them to sexual degenerates.

There had been "deals" offered before. For the sake of the children, I agreed to one in Judge Orlando Rhodes' chambers in Santa Monica Superior Courts.

The divorce trial had been suddenly moved up from October to mid-March, 1959, and Rhodes was presiding. I had 17 witnesses in the courtroom, more than 45 items of evidence, affidavits, and material damaging to the homosexuals. There were also pictorial evidence and more than 40 pervert letters in their own handwriting, describing their obscene "tender love," recruiting of youth, and inter-state traffic for immoral purposes.

The homosexual attorney, Charles Morrison, was in the chambers. Rhodes told me that a scandal should be averted so the children would not be further stigmatized. I agreed the children

MOLESTER OF CHILDREN



Male Homosexual in Female Garb

Shown above is one of 42 items filed in the Los Angeles Superior Courts on homosexual obscenity and perversion in Mr. Seelig's effort to safeguard his daughter and son from being reared in homosexuality. This picture shows a male homosexual, known as "Herbie", who is dressed in female garb. This pervert is shown in another picture sucking a child's tongue. All original items of evidence were confiscated by the Justice Department and destroyed in the imprisonment of Mr. Seelig. The White House is silent on petition for investigation.

should not be stigmatized. He said the mother could not possibly obtain custody and, if I consented to a default divorce, the children would be awarded to me. I agreed. But, my mistake was believing any Los Angeles County official or judge. Rhodes came out of his chambers to the bench, dismissed my witnesses, gave a default divorce, and then ruled the children would continue under jurisdiction of the Juvenile Court with no custody granted to either parent. Unknown to me was that the children were already in the custody of homosexuals!

Rhodes got off the bench, returned to his chambers, and locked the door as I protested I did not consent to those default divorce terms. I had signed no agreement.

The "deal" by Seton had the same smell. What I had already experienced with the Kennedy Administration Justice Department --deception, rottenness, and perversion influence--alerted me. I told Seton it did not appeal to me.

He picked up the statute book and said he was reading from Section 1718: that it was felony criminal libel and carried a five year sentence with a \$5,000 fine.

"Seelig," he said, "you were indicted on three counts. That's 15 years and a \$15,000 fine."

I asked for a copy of the indictment. He said he did not have it with him. Then I asked how a 15-year sentence could be reduced to six months.

Seton said it was "fixed" with Yankwich to suspend the fine and free me on parole.

It smelled so badly I seethed with anger but wanted to know more before I "fired" him as defense attorney.

I asked him about his Santa Monica Juvenile Court appearance on March 14th at the custody hearing. Seton said he was there "only as an observer." But, Seton was a liar!

His appearance had taken up most of his day. Attorneys are not likely to "observe" as a favor to public officials--State or Federal--without payment or for a reason which will be profitable to them.

"Did you give your time freely, or were you paid?" I asked him. Seton was evasive. He said it was a "goodwill courtesy service."

But, when I arrived in the Santa Monica Court he was conferring with homosexual attorneys and county officials. Had it been in my interests, or in the interests of the children, he would have first come to the jail to confer with me.

His admission, that he had been there at the request of county, state, and federal agency officials, verified to me there was collusion between state and federal officials to cover up what I had surfaced on the homosexual power and perversion in government.

Seton got up from the table, went to a water basin for a cup of water, and stood there. The statute book intrigued me. In all the years I had worked on newspapers as a reporter, and on news desks, I had never heard of a five, ten, or fifteen-year sentence for alleged libel on a conviction or plea of guilty, nor it being a felony. I read the statute. What was in print was true as to what

he had read. I flipped the pages to the front for the date of publication. It was 1901! The statute book was an antique--60 years old.

Seton noticed my discovery and returned to the table. I pointed to the page and date.

"Can you explain it?" I asked.

"The book was given to me by the U. S. Attorneys, Seton admitted, adding, "Corporation law, not criminal, is my practice. I was called in to take over for Kogan."

My anger surfaced then. "Take this book back and tell them my answer is they can go to hell!"

"You're making a mistake, Seelig," he said. "There will never be a trial or a hearing allowed you on your charges. Nor will you get your property or files back. Refuse to plead guilty and you will be found insane, imprisoned for the rest of your life. You will never see your children again or know what became of them. That attitude will destroy you. You can't fight the new society. After two years, nothing has been gained except your arrest and indictment."

My anger mounted. "Get out, you're through! Get out of the case and the children's case!" I told him. "Tell those Federal attorneys I called them perverted bastards. How many faggots and queers are there in that office?"

The U. S. Marshal walked over. Seton packed his brief case. I was going to ask him if he had a statement already prepared for me to sign that my charges had been "imagined," but instead, I told him again that he was dismissed as the court-appointed defense attorney and I would mail him a letter to that effect, also a copy to Judge Yankwich.

Seton motioned to the U. S. Marshal to unlock the gate. He walked out without comment. The U. S. Marshal called to a deputy to remove me to the front cell where prisoners are kept before being taken to the county jail. In the adjoining visitor's room was Carbo, an alleged "mobster." He was on trial for conspiracy in boxing. As I walked by his visitors and attorneys, Carbo said: "You deserve a chicken dinner. I am ordering dinners for everyone. Would you like to be included?" I nodded in reply.

After I was locked up in the prisoner cell, one of his friends asked me what dessert I would like and how I wanted my coffee. The U. S. Marshal ordered him to "Get back where you belong--he can't have anything."

I had had nothing to eat since the mush and doughnut for breakfast. It was late afternoon and I was hungry. I watched the Carbo group feast on chicken. One of Carbo's friends, when the U. S. Marshal had his back turned, slipped me a pack of cigarettes. But he forgot to give me matches.

Shortly afterward, an incoming prisoner was put in the cell with me. He had a packet of matches and we shared the cigarettes. When I was taken out to be shackled in chains and handcuffs for the walk across the street to the county jail, I gave him the remainder of the package. Cigarettes are confiscated from prisoners on entering the jail.

On my return to the jail tank, I borrowed a few pages of paper, several envelopes, a pencil, and two postage stamps from a traf-

fic offense county prisoner with whom I had become acquainted. I wrote letters of dismissal to Seton, with notice to Yankwich, and requested appointment of another attorney. I gave the letters to a deputy for mailing. Letters to defense attorneys and to the court were permissible after censorship by Federal officials.

My refusal to "cooperate" by changing my plea to guilty of libel brought quick action. Two days later, "Dr." Gore came to the county jail to "examine" me on my sanity. I was taken to the jail hospital ward and sat with Gore at a table at the end of a corridor.

I told Gore I would stand on the Federal medical board sanity findings made a few weeks previously. We argued about it.

He said he had investigated my charges and told me I had "imagined" all of them!

I asked him his opinion on homosexuality. He told me there was nothing wrong with it. He knew everything that had happened in my case, the names of the county social service workers involved, the homosexuals, and what had occurred for two years. It was obvious Gore had been briefed, coached, and had access to the County Probation Department files. The meeting between us lasted less than an hour. There were no witnesses nor was a tape recording made on what transpired at that table.

It was the only meeting we had. There were no sanity tests nor any of the examination tests which had taken place at the Fort Worth Hospital Prison where I was given a sanity examination.

Instead of the April 17 scheduled hearing on my sanity, I was sped to Yankwich's court the morning of April 3. Gore was immediately put on the stand. He testified I was insane and "legally insane for at least five years"--that I was a "homosexual in his opinion" with an "abhorrence for lesbians."

Gore testified none of my charges against the public officials or judges were true; that all charges, including homosexuals in the government, were "false" and I was guilty of slandering those officials. Gore testified he had examined me for "two and one-half hours." In his typed insanity report to the court, he said it was "two hours." In both instances he was a liar.

Judge Yankwich ignored my letter of dismissal of Attorney Seton. At the proceedings he told me I could not dismiss him. As the transcript shows it, Seton's questioning and cross examination of Gore gives the deceptive and false impression he was proficient in criminal law, had experience in sanity hearings and court procedures.

Like all the proceedings conducted against me, the courtroom was empty except for a few government spectators.

Seton's conduct evidenced he was a Federal "stooge," substituted for a court-appointed defense attorney. When I cornered him on his background, he admitted his practice was corporation law and he had no criminal law practice or experience.

It wasn't until nearly three years later, after I had regained my freedom, I was able to obtain a copy of the insanity proceed-

ings transcript. Meanwhile, the Justice Department had elapsed time to "doctor" and fabricate testimony. Deletions were made on everything incriminating Judge Yankwich on his misconduct and flagrant violations of the Constitution.

Charges I filed with the Federal Grand Jury, that the transcripts were not true copies, were met with silence. Like all my other criminal complaints, affidavits and documents against Federal and California officials on their perversion and their savage tyranny, in the political imprisonment the corruption was compounded.

The Kennedy - Johnson Administration, John F. Kennedy; his brother, Robert Kennedy, and Lyndon B. Johnson had their own reasons to silence and discredit me and to make me ineffective by the rigged, illegal incarceration. So did the organized homosexuals--the Mattachines, the Semites and Communists in political power. Even more so did the accused California and Los Angeles County officials and judges. Federal agencies worsened those reasons by their own criminality and corrupt practices.

The charges I had made on homosexual power, influence, and perversion corruption, and on the thousands of subversive sexual degenerates on Federal payrolls were never "delusions"--no more than my charges against the perverted Los Angeles County agencies, courts, public officials and judges in my fight to protect my daughter and son.

Perverted liberalism, dangerous to society and especially to children, was the policy and practiced with immoral standards administrated by the Los Angeles County Probation, Domestic Relations departments as well as by Federal agencies for schools and educational systems. When instances surface they are quickly suppressed and hushed with deceptive statements by county, state and Federal officials.

During the proceedings, Judge Yankwich, who had been a judge in the Santa Monica Superior Courts, admitted being an intimate friend of those judges, including Edward R. Brand, and his statements from the bench absolved them of all charges pending against them.

Judge Yankwich also admitted he had been appointed by President Franklin D. Roosevelt to the Federal judgeship while he was on the Superior Court bench in Santa Monica.

Judge Yankwich referred to me as a "witch-hunter, Red-baiter and lunatic" along with the late Senator Joseph McCarthy and other U. S. Senators who had sought to investigate Communists and homosexuals on Federal payrolls.

He also said that if I ever got out of the Springfield Penitentiary he'd have me brought back to his court to face charges he'd file on that quoted letter.

The Los Angeles U.S. Assistant Attorneys Shulman and Eisenstein again had substituted subterfuge proceedings rather than risk a trial on alleged libel of the Los Angeles County officials and what that trial would have disclosed on the homosexual-Communist corruption influence in both California and the national government.

The Justice Department resorted to Communist psychiatric prosecution to prevent a libel trial, which would have immedia-

tely blasted wide open the Federal corruption on the confiscation of my evidence files, transporting me to another Federal district that had no jurisdiction, and multiple other violations of the Bill of Rights--far too numerous to itemize. At the last count by a former FBI agent, it was close to 150 violations of civil rights!

All threats to me were carried out--except two: That my son and daughter would be killed by the homosexuals rather than surrender them if a court ordered it and (2) I have managed thus far to retain my freedom despite the Federal threat I'd be picked up again and imprisoned unless I was silent on the charges that had incarcerated me.

My daughter and son are now in custody of the homosexuals. I am still not allowed to know their whereabouts or to see them. I have been told my case, that of the children, has been "closed" and will not be reopened nor will an investigation be allowed.

Homosexual perversion in government is not only rampant but is thoroughly entrenched --as is Communist psychiatric prosecution procedure, supported by Soviet blueprints for a mental health police state. It has already been established by legislation treasonable to the nation.

There is no place for anyone to go for a redress of grievances. This I also learned and experienced with numerous petitions for hearings--even to Congress and to the White House--based on violations of the Bill of Rights and the Republic's Constitution!

These conditions now prevail in the United States, in part, because for 34 years the Democratic Socialist and Liberal Republican administrations have packed the state and Federal courts with political riff-raff, incompetents, degenerates and anti-Christians, whose allegiance is to their own self-centered United Nations objectives--to regiment Americans as World Citizens.

Without a moral concept there is no future for man, or for nations, Congressman John Dowdy of Texas warned. Neither is there for a particular little girl and her little brother. I should know. They are my daughter and son who are victims of this government depravity. They are now being reared in subliminal homosexuality. The perverted Great Society of JFK and LBJ maintained a pansy silence on the Federal-State immorality, the corruption, and on how it imprisoned me.

Chapter Three

Justice Department Resorts to Kremlin Tyranny Psychiatric Imprisonment

Excerpts from the rigged and Federal Court falsified transcript on Communist psychiatric "insanity" proceedings are the first to be published of this actual case within the United States. A copy of Dr. Gore's faked insanity report was also submitted to the U.S. Supreme Court in my appeal. It was filed as "Exhibit B-B" and was accompanied by an affidavit on the perjury, the falsifying and how it followed the Kremlin-created psychiatry to get rid of government accusers.

Gore's insanity report exemplifies the criminality of psychiatric mental health prosecution. What happened to me can happen to you or anyone! A few weeks prior, a Texas Federal Medical Board, not under the control of the Justice Department or a Federal court, had subjected me for 30 days to tests and examinations. The board had declared me sane and competent.

Gore, in one short visit, gave no tests, but testified I was insane and "legally insane for five years" despite the fact that he had never seen me before. My competence had been established throughout my years as a newspaperman and I had proven my sanity a few weeks previously to the Federal Medical Board.

In psychiatric prosecution, a defendant is not allowed witnesses, his own doctors, or medical experts of his own choosing; nor is he allowed introduction of evidence that nothing he said or had written had been "imagined" or had been libelous.

Gore's "insanity" report to Judge Yankwich said I was "living off the bounty of press clubs." He lied and did not substantiate that falsity, nor did the U. S. Attorneys. In 1959 and 1960, I was employed on news desks of newspapers in Pittsburgh and Baltimore. Payroll records and affidavits, showing Gore lied and fabricated, were denied introduction as evidence of Gore's perjury. In Communist psychiatric prosecution, only a government psychiatrist is allowed to submit a report and to testify. This is now the procedure in the United States.

Gore's testimony also evidenced his familiarity with the directives in the Kremlin mental health manual and the claims that "three out of ten Americans are mentally unsound." Gore testi-

fied he did not know if the charges I made were true or false. Later, he testified all the charges were false. He also testified he did not care if five or ten doctors found a person sane, only his opinion on insanity mattered.

Portions of the questioning by court-appointed Attorney Seton, Judge Yankwich, U.S. Attorney Schulman, and Gore, taken out of the transcript follow:

SETON: You stated that the defendant is unable to distinguish between right and wrong; is that correct?

GORE: Yes, sir.

SETON: When he makes charges that certain individuals are guilty of homosexual perversions, he makes a charge that they are doing something wrong?

GORE: He is making a charge in which he considers people are doing something wrong but he has no reason for making charges which are valid. (Sic.)

SETON: Well, let's just take his consciousness of the difference between right and wrong. He knows, does he not, that it is wrong to be a pervert, a sexual pervert?

GORE: Undoubtedly he knows that.

SETON: So he knows that difference between right and wrong?

GORE: Correct.

SETON: All right. Now, you say that he is making charges which he has no reasonable basis to believe are true. How do you know that?

GORE: I do not go on whether the charges are correct or incorrect. (Sic.)

SETON: Isn't it true that many people, whether right or wrong--we'll say more than ten, are under the impression that Judges can be fixed and Courts can be arranged and things can happen that don't go according to the Rule Books ...

GORE: Well, we estimate that about three people out of every ten will, sooner or later, become mentally ill.

SETON: Then, in other words, you are convinced the charges are false?

GORE: I am convinced (?) that the charges that he makes about the Judiciary and the officers of the law are false.

SETON: Well, now, I know that one ground that you have for assessing his sanity is his effect or mood. Now, would you say it is surprising for a man in prison to be depressed?

GORE: No.

SETON: Let me ask you this: If you were advised that five other doctors similarly, in a similar position to the one you hold, had examined this defendant within a period of a month or two or three, would you think that their opinions might have some bearings on yours?

SCHULMAN: Your Honor, objection on that as no foundation has been laid for the particular question.

SETON: We are at a hypothesis. I can make an offer of proof with proper subpoenas and produce the medical reports of the five doctors who have examined the defendant previously.

YANKWICH: I will allow the doctor to answer the question.

GORE: You mentioned five doctors. I have no objection if it

was five or ten. My opinion is my own.

SETON: Did you, by any chance, examine the reports of any previous doctors with regard to the mental condition of this defendant?

GORE: I did not.

SETON: On that score, if you were of the opinion that the defendant didn't really believe that his charges were true, but was making these charges simply to attract attention, would you then say that he was under some kind of delusion of persecution?

GORE: This man believes in the statements that he has made, and he is suffering from delusions. There is no doubt about it.

YANKWICH: There is a possibility in a case of this character--you have a word--where he has a period of lucidity. What do you call it?

GORE: That is what we use, a "remission."

YANKWICH: A remission. There is a possibility in a case like that to have a remission and for it to last for several months?

GORE: It may last for several months, it may last for several years, but the prognosis is poor.

YANKWICH: It may come on at any time?

GORE: At any time.

YANKWICH: It may come back at any time?

GORE: Yes, sir.

YANKWICH: I'm speaking of that because, this is about the third instance I have had similar hearings. One of them at Fresno. And the fact was brought out that the patient at the time he had been examined by somebody else was in a period of remission. And one of the doctors said that it was his opinion the requirement of knowing the distinction between right and wrong, that remission could disappear any moment. He said in half an hour from now, right here, it could happen. Does he show any history of such a situation?

GORE: From his description of his life IN THE PAST FIVE YEARS, he has steadily deteriorated.

YANKWICH: He has been remuneratively employed for perhaps he not?

GORE: People with a paranoid condition sometimes are very capable and they will go along for months and then they will break and go off on a wild goose chase, which this man has gone on.

YANKWICH: What does he do?

GORE: Newspaper work, a writer, and investigator.

YANKWICH: He writes stories, like a reporter, editorializing?

(Author's Note: The U. S. Attorneys likely coached Gore on this. When he talked with me he did not ask me about my professional work.)

GORE: All types.

YANKWICH: All types of newspapers. Is it conceivable that somebody may have in truth and intention dislike of homosexuality?

GORE: They have latent homosexual tendencies.

Questioning of Gore by United States Assistant Attorney Schulman is also revealing. It discloses Gore was head of the "Department of Mental Hygiene for the State of California in 1954 at Atascadero Hospital. He testified he opened it. Gore calims he graduated from the University of Pennsylvania in 1915 and joined the U.S. Army in 1916. An investigation into Gore's background revealed he was discharged from the Army in 1939. He stated under oath in a deposition taken out of court a few years after I was imprisoned that he "was a banker for 15 years". hereafter. (Loan bucket offices near Army camps condemned as rackets.)

Documented investigative reports, which have been verified, disclosed he obtained employment as an administrative director of Davidson County Hospital in 1947, in Tennessee, on his claim he had been an administrative officer in the U.S. Army. (Executive orders clamped secrecy on the Army files regarding Gore!)

In 1948, he was discharged by Davidson Hospital for mishandling county funds, incompetence, and for performing illegal and criminal operations.

In 1951, he came to California and was issued a license by Sacramento to practice medicine. The medical training and teaching he gave in his biography to medical associations has been exposed as being false and fraudulent.

Neither the State of California, Los Angeles County, where he was "Chief Psychiatrist," nor the Deaprtment of Justice, will allow public hearings on Gore or the documented evidence against him on his falsifying a medical background. It follows the Kennedy-Johnson policy of silence and covering up corruption, homosexuality and treason.

U.S. Assistant Attorney Schulman, the transcript of the testimony on April 3rd proceedings will evidence, followed similar doctrines of Communist psychiatric prosecution to discredit, stigmatize a government accuser and destroy his effectiveness.

Transcript excerpts follow:

SCHULMAN: Dr. Gore, have you had any particular experience in your career as a medical doctor dealing with problems specifically sexual in nature?

GORE: I was selected by the head of the Department of Mental Hygiene for the State of California in 1954 to go to Atascadero Hospital and open it up, which is a hospital for sexual deviates, male.

SCHULMAN: How long? And in what capacity did you serve there, sir?

GORE: I served there as Assistant Superintendent in charge of the Medical Service for four years.

SCHULMAN: And in this capacity, sir, did you have an opportunity to act in a psychiatric capacity?

GORE: That was my capacity. I was head of the medical section and conducted all of the staff meetings of the medical staff in which we decided what was to be done with each case.

(Author's Note: A medical group investigated Gore and found

he was not registered or qualified to practice psychiatry!)
SCHULMAN: During that period of time, sir, just roughly, could you say how many people you perhaps had a chance to interview and examine and talk with--patients who had problems sexually related in nature?

GORE: We averaged about eight hundred in a year into that hospital. I talked to them all. This man has a straight abhorrence for homosexuality and lesbianism. Of course it is just for the female. Homosexuality covers both, but we have found out in the study of homosexuals that we have two types, the overt and the latent homosexual. The latent homosexual expresses great distaste and horror in discussing anything about homosexuals and is apt to designate people as homosexuals.

SCHULMAN: Would you suggest that this description, then, by the defendant to these persons of being homosexual, perverted or homosexual themselves, is a rationalizing type of a manifestation?

GORE: It is a rationalization, and I listened to him here and it was very characteristic. Paranoid personalities project their feelings toward others, and he has certainly done a very good job. Rationalization means that he makes an explanation which is satisfactory to himself, commonly called lying to yourself, to your own happiness.

SCHULMAN: In your conclusions, sir, from your examinations, and from your observation of the defendant at this time, is what, sir?

GORE: I consider this man as mentally incapable of forming judgments and that he is in need of supervision and care and treatment.

SCHULMAN: Do you believe, sir, that at this time if this man were to go to stand trial that he would be legally competent and legally sane to do so?

GORE: I do not.

United States Assistant Attorney Schulman then addressed the Court with "double-talk." No evidence or documents were allowed by Judge Yankwich on homosexual government perversion, or on Gore's perjury.

Schulman's statement to the Federal Court of Judge Yankwich follows:

"The determination that Dr. Gore ultimately made of the numerous points in question with reference to behavior, effect, preoccupation, hallucinations, and delusions, and the general disorganization or deterioration of mental processes involved many more particular traits, aspects, disturbances, or ideations that the particular aspects or concepts of attention and comprehension of facts. I believe, Your Honor, that the further testimony of Dr. Gore, expressed with the experience of his own ability and own analysis and own background leaves this Court sound basis for coming to the inevitable conclusion that particular acts of the defendant were not those of a rational person, and the defendant's attitude at this time with reference to these foregoing acts is no more

rational than at the time they were committed. And that, in effect, the defendant would be unable to fully understand the conceptual aspects of the matter with which he has been charged.

"The Government petitions this Court, under the provisions of Sections 4244 and 4246 of Title 18, U. S. Code, that the defendant be committed to the custody of the Attorney General, Robert Kennedy, at Springfield, Missouri, until such time as he shall be mentally competent to stand trial and that a declaration of this Court as to his insanity be herein entered."

The psychiatric "hatchetman" for Los Angeles County had accomplished for the Justice Department what five qualified Federal doctors and refused to do a few weeks prior. Any "insanity" and "mental incompetence" record was put on me to forever prevent my testifying on what occurred from 1950 and all time after that year. That is how the Kremlin gets rid of government accusers. Under Truman and Eisenhower the Kremlin psychiatric imprisonment laws were enacted for Americans!

It required more than 100 violations of constitutional rights, multiple compounded corrupt actions of the United States Attorneys, together with the perjury of the Los Angeles County Administration's psychiatrist, to silence me with imprisonment.

California officials and the Justice Department have since covered-up on Gore to prevent him from being exposed as a charlatan. Hearings on his having been an imposter will never be allowed. Nor will the Johnson-Humphrey Socialist-Democratic administration allow a Petition to Congress to be heard under the First Amendment. That civil right is granted to Communists, atheists, homosexuals and minority civil righters.

Robert Kennedy and Nicholas de Katzenback and their Justice Department apparatus have leaned over backward catering to the subversive groups. They have indulged in queer politics and ideologies without regard for their morality.

Under the Kremlin-United Nations-created mental health-psychiatry for American legislation, for writing this story of what occurred and for making compounded new charges on the rigged and corrupt proceedings, I can be picked up and imprisoned again without a trial, a hearing, or the right to appeal! Read the directives in the psychiatry and mental health blueprint for Americans from the Kremlin!

U. S. Assistant Attorney Schulman had me reduced to a ward of U. S. Attorney General Kennedy, now a U. S. Senator who seeks the Presidency. Judge Yankwich declared:

"... until such time as he shall be mentally competent to stand trial and a declaration of this court, as to his insanity, be herein entered."

Judge Yankwich's order called for "until such time as he shall be mentally competent to stand trial," but the Justice Department had no intent to ever allow a trial for libel--regardless of statutes or constitutional civil rights.

Judge Yankwich's conclusionary statement not only stigmatized with "insanity," but it also upheld Gore's testimony that I am a "homosexual" who "accuses all others of these acts."

However, throughout the three proceedings in his court, Judge

Yankwich repeatedly evidenced his own mental deficiency. He has signed many "insanity" orders for imprisonments of unconvicted prisoners at the Springfield, Missouri, Federal Penitentiary. However, his mind strayed, as it frequently did, when he stated:

"He will probably be committed to St. Louis."

(Author's Note: There is no Federal prison or Federal hospital at St. Louis! It raises a question on Judge Yankwich's mentality!)

Nor had I ever been in the Springfield Penitentiary, yet Judge Yankwich stated:

"... I will be glad to send you back any time you want to go back to Springfield, Missouri, if you request that you return there."

Previously, Judge Yankwich's confused mind frequently made it obvious something was wrong with his mental competence. It embarrassed U. S. Assistant Attorney Schulman who corrected him with:

"Your Honor, I believe that defendant's motion was made in Amarillo."

Prior to his closing statement from the bench, Judge Yankwich disclosed he had been a Los Angeles County Superior Court Judge in the accused Santa Monica courts! That also was deleted from the transcript, as well as strongly-biased comments such as, he personally knew and vouched for the Santa Monica Court Judges and the Los Angeles County officials against whom I had made the documented charges.

His personal feelings, expressed in various other remarks, liberally conveyed an acceptance by the judiciary of homosexuality. He also admitted several times that neither he nor the Los Angeles Federal courts had any jurisdiction for the proceedings being held against me. In one instance, he stated:

"... the case really should be sent back to Amarillo."

There has been considerable image-building of Judge Yankwich over the years. It has been the usual bilge that has glorified other liberal-stacked questionable judges, public officials and appointees to cabinet executive positions as well as to Federal agencies with their Communist and homosexual affiliations concealed.

Hushed by government-managed news are the vast number in the government and in the judiciary. Their anti-American ideologies and allegiance to the alien global Zionist organizations, supporting homosexuality objectives to undermine Christianity and to destroy moral codes are hidden. Soviet Russia has the same objectives for the "burial" of the United States!

Ever since Franklin D. Roosevelt's regime degenerate subversives have made an unrelenting drive against American patriots whose loyalty is to Americanism, the Republic, and the Constitution.

Little known is that Judge Yankwich was among the appointees to the Federal judiciary by FDR--the nation's arch-betrayer, a Fabian Socialist, liberal Democrat, who posed as a "Great Humanitarian" with a yen for homosexuals and the Kremlin breed of Marxists.

It was Roosevelt who "planted" in the United States the Com-

munist-created psychiatry, psychopolitics, and its image-building-deifying of a Democracy of scoundrels, controlled news media and the bureaucratic techniques of discrediting, smearing, imprisoning and destroying dissenters, opponents and accusers.

It is pertinent to this story. I experienced it not only in how I was imprisoned but as a news reporter and as an editor on news desks.

You may recall in Gore's testimony that it made no difference to him whether I knew "right from wrong," nor if any of my charges were "correct and valid." Nor did it make any difference to Gore whether five or ten, or more, qualified doctors found me to be sane. Only his "opinion" mattered in testifying I was "insane." Gore upheld the Communist bugaboo that "three or more" of every ten American are "mentally ill."

Gore, in his testimony, supported the disreputable theories of the demented homosexual, Sigmund Freud, who is said to have sired "psychoanalysis." Freud claimed anyone with an aversion to homosexuality is a "paranoid and a "latent homosexual."

Freud is a "deified darling" of faggot and queer psychiatrists and psychologists. Medical research scientists have disclosed that Freud had a hatred for women and he was a homosexual!

About 99 percent of the psychiatrists subscribe to Freud's queer teachings. They evidence they are mentally warped on the subject of sexology, defending homosexuality and berating the morality of sexual laws.

At the Los Angeles County Jail, Gore told me he saw nothing distasteful about homosexuality!

Gore testified regardless whether my charges were true, he was positive in stating he, himself, was "convinced" the charges I made against government and officials were "false"--but at no time did he, nor the U.S. Attorneys or Judge Yankwich, submit any evidence or proof to substantiate the falsity of my charges. I was not allowed witnesses in my behalf. There were no prosecution witnesses brought in to testify against me!

Gore, the U.S. Attorneys and Judge Yankwich knew that my charges against the homosexuals, the county officials, social service workers and Judges Edward R. Brand and Orlando Rhodes stemmed from and revolved around my daughter and son, not only in their being exposed to sexual degenerates but also on the sexual liberties inflicted on them by homosexuals. The White House and the Justice Department shield and protect abominable sexual deviates!

Gore was an Army Post bucket-shop money lender who claims he was a "former banker." He suddenly materialized in California as a "medicine man" for a State Mental Health Department of Soviet origin! Later he was put on the payroll of Los Angeles County as a "mentality expert." In his testimony, he said anyone with "intense feelings" against homosexual perversion is obviously a lunatic.

More than 700,000 sexual degenerates are unlawfully on government payrolls. Their paternalistic Justice Department and White House pansies, no doubt sighed in relief on how Gore got rid of an accuser!

I am only one of about 190 million Americans with an aversion to the abominable, sex-maniac creatures. According to Gore, the U.S. Attorneys and Judge Yankwich, that means there are 190 million "lunatics" who can be shackled in chains, handcuffs and leg-irons for shipment to the torture drain-hole cells of the infamous Federal penitentiary at Springfield, Missouri, where prisoner atrocities are performed in "guinea pig" experiments.

The testimony and insanity report by Gore on an accuser was not strange--considering that he is on the same county and state payroll as the accused officials and judges. They are of the same political tyranny machine.

As a political "hatchetman," Gore was no doubt congratulated for his performance. For more than eight years, state and Federal officials have blocked and prevented due process of law on my charges and complaints against government corruption.

Judge Yankwich's conclusionary statement from the bench, declaring me "insane" and his comments:

"Gentlemen, I think these are not pleasant cases. I have several of them. The statute is broad. Dr. Gore has made a very comprehensive report in which he substantiates the findings, and I concur with them and I find that as of today the defendant is insane or otherwise mentally incompetent as to be unable to understand the proceedings against him or to properly assist in his own defense.

"I think the letters, his action on the stand, his return to the assertion all the time that such and so told me to be the truth, he is willing to name witnesses whose names were absolutely unknown to the Court, (Sic.) giving hearsay coming back to them in his own justification, the conclusion that he had this fixation, whether it is caused by latent homosexuality we needn't concern ourselves with.

"That is recognized. In fact, there is a play that we saw that was given in New York. It was called "Tea and Sympathy." It is by Van Drogen. It was based upon that very idea of a man being so afraid of his own homosexual tendency that he accuses all others of those acts. But that is merely an illustration of one of the elements which this psychiatric report has taken into consideration.

"The Court will make a finding to that effect, and will order the defendant committed to the custody of the Attorney General, to be placed in the Mental Hospital, Springfield, Missouri, or any other hospital to be designated by him until the accused may be mentally competent to stand trial.

"Incidentally, it occurs to me that the case really should be sent back in view of this finding, in view of the fact that he probably will be committed to St. Louis, Missouri, and I think we should send back the case, transfer it to the Court it came from, so that if he is, after treatment, declared sane, he would be nearer the place where he can be tried."

Court was quickly adjourned. I had been declared insane, degraded, discredited, and stigmatized. The methods used followed the Communist psychiatric and psychopolitical instructions blue-printed from Kremlin 32 years ago for Americans. JFK, LBJ, RFK, and Nicholas Katzenback wouldn't dare hold open public

hearings on the U. N. Kremlin Manual--especially on this excerpt now being imposed on Americans!

"An immediate attack upon the sanity of the attacker (accuser), before any possible hearing can take place, is the best defense in moments of expediency. The label of 'insanity' discredits and discounts the statements of the person. In psychiatric imprisonment there are no civil rights. Psychiatrists cannot be questioned..."

It is a horrible and terrifying ordeal for anyone to go through Communist psychiatric prosecution proceedings. The callousness numbs and dazes a person who is denied all civil rights, not allowed witnesses or his own doctors--and how judges assume the dual role of prosecutor and judge!

Judge Yankwich claims in his statement that Gore made a "comprehensive report," and had substantiated it. Arthur Sylvester, an undersecretary for the Defense Department, aptly put it: "The Government has the inherent right to lie to save itself." In other words, we have a government of liars, cheats, subterfuge, thieves, and treason!

The liars, cheats, and scoundrels are not confined to the Defense and State Departments, nor to the White House, but overlap in the judiciary, Justice Department, and every agency of the so-called "humanitarian" Great Society administration, spawned out of New Dealism and New Frontierism!

Yankwich brushed aside the witnesses I asked to be subpoenaed as being: "Absolutely unknown to the Court," and therefore not allowed to testify! (So, we now have Kremlin government tyranny in the United States)

Adding insult to malicious injury, Yankwich's moronic mind likened me to a homosexual in a New York stage drama in justifying his "consideration" of Gore's "psychiatric report," branding me a lunatic with sexual degeneracy.

It exemplifies a degree of the present calibre of the judiciary political appointees with despotic gutter liberalism, used to imprison accusers of government perversion and communism!

Yankwich's outrageous deceit hits a new amoral low, either because of incompetence or ignorance, when he stated he was committing me to a "mental Hospital" when, in reality, he gave me an indefinite sentence to the Federal penitentiary, a hell-hole, hard-core prison, at Springfield, Missouri.

His statement ended with hodge-podge double-talk, expected from an idiot and not a jurist. His mind rambled:

"... it occurs to me that the case really should be sent back in view of this finding, in view of the fact that he probably will be committed to St. Louis, Missouri, and I think we should send back the case, transfer it to the Court it came from..."

Transferring the case back to Amarillo would have put the Justice Department in another precarious position for additional perversion corruption! The Amarillo U. S. District Court had declared me sane on the findings of a Federal Medical Board. The Justice Department could not risk a trial for libel because of what it would have disclosed--leading to Limp-Wrist Jenkins in the White House.

By corrupt proceedings, the Justice Department had sped me to the Los Angeles Federal Courts from Amarillo, Texas, to get rid of me with a "double jeopardy" insanity charge, using a Los Angeles County administration charlatan and a senile judge known for his strange ideological liberalism.

During the Federal kangaroo court proceedings, Yankwich openly expressed hatred for Christian conservatives. He said the U. S. Senators in the 1950 Senate investigation of Communists and homosexuals on Federal payrolls were witch-hunters and lunatics. He singled out the late Senator Joseph McCarthy with derogatory and slanderous remarks as to his "sanity."

The vicious, smearing and discrediting attacks by White House administration liberals, pseudo-moderates, Communists, Sodomites, and anti-Christian organizations--all with the blessings of the Great Society "humanities" sponsored by New Dealism-Frontierism cohorts, hastened Senator McCarthy's death and that ego-maniac smearing still continues.

Since the early 1940's hundreds of American patriots, conservatives, vocal anti-Communism and anti-homosexuality accusers have been the liquidation targets.

It was by similar political corrupt procedures I was condemned and became a guinea pig for the Federal psychiatrist fiends who tried to change my thinking to the government's "mental health" standards for a tranquilized and regimented "captive" population.

After court was adjourned, a deputy U.S. marshal again shackled me in chains and handcuffs. He and a dozen other Federal agents herded me, like an animal, back to the confines of the Los Angeles County Jail.

Many of the Los Angeles County sheriff deputies at the jail found it difficult to believe that I had been adjudged insane. They knew my background and also the power of the homosexual influence in government but did not believe the Justice Department would gutter-stoop to get rid of me with insanity imprisonment.

Without a trial or a conviction of any offense, much less for alleged libel, Gore and Judge Yankwich had found me guilty of libel and insanity and exonerated all accused California State and Los Angeles County public officials, judges, social service workers and homosexuals of all charges pending against them.

In effect, my daughter and son were then conveniently condemned to a life of homosexuality by the Los Angeles County Probation Department and the Superior Courts.

It is strange that if I were so "insane" that I would be returned to a county jail housing 60 other prisoners, all sane, under prison sentences or facing trials for crimes of violence and traffic offenses.

Several prisoners serving terms for traffic offenses gave me paper, pencil, envelopes, and postage stamps to write friends, relatives, and letters of appeal.

The County Jail, conforming to rules on Federal prisoners, turned the letters over to the U. S. Marshal. None were mailed. The letters, however, enabled the Justice Department to know with whom I was trying to communicate!

When the county jail officials learned I was trying to send let-

ters to the U. S. Court of Appeals, they told me I had that constitutional right and the county jail would not be an accessory to a Constitution violation. They told me they would mail my letters to the Federal appellate courts themselves, and not give the letters to the U. S. Marshal.

I penciled two more letters to the U.S. Court of Appeals at San Francisco, charging violations of constitutional rights by the Los Angeles U.S. District Court in one letter, and in the other charged fraud, rigged proceedings, and corrupt practices by the Justice Department, the Los Angeles Federal Courts and U. S. Attorneys.

For nearly two weeks I remained in the County Jail, hoping that my appeals would be granted a hearing. But I received no replies until weeks after I had become prisoner P 427 in the Springfield Federal penitentiary. The replies had been received by the Los Angeles U. S. Marshal. It lessened the chance of my appeals being docketed!

Later, when my appeal was docketed, none of the U. S. District or appellate courts would allow me assistance of legal counsel or appoint counsel to represent me. Despite it, I carried my own case through three Federal district courts, two Federal appellate courts and subsequently "won" my own case in the U. S. Supreme court--only to have the decision invalidated by Kennedy Judiciary corruption.

In retaliation for proving the Federal courts, U. S. Attorneys, psychiatrists and prison officials were liars, the Justice Department a year and a half later compelled me to engage a Justice Department "approved" attorney who revoked the Supreme Court decisions and mandates.

How it was done, and how I was eventually freed by more "rigged" proceedings to prevent a JFK-LBJ scandal--still denied the right of a trial or a hearing on the illegal imprisonment--will be disclosed.

A prisoner never knows, at least I didn't, when he'll be moved from one jail to another or to a prison until a few minutes before his departure.

At no time was I allowed visitors or any outside contacts. Although the Los Angeles newspapers knew my case, what it involved, and that it was rigged--all of the papers "accomodated" the Justice Department managed news censorship by silence. It continues to this day!

After two weeks more of Los Angeles County Jail Tank 12B I was sped by train back to Fort Worth, Texas.

Prisoner names at the Los Angeles County Jail are called daily by tank trustees for transportation to county road camps, state prisons and Federal penitentiaries. "Roll-up" is yelled. Prisoners whose names are called roll up their blankets and mattresses, line up to await opening of the tank cell doors. They carry the bedding down several stair flights to receptacles, then march to the civilian clothing storage room to shed jail overalls and "dress out" in civilian clothes. A deputy handcuffs them in pairs, linked to a chain, and they are taken down an elevator to the first floor. On April 17, I got my roll-up call. Four and one half months of maltreatment, inadequate food and lack of exercise in county jails in California, Arizona, New Mexico and Texas had

physically weakened and demoralized me. Leaving the overcrowded Los Angeles County Jail cell tank, and what I had been living with was a relief. The heavy, soggy mattress and cumbersome blankets were too much of a load for me. Twice my weakened legs gave way and each time I stumbled the heavy load fell to the floor.

All the departing prisoners, except myself, knew their destination and sentence to be served. All I knew was that I had been declared insane. I did not know where I was going. Jail deputies told me it would be to a Federal hospital or mental institution somewhere in the United States for "psychiatric treatment" and if my "sanity" returned, I'd be brought back to court for trial. Otherwise, if I was not returned for a trial in a few months I'd be committed for life to an insane asylum.

The deputies said they saw nothing wrong with my "sanity." If they had, I would have been placed in solitary confinement and not allowed to mingle with other prisoners. They believed I'd soon be found "sane" and brought back to stand trial.

My letters of appeal to the U.S. Court of Appeals had been mailed, I was told by the jail deputies. They were my only hope of reopening the case. I was not allowed to contact anyone else on the outside. My requests to the U.S. Marshal for clean clothing and replacement of socks and underclothes which had rotted off me, had been ignored. The deputies at the clothing room said the U.S. Marshal had refused to send over clean clothing from my luggage. All I had were dirty, sweat-soaked trousers and shoes. A deputy found a discarded, over-sized shirt and I put it on.

My status as a prisoner, declared insane yet jailed and confined with persons convicted of crimes gave me a feeling of bewilderment. I had not been convicted of any offense. My own doctors were not allowed to testify. A few weeks previously, five doctors had found me sane after a month of tests and observation.

I knew the rottenness of the politics which saw to it that I was not brought to trial for alleged libeling of Los Angeles County and state officials. This alleged offense is only a misdemeanor charge and yet I had been "railroaded" as a criminally insane felon. The confiscated evidence proved without doubt my statements were not libelous and that those I had accused were in reality the "criminals" who should have been prosecuted. But I also knew, for I had experienced it, the extent of the decadence and corruption in both the government and the judiciary. I had only scratched the surface on what I had uncovered and traced back to the time when the Franklin D. Roosevelt Administration took office and initiated the entrenchment of homosexual subversives, and Communists in in Federal government. It was part of the international syndicalism conspiracy in the creation of the United Nations to sabotage and destroy the American traditional way of life. Socialistic, sinister legislation created deceptive, so-called humanitarian Federal agencies to regiment the nation into what it was to become-- a "captive" population caught in a vise of bureaucratic pro-Marxists and pseudo-Americans with totalitarian despotic powers.

The liberties and freedoms, traditional with Americans, were curtailed by subverting the Constitution and its Bill of Rights.

"Executive Orders" from the White House are shattering the sovereign rights of the states. Those rights had been mandated by the Constitution in the creation of the Republic. Nowhere in the Constitution is there provision for a socialistic "democracy." Alien philosophies now permit government pressure groups to create legislation that shackle freedoms of the Christian majority.

I recalled working as a reporter on an Albany newspaper when Roosevelt was Governor of New York State. I remembered the "queers," faggots, "fairies" and Communists on state payrolls during his regime, and how many became integral cogs of his so-called "Brain Trust" when he was elected to the Presidency in 1932.

As I waited in the clothing room to be shackled to handcuffs, I realized the significance of what I had uncovered in the nationwide secret homosexual organization operating in major cities.

The charges I had made--that Los Angeles County is a cesspool of perversion with homosexual influence and power corrupting the government administrative agencies and courts--were understatements.

What better "Trojan Horse" could the Kremlin use to infiltrate government than homosexuals, outcast and outlawed by civilized people since Biblical days. Their deviant sexual practices are in defiance of society's moral codes. FDR had sown the seeds for a "Democracy" decadence of the United States.

I thought of my status, not as a convicted criminal, but as a person condemned as a "paranoid," a Marxist definition of a psychiatric illness labeled as insanity. Communist and homosexual attorneys follow the Kremlin Mental Health Manual directives to discredit accusers, thus diverting their attention from their own subversive and un-American activities.

The charge against me was alleged libel. This is in a lower category than most traffic offenses. Accused officials and politicians use "libel" as a defense "crutch" against accusers -- never risking an open court trial but resorting to tyranny and subterfuge.

There was a time when honor, decency, and integrity built an image of respect for the Justice Department. However, in these "changing times," starting with a sugar-coated "New Deal" and proceeding to what is now known as a "New Frontier," corrupt political practices, accented with lavender and pinko deceit, are now the order of the day.

Convicted murderers, rapists, narcotic peddlers, and criminals of similar ilk are protected by laws guaranteeing them human and civil rights. But those who are falsely accused of mental illness are deprived of all legal protection, human and Constitutional rights. This I not only experienced, but was soon to witness and further learn the criminality of "psychiatric therapy." Unbridled license and authority are given to sadists calling themselves psychiatrists to maim and destroy human beings. I was soon to join the "guinea pigs" in a hell-hole penitentiary, deceptively called a Federal Medical Center "Hospital."

I was handcuffed to a convicted bank bandit and shackled to chains linking ten other prisoners. We were herded from the county jail clothing room onto an elevator that took us to the first floor. When the other prisoners were brought down we were re-

grouped and handcuffed, shackled again to chains and led out to board a prison bus. The first stop was at the railroad yards, where the Federal prisoners were taken off and were put on a train coach, seated and shackled with leg irons. I was among twelve Federal prisoners who were under sentences 20 years to life.

The dinner brought to us on the train was my first decent meal in more than six weeks. We slept in pullman beds in pairs chained and shackled. Two days later we arrived at Fort Worth and were led off the train by six U. S. Marshals to the rail platform, unchained and regrouped again. I was put into a car with two U. S. Marshals.

We rode to the county jail where I was put in a small, dirty reception cage. For six hours I stood waiting to again be fingerprinted and mugged. My luggage was put into storage. A paper plate of mush and a tin cup of coffee was given to me. After being mugged and fingerprinted, I was taken up in an elevator to a cell block housing five county prisoners. For five days I was kept there. Three meager meals on tin plates and distasteful coffee were given us daily. I again asked the deputies for a change of clothing, for writing material, and whether they knew my destination.

I was told the U. S. Marshal had left orders I was not to be given anything from my luggage nor allowed to send letters out. I was told my destination was unknown. It was my belief that since I was in Fort Worth, I'd be returned to the Federal hospital prison there. I looked forward to clean clothes, adequate and wholesome food again as well as decent treatment.

On the fifth day I was brought down to the booking room where two U. S. Marshals handcuffed me to chains. My luggage was loaded in the rear of a car and we drove off. Near the city limits the car pulled over to the curb and parked. The driver turned in his seat, facing me, and said: "Seelig, do you know where you're going?"

"No, when I learned I had arrived in Fort Worth I thought I was going back to the U. S. Public Health Service Hospital prison."

The marshal at the wheel told his companion to take off the handcuffs. "We'll take off the shackles, but when we get to Springfield, Missouri, we'll have to rechain and shackle you before we deliver you to the Medical Center for Federal Prisoners. We'll be there about 6 o'clock," the marshal said. "We read your commitment papers and looked into your file," he continued. "There's something fishy about it. It wasn't many weeks ago you were found sane and competent by the top Federal doctors here. How come you were moved to another Federal district?"

"I thought my case was being transferred for trial in Los Angeles but they brought in a Los Angeles County and state doctor to testify I am insane."

"Someone is damn anxious to salt you away. Who are you supposed to have slandered?"

"A number of California judges and officials. It's a homosexual case. I tried to save my children from perverts who are protected from prosecution in Los Angeles. I uncovered corruption and accused the officials and judges of espousing homosexuality

and also named Governor Brown and Attorney General Mosk who, with a U. S. Senator, were aided in their elections by homosexual funds."

"No wonder you've been shafted! The Kennedys are pals of Brown, Mosk, and the liberal Republican Senators. You ought to know by now how powerful the homosexuals are in government. Back in Washington they have tremendous hidden influence."

"I know their influence. California is a perverted cesspool of homosexuality. They are on state and Federal payrolls by the thousands in violation of laws prohibiting their employment."

A package of cigarettes and a packet of matches were passed back to me. There was no further conversation. Shortly after noon a stop was made at a roadside restaurant for lunch. The marshals expressed belief my imprisonment at Springfield would be of short duration.

"It shouldn't be too bad for you there. Your file shows no criminal record and there's nothing to indicate you have ever been involved in any violence. You may be held for about six months and turned loose. You probably have learned too much to let your case go to trial for libel. But you'll be kept on record as a "mental case" to silence you. You're no more insane than we are. If we thought you were, you'd be shackled in chains with leg irons."

The marshals bought me another package of cigarettes and we had a refill of coffee. After lunch, the trip resumed at high speed. The marshals said they were Texans working as 'traveling marshals' which meant their job was to pick up and convey prisoners to their destinations. I asked them if the Medical Center was a hospital and what it was like there. They said it was rated as a hospital.

"We have never been further inside than the reception office. There is tighter security than at the Fort Worth Hospital, but we have been told it isn't too bad there."

At the outskirts of Springfield, I was again shackled to chains. Shortly after 6 o'clock we drove up to the Federal Medical Center. It is surrounded by a high wall topped with barbed wire. There are a number of high towers manned by guards with high-powered rifles. We stopped at the entrance tower. One of the U.S. marshals walked over to a telephone at the side of the tower. He used the phone to talk to the guard in the tower who lowered a box on a wire. Then he phoned on a line connecting directly with the prison. The marshals deposited their guns in the box which was pulled up by the guard. This is a Bureau of Prisons regulation.

We walked over to a gate which was opened by a prison guard. We entered a receiving office where the marshals obtained a signed receipt of delivery of a prisoner and they departed from the prison. Within an hour I learned I was not in a Federal Hospital but had become a convict with an indefinite sentence. This could be for life under prison rules laid down by the Federal Bureau of Prisons and the Justice Department, on the whim of the U. S. Attorney General.

A guard took me to an identification room where I again was mugged and fingerprinted, given a prison number, P-427; ordered to strip nude, shower and shave. I was then given prison under-

clothes, cloth shufflers for my feet, and pajamas. There was no cord on the pajama bottoms and I had to hold them up with one hand. This is routine dress for all new prisoners until they are issued prison shoes and convict uniforms.

A guard escorted me through a maze of tunnels to what is known as the reception ward cells in Ten Building. All incoming prisoners are kept in solitary confinement until assigned to penitentiary wards in one of the ten prison buildings. There are about 20 cells in the reception ward. It is directly across from the legal workshop, where prisoners are sometimes allowed to type letters and documents to courts, if granted permission by the penitentiary psychiatrists.

I was told I had arrived too late for dinner and I was locked in a small cell containing only a cot. Early the next morning, my cell door was opened and I was told to march in line with other prisoners to the prison mess hall. It is called the "main line." After breakfast, we returned to the reception ward cells and were locked up again.

There was no reading material. My cigarettes had been taken from me. We could have tobacco and paper to roll cigarettes, but if you didn't know how to roll cigarettes you were out of luck. I didn't know how. There was no space in the cell to walk more than three steps. A prisoner either sits on the cot or lies down waiting for a "main line" call to the mess hall for meals.

After three days of solitary confinement, a guard opened my door, told me to join a work crew of prisoners mopping the corridor of Ten Building. I joined the crew and after mopping I was ordered to follow a dozen prisoners.

We were taken through the tunnel to a row of heavy food carts. Each of us was assigned a cart to push through the tunnel and up steep ramps to psychiatric torture-punishment wards. Prisoners confined on those wards are not allowed to eat in the "main line" mess hall. The months I had spent in county jails had weakened me. It was difficult to push the heavy cart and I became exhausted part way up a ramp and could barely hold the cart from rolling back down. Another prisoner came along and helped push it up the ramp. I walked back to the reception room and told the guard I would not attempt pushing carts again.

"You'll either work as I tell you or we'll keep you locked in your cell. Maybe we'll give you a few days in the 'hole' to change your mind," the guard replied.

For two days I was locked in the cell. I was not allowed out except for meals. Later, a guard came for me and I was taken with the other prisoners to a clothing room, given a convict uniform and then taken to the shoe room where an old pair of sweat-soaked shoes, too tight for my feet, were given me to put on.

The "shoe torture" was the start of the psychiatric punishment therapy to "restore" my alleged "insane mind," to what the Federal Government and Courts considered "normalcy" in thinking. Other "therapy" was applied on me later that was intended to eradicate the accusations and charges from my mind on the government perversion corruption charges.

Weeks later, I wrote affidavits and petitions to the Los Angeles and Kansas City Federal District Courts, citing the Eighth

Amendment prohibiting cruel punishment, maltreatment, and penal slavery. The documents were either refused mailing or, if received, the courts were denied hearings on the unconstitutional violations.

An appeal I filed in the U.S. Court of Appeals in San Francisco, dated August 21, 1961, follows:

"Refusal of medication for my left foot, a condition brought about through issuance of improper shoes, causes intense pain and has affected the nerves of both legs and makes walking a painful torture.

"Prison officials admitted to me the medication refusal is retaliatory for the disclosures I have made in affidavits and notarized letters on the inhuman conditions prevailing in this prison.

"I am also denied all knowledge of the whereabouts of my two children and their well-being. I have had no news of them since last October. It is part of the cruel and malicious psychological tactics intended to play on emotions and nerves.

"It is intended to induce a neurotic condition and to convey belief, because of my complaints, that I have a 'persecution complex.'

"The Honorable Court has a record of my case dating back to 1957 and what it implicates. It started with complaints, backed by witnesses and evidence, never given a hearing, on homosexual influence and corruption within the Los Angeles County Superior Courts.

"Since April 24th I have been imprisoned, supposedly for psychiatric treatment. Reversed psycho-therapy techniques I have described in previous affidavits to the Appeals Court.

"Meanwhile, I am subjected to the cruellest forms of psychological pressure--perhaps in belief that eventually I will crack up. I again beg of the court to appoint legal counsel to represent me and for the court to expedite my case."

The "shoe torture" continued for five months before I was issued proper-fitting shoes. The only relief I had from the shoe torture were periods I was confined in strip-nude drain-hole cells --another form of sadistic torture and cruelty--outlined in the Kremlin Mental Health Manual for Americans.

When I complained the old, sweat-soaked shoes were too tight, the guard retorted: "You'll get used to them. You're going to learn, Seelig, absolute obedience."

On return to the reception ward I was told to go up the stairway to the ward psychiatrist's office. He motioned for me to sit down. After about five minutes of paper work he looked up at me and commented, "Seelig, we're going to adjust your mind and the sooner you cooperate, the quicker you'll be out of here. The guards tell me you are disobedient, disrespectful, and refuse to work."

"Doctor, I am not under sentence, not convicted of any offense and I am not a workhorse animal."

"We'll see about that. You need a lot of therapy, Seelig. I am assigning you to the ward where we keep animals."

He ordered me to return to my cell. As I was going down the

stairs, a prisoner coming up was taking a cigarette from a package. I asked him if he could spare one. He gave me one and I got a light from his cigarette; but when I got down to the reception ward's steel-bar gate, the guard told me to put it in a waste can. "That's contraband as far as you're concerned. Get rid of it—now!" I dropped the cigarette in the can. The guard unlocked the gate, walked me back to my cell and locked me in. A few hours later another guard came for me. We walked through the tunnels to an elevator and rode up to the next floor of Two Building. I was turned over to the guards on duty. Ward 2-2 West is on one side and 2-2 East on the other side. I was taken into 2-2 East, assigned a bed in a large room housing about 26 prisoners.

It meant I had been put in the ward of the zombies, vegetable-like creatures, the insane and a few of the sane who, like myself, were being given "punishment therapy."

The ward psychiatrist was Dr. Louis Burger at that time. His mannerisms were effeminate. Of the approximately 48 prisoners on Ward 2-2 East, all were serving lengthy sentences: about 20 had life terms. Among the unconvicted was one from Alaska who had been imprisoned for more than 15 years without a trial or conviction of an offense.

A guard threw me a blanket, then tossed two sheets and a pillow case on my bed. "Make up your bed, Seelig," he ordered.

About 4 o'clock that afternoon the majority of the prisoners returned to the ward from their prison servitude work chores. I saw what I was to live with. Before they came I observed the insane and robot-like creatures. They trudged back and forth or lay down, looking at the ceiling. None spoke. They kept to themselves. Their minds had been destroyed.

There was a mail call by a prison guard. Many of the prisoners went to the ward entrance gate and reached through the bars for letters as their numbers or names were called. Shortly after, a guard yelled "main line" and about 35 prisoners, including myself, went out the unlocked gate and joined prisoners of Ward A 2-2 West. We walked down a stairwell to the tunnel. I followed them to the mess hall. The zombies, imbeciles, and insane stayed behind. Food was served them in a ward mess hall.

Food is dished out cafeteria style, the prisoners forming a line against the wall. Near the food counter they pick up trays, and a knife, fork, spoon, and metal plate. The food is far superior to that in the county jails with a variety of vegetables and a serving of meat. You can have all the bread and butter you want but everything must be eaten.

Guards patrol the mess hall. Prisoners are allowed to talk only at their tables, and they must eat within 20 minutes. When finished, they carry their trays, tin cups, and utensils to disposal slots on the way out of the hall while a guard watches. If any food is left on the tray, the "offending" prisoner's name and number are taken. He is subject to call before a "court" consisting of several psychiatrists and prison guards for trial and "sentence." This can be for several days or weeks of solitary confinement in a strip-nude drain-hole cell.

As each ward finished eating, prisoners from other wards march into the mess hall. A prisoner who does not respond with

instant obedience to an order or command by a guard is likely to be taken to a punishment cell. Prison rules call for prisoners to address guards as "mister," "sir," or "bossman." From the day I entered to the day I left, I refused to address the guards and psychiatrists with titles of respect. They gave me sufficient reasons to have contempt for them.

On my way out of the mess hall, one of the prisoners offered me a cigarette. He told me he worked in the brush factory and earned up to ten cents an hour. Some prisoners earned thirty dollars a month, but the average was about fifteen--which is the limit a prisoner can spend monthly in the commissary. It is operated to show a profit. Most items are priced above the costs outside the prison. A ball point pen worth about ten cents sells for 29 cents. Oranges, bananas, ice cream, cigarettes and other items cost more than at outside retail stores. Prisoners sign for purchases. Books are kept on prisoner funds and deductions are made for the items he requests.

A friendly prisoner (I'll name Joe to protect him) walked with me down the tunnel. He told me he was putting in his fourth year of a 20-year sentence for bank robbery.

The prison brush factory products, he said, go to an outside firm that contracts for cheap prison labor. It gives both the Federal Bureau of Prisons and the contracting firm tremendous profits. Prisoners who work with boiling tar, he said, sometimes lose fingers from infections. Everything he told me was confirmed by other prisoners. The Medical Center was no different from other Federal penitentiaries in that all have factories and psychiatric staffs. The psychiatrists administrate prison policy and guards carry out their orders.

Joe asked me what sentence I had. When I told him I had none and I had been declared insane and was sent to the Medical Center penitentiary, he asked what I had been arrested for. I told him it was for mailing alleged libelous matter.

"Take my advice and plead guilty," he said. "There are about a hundred unconvicted prisoners here. Most have no hope of getting out until they are transferred to a state mental institution and freed after being found sane.

"I have never heard of anyone being given a trial after they are shipped here for psychiatric treatment. Many have lost their minds. This is not a hospital or a mental institution any more than Atlanta or Leavenworth are."

Then he pointed out other prisoners. "There's a guy by the name of William Sink, P-149. He has been here seven years without a trial or conviction. He works in the administration office. He was a highly paid government employee and was charged with murder to get rid of him--for some reason he won't talk about.

"When we get back to the ward, I'll introduce you to Coates, whose number is P-237. He works seven days a week sweeping and polishing floors. Coates was accused of being a suspect in a Kentucky bank hold-up. The Justice Department had no evidence against him, so they put an insanity rap on him. He's been here five years waiting for a trial. The guy pushing the trash cart when we came into the tunnel is Marvin. He has been here 15

years wondering when he is going to get a trial. He has no friends or relatives on the outside."

"Unconvicted prisoners are not paid for labor. For the first three months 'cons' work for free. But, imagine pushing a trash cart seven days a week from morning to evening for 15 years without a cent of pay."

We reached the ward. What I had been told was frightening. The prison servitude is federalized penal slavery. And I knew I was in the category as a "ward" of U.S. Attorney General Robert Kennedy--the same as Sink, Coates, Marvin, and the others in the penitentiary who were imprisoned for alleged "insanity." I realized how much I was at the mercy of the young prison doctors who call themselves psychiatrists.

What I was to learn, witness and experience the next 19 months was appalling. My life had already been shattered by the perversion influence and corruption in California and Los Angeles County but more corrupt and criminal was the Department of Justice administration methods under Robert Kennedy which had imprisoned me. This was when President Kennedy was making hysterical and emotional pleas for civil rights and social equality for all minorities. He was also pressing Congress for passage of more mental health legislation. Not told was, that it would tighten a Communist police state on the nation. Meanwhile, his brother, Robert, by subterfuges and deception, was scuttling the sovereign rights of states and undermining Constitutional rights.

I recalled the threat made by Attorney Seton, that, unless I changed my plea to guilty of libel, there was no intent to permit a trial or hearing on any phase of government perversion--I'd be declared insane and be imprisoned the rest of my life. Those are the methods of prosecution in Soviet Russia.

I had heard, prior to my arrest, the Kennedy Administration intended to establish a psychiatric police state patterned after what was established in the Soviet, but, like the majority of Americans, I did not believe it. Such legislation, I believed, would be treason to American freedoms and liberties, due process of law, and the Bill of Rights safeguards against tyranny. But, Kennedy --with the help of Communist-front mental health advocates and tax-free foundations sponsoring Marxist doctrines --ramrodded through Congress almost a replica of the insidious mental health legislation of the Soviet and its regimented captive slave nations. I experienced the tyranny which goes with it. I learned that 20 of the Ward 2-2 East prisoners were serving life for murders. Some were feeble-minded and were near 80 years of age. The prisoner I had become acquainted with walked me back to a so-called recreational room. The guards call it the "sun room." It had no recreational facilities, but two large tables used by prisoners to pencil letters to persons who were "approved" by the Bureau of Prisons for correspondence.

On most other wards there were games--table tennis, dominoes, checkers, and playing cards--but none on 2-2 East. The imbeciles and zombies destroy or scatter them, flushing checkers and dominoes down toilets. They live in a world within themselves and seldom uttered any words. They were inoffensively and physically too weak to attack anyone. Those of us

who were sane ignored them. But those among the sane never knew when they would be taken to Ward 2-1 East for electro shocks or lobotomy at the whim of a psychiatrist. I was introduced to a Hungarian Freedom Fighter whose name was Papp. He had been arrested on suspicion of attempted bank robbery a few months after he arrived in the United States. He lived in fear of being sent back to Communist Hungary. There was a price on his head. He had been among the leaders in the uprising and had slain a number of Communist leaders in the fighting. Papp told me the Communist regime in Hungary had made demands to the Department of State for his return. He'd be tortured and then given a slow death before an execution squad.

Papp was among the sane who were later given electro shocks. I saw him again; he did not recognize me. His mind had been destroyed.

Joe introduced me to about eight other prisoners who were still sane and could carry on an intelligent conversation. He told me he had been transferred from Building Three because he had "talked back" to a guard. As punishment, the psychiatrist had put him on what is known as "status," which means "psychiatrically ill" and therefore "insane."

Nearly all convicted prisoners eventually are put on "status," especially before they are entitled to parole or "conditional release." It puts them on records as being a "mental case" and keeps them in a Justice Department vise. Very few of the felons serve their full sentences. But, before they are freed on parole or on conditional release, they are required to sign a statement they will not disclose what they have seen or witnessed or experienced in prison.

Prisoners told me this policy prevails in all the prisons. It is why ex-convicts rarely expose the brutality and tortures. If they do, a mentality record is immediately introduced. Their mentality is questioned. It discredits anything the ex-convict states as true. Being on parole or on conditional release, he can be returned to prison to serve the balance of his sentence for having "violated" the terms of his parole or conditional release.

A guard yelled "yard!" Most of the prisoners, including myself, walked to the entrance of the ward. The steel-barred gate was opened. Across the corridor, separating the two wards, the gate of 2-2 West was also opened. The elevator carried groups to the floor below where a steel door, leading to the yard, was opened and we walked out.

I sat on the outside steps. My feet and legs were very painful from the tightness of the shoes. Joe sat down beside me; gave me another cigarette, and told me he was going to meet his buddy, a lifer who worked in the records office and had probably checked into the prison file on me.

Hundreds of prisoners had come in the yard from various buildings. The grounds of the yard are about 70 yards wide and about 130 yards in length. A wide sidewalk circles the yard. In the center of the yard is a soft ball diamond with two spectator bleacher stands. On one end of the field is a miniature golf course and on the other end are shuffleboard courts. Nearby, prisoners exercised with weight-lifting. The ten buildings, con-

nected by high walls, surround the yard. About 20 guards were stationed at intervals. Many of the prisoners strolled around the circling sidewalk. In the field, a soft ball game soon got underway.

Several prisoners sat down beside me. One of them remarked, "Here come the girls." About 150 felons were coming out of Ten Building.

"Are they the prison faggots and queers?" I asked.

"Yes, but don't call them that or you'll get the hell beat out of you." He also cautioned me not to offend the psychiatrists with comments about homosexuals. "You're on 2-2 East, aren't you?" I told him I was. "Some of the doctors are homos and your ward has one of 'em."

I learned then of the privileged status of the perverts; that homosexuality was encouraged by the psychiatrists and the choice prison jobs were assigned to the perverts.

The fairies swished by us on the sidewalk. We caught the scent of their perfumes. The queens had fancy hairdos. They soon paired off with "boy-friends." Homosexual recruiting is common in prisons and accounts for the large increase in homosexuality.

Weather permitting, there are two yard periods daily. The first is at one o'clock in the afternoon and lasts an hour. Only a few hundred prisoners are allowed out. Most of the felons are kept on their prison jobs. At six o'clock and after supper about nine hundred felons answer the evening yard call. It lasts until sundown--about an hour in the winter and fall months and an hour and a half in the summer months.

I had been sitting on the cement steps for about 20 minutes when Joe came walking by with his buddy. He motioned me to join them. Any sustained walking intensified the pain in my legs; I suggested we sit on one of the benches along the way. "It isn't safe for me to be seen talking with you," the lifer said. "After you are here a while you'll learn there are guards in the upper windows of the Administration Building with binoculars. They're lip readers. They have a tape recorder going." He talked with his head down, looking at the sidewalk. "Here's a cigarette," he continued. "Drop behind us. We'll stop off at the grandstand. In a few minutes, take a seat below us." I dropped back, sat on a bench along the sidewalk, and watched them go to the grandstand. I smoked a while, then followed and took a seat in front of them.

"Keep your eyes on the game and listen. Don't ask any questions," the lifer said. "Joe will tell you more when you go back to the snake-pit. What we tell you, don't repeat, or you'll be in worse trouble than you're in. You already know you were shafted--you're going to be here a long time, Seelig. Now, take a walk. Here's a couple of cigarettes. Joe will talk to you later. Three cigarettes dropped beside me. I took them as I got up and walked toward the shuffleboard court, sat on a bench and watched the game.

DIAGRAM OF "10" Bldg.

Medical Center for Federal Prisoners
in Springfield, Missouri
United States of America

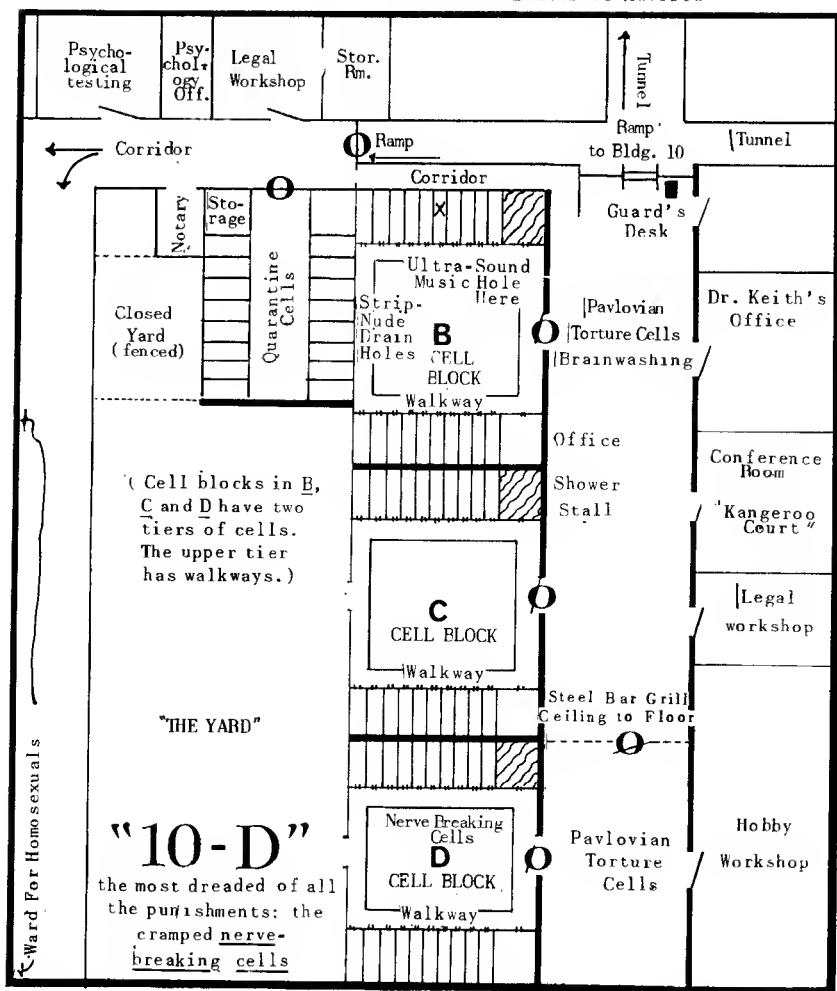


Diagram of '10' Building as recalled by Seelig. Torture, brutality and beatings were meted out to prisoners in Wards B, C, and D. Prisoners were taken to Ward 2-1 East in "2" Building for electro-shock and lobotomies. O = steel doors, barred gates

Chapter Four

Pavlovian Psychiatric Atrocities Maim Nude Prisoners in Torture 'Drain Holes'

As a newspaperman I had known many mobsters and gangsters in the Midwest and in the East. I was learning what it was like in prison. Ex-convicts had told me Springfield was more brutal than Alcatraz--now, I would experience it.

There was less obscene language among the prisoners than in the Los Angeles County Jail. There had been practically none in the county jails in Fort Worth, Albuquerque, Raton Pass, and Kansas City and Kansas County seat jails. The maltreatment and obscenity was worst in Amarillo, Phoenix and Los Angeles county jails.

I sat on the prison yard bench meditating--most of the prisoners were serving 20 years to life and I was supposed to be in a Federal hospital for psychiatric treatment until I "understood" the charges against me, could assist counsel in my defense, and until my thinking had been changed to what was acceptable to the U.S. Attorneys and the politically stacked Federal Courts.

A guard in the yard blew a whistle. It meant the yard period was over. The prisoners walked to their respective buildings and I joined a group headed for Two Building. I did not see Joe again until I was in the ward. It was after a guard yelled "count," which meant all prisoners were to "freeze" where they stood or sat until two guards went through the ward and counted the prisoners to make certain no one was missing. Three times daily the count was made and twice during the night.

After the count, I walked into the recreation room. Joe came over to me. "Seelig, a letter has arrived for you from the Appeals Court. Don't ask for it. You might get it tonight, tomorrow, or a week from now. But you've been granted the appeal on constitutional rights. Also you have a credit of some sixty dollars. Any day now, unless the psychiatrists hold it up, you should be able to make purchases at the commissary," Joe told me. He gave me a cigarette and continued, "The old-timers here tab new arrivals. We have a grapevine system on what is going on; what "screws" (guards) are being transferred and why; the "cons" being shifted to other prisons. We know who the stool pigeons are

from other prisons. The lifers in the records know the case histories of all prisoners and prison personnel.

"We'll help you with information. You will need help in your legal work on your appeal. But remember this--keep your mouth shut about anything we pass on to you. You won't have any trouble from the cons, but you will get a rough time from the guards and the psychiatrists. It depends on how much you can take. You'll never be taken back for trial. That's in the records. The smart thing for you to do is play along with the guards and these doctors. Your quickest way out will be a transfer to a mental institution and then be freed.

"All those bastards wanted to do was put a mentality rap on you. It will stick with you the rest of your life. You can also be kept here the rest of your life. It would have been better to have pleaded guilty. The most you could have gotten was a year -- probably conditional release in six months. The only therapy you'll get here is torture until you submit--that's psychiatry. You're here either to be destroyed or accept what they have in mind for you. You see what we are living with on the ward. All of them were sane and in good health until they got therapy--their brains broiled."

Several other prisoners came over to the window at which we were standing and Joe changed the subject. I wondered when I'd be given the court letter. With my appeal docketed I believed I had a chance of reopening the case. In the adjoining room there was a TV set. A guard came in and turned it on. I joined the prisoners sitting on benches and watched a movie. About 9 P. M. a guard yelled "medication," and many of the prisoners got up and walked to the front gate. Two guards were passing out small paper cups to designated prisoners. The cups contained drugs and sedation solutions. There was none for me. I walked back to the TV room. At 10 P. M. the TV was turned off. Most of the mindless creatures and zombies had already gone to bed. When I got to my bed I saw who was sleeping on both sides of mine--a Black Muslim on the right and a zombie on the left. There were about seven negroes on the ward and the Muslim. Four of the negroes were lifers and were elderly. None of the negroes would have anything to do with the Muslim.

The lights went out and I was soon asleep. About 2 A. M. I was wakened by a flashlight beam focused on my eyes. The guards were making a count. There were about four other prisoners who also got the "light" treatment nightly. About every two hours we were awakened every night. That "therapy routine" continued throughout my imprisonment.

The following morning I was up before the "main line" call. A guard yells it for the three daily walks to the mess hall. The stairwell door is opened for about five minutes. Anyone who is not ready misses a meal. The door is closed and locked. When we got back from breakfast the "work" call came and most of the prisoners left the ward. I made up my bed. Shortly after, my name was called. I went to the gate. A guard showed me a slip of paper showing a deposit of a little over sixty dollars. He told me the ward call for commissary came about 10 o'clock and this was the day I could go. This \$60.00 represented what was

left of \$400.00 taken from me when I was arrested in Clovis, New Mexico. About \$200.00 of it had gone into someone's pockets!

Each ward has a guard who assigns work to those who do not leave the ward for labor. He sits on a chair in the corridor of the ward. He was assigning zombies to sweep floors, polish brass knobs and hinges. His name is Callahan. "Seelig," he called to me, "in a day or so you'll be called before the staff committee and assigned work. I'm going to be easy on you today. The doc tells me you're a very sick man. Tomorrow I'll figure out a job for you." Callahan gave me a razor blade and told me after I shaved to bring it back to him. I took the blade without comment, went to my locker next to my bed for my prison safety razor and shaved in the washroom. The blade had been used. It took some scraping to get the stubble off my face. I cleaned the blade and returned it to him. I told Callahan it was a dull blade. "You'll get used to them," he said. "The government can't afford new blades for every shave. But next time I'll try to find one a little sharper for you." He called another prisoner and gave the dull blade to him to shave.

The zombies ignored Callahan's order to work. They shuffled about -- bewildered. I walked back to the recreation room and found an old magazine with most of the pages torn out. I sat down on a bench and read as much of it as I could. A number of the zombies shuffled about. Some sat on the floor. The commissary call came and I joined about seven prisoners who followed a guard down the elevator to the tunnel, and across from the mess hall. I got two cartons of cigarettes and several candy bars, signed for them, and walked back to the ward with the group. I put the cartons in my locker drawer after taking two packages out and put them in my trouser pocket. Five of the kitchen workers returned to the ward. They laid down on their beds to rest. One called to me for a cigarette which I took to him. He, too, was a "P" number; but, I don't remember his name. He sat up on his bed and we talked. He told me he had been in the penitentiary for two years. He was trying to get transferred to a state mental prison so he would have a chance to be freed. His arrest charge was suspicion of interstate auto theft and he refused to plead guilty. "Friends of mine were in the racket, but I was not part of it," he said. "Several times I rode with them for the trip. That made me a suspect. I was picked up for questioning, refused to answer questions -- so, a charge of auto theft was placed on me.

"My folks didn't have enough money to hire an attorney so the court appointed one. He really loused me up. When he came to the county jail to see me, his main purpose was to convince me that my only chance lay in cooperating with the U.S. Attorneys, naming my friends and what they had told me. When I refused, he told me I had only two choices -- plead guilty or not guilty for reason of insanity. That didn't make sense. I told him to go to hell. The next day a doctor came in and had a talk with me -- a few days later the doctor testified I was mentally ill."

Similar stories, under different circumstances, were told me by other prisoners. They had been charged with crimes; there was insufficient evidence to put them on trial. Psychiatric illness was substituted to imprison them without trials.

The kitchen worker said he worked seven days a week, got up at 4:30 in the morning to help prepare breakfast and then came back to the ward for a few hour's rest. Then he reported back to the kitchen to help prepare the noon meal. If the cleanup was done fast he got out for the afternoon yard recreation but that was seldom. For two years he had worked as a Federal prison slave. "My folks have been trying to get the court to transfer me to a mental institution. But the psychiatric board blocks it--claiming I am under psychiatric treatment and that I will be brought back for trial. Twice I refused to work. You'll know what therapy is if you refuse to work. You'll go to the hole until you agree to work. If the psychiatrist doesn't like the way you talk to him, you'll be taken to the shower for a beating. They call it therapy. Now, I'm told I need shock treatments. My folks don't know it. Letters are so censored, you can't write anything that goes on here." The call came: "Kitchen workers," and he walked off to join the others.

Several of the maintenance workers came in. They had been mopping and polishing the tunnel floor. Those who were convicted felons received five to fifteen dollars a month. The unconvicted, with "P" numbers, were not paid. The labor was listed as "occupational therapy" but, in reality, it is prison slavery.

The lunch "main line" call was yelled. I tied the laces on my shoes; that is one of the rules. Shirts must also be buttoned. I walked with several of the tunnel workers to lunch. When we returned to the ward I went to my locker drawer. The two cartons of cigarettes were gone. I reported it to Callahan and he laughed. "One of the loons probably got them," he replied. "Maybe I can find them for you, Seelig, but first, I'd like you to do a job for me. The washroom needs mopping." I told him I was not assigned to work and there was no court order for me to labor. Callahan smiled. "Whether you're under sentence for conviction of a crime or not, you're in prison for punishment and if you don't accept it you'll get the hell beaten out of you until you do," he said, and walked off to the front gate. One of the tunnel workers overheard it and said Callahan would report my refusal to work to the ward psychiatrist, Dr. Louis Burger.

"You'll be lucky if you don't go to the hole for a month or so," he told me. "Callahan is among the worst sadistic guards."

The afternoon yard call was shouted. I walked in the elevator; psychiatrist Burger and Callahan stood nearby talking. When I came back from the yard there was another guard on duty. The guard shift had changed. I was not taken to a drain-hole.

My legs were painful and I decided to take a hot shower. It would give me relief from the shoes. I had not been in the shower but a few minutes when I heard a shout. "Get the hell into the sun-room." I kept on showering but not for long. I was about to witness the prison "goon squad" in action and receive my first beating. The squad is made up of guards trained in brutality. They had stormed into the yard and were herding prisoners into the recreation room. They are merciless and act like beasts. From the shower I saw zombies and insane being pushed out of the ward. One of the goons, whose face and name I shall never forget, came into the shower room. I looked up at him. His fist caught me on

the side of the head. "When you hear an order -- obey it!" he snarled. I tried to stand up and was knocked back on the bench again with a blow to my stomach. "Do you want more or are you going to obey?" I moved toward the door. He gave me a shove. It sprawled me outside the door. He stood over me. I got to my feet and started walking toward the recreation room. I was the last to enter the reception room. I learned later that the goon's name was Rowan.

The goons made shambles of the ward, strewing mattresses, blankets and contents all over the floor. It was a "shakedown" for contraband. They had done the same thing to all the wards of Two and Three Buildings. During the shakedown we were locked in the recreation room. The door was not opened until after they left the ward. A ward guard ordered everyone to pick up his mattress, sheet and blanket and remake his bed. When the outside workers returned they remade their beds. The ward orderlies did the sweeping and mopping.

When the mail call came, my prison number was yelled out. I went to the gate where my letter from the court was handed me. It said my appeal had been docketed May 1, 1961 on violation of constitutional rights. I showed it to Joe and asked him what reply was expected of me. I had no training or experience in writing documents and did not know legal procedures. "Write a letter to the court that as soon as you can get legal library time you will type a petition," Joe told me. "When we go to the yard I'll ask one of the con attorneys to give you some help.

There was grumbling among the prisoners on the shakedown. The goons, I learned, periodically stormed into wards bringing large trash cans for magazines and books, letters and extra shirts and other clothing they take from the lockers. Once weekly there is a clothing call. The prisoners march to the clothing room for clean uniforms, shirts and under-garments. They carry their dirty clothing to receptacles. Clean socks are given out twice weekly on the wards. I told Joe about the theft of the cigarettes and the blows from the goon. "That's usual for the goons," he said, "move fast when they come again. You were just unlucky to be in the shower. It doesn't happen very often, but the cartons of cigarettes were probably taken by Callahan. It is one of his nasty ways of initiating a new prisoner. Take my advice and do as he says or you'll spend months in the hole." I told him I was not going to be turned into a slave laborer and if it meant the hole--then that's the way it had to be. I had appealed on my constitutional rights and I was going to insist on my constitutional rights in prison. "You'll never make it then," he replied. "You'll know what I mean soon enough. You'll be worked over, and if a few trips to the hole don't change your mind --you're a candidate for lobotomy or brain broiling."

To my way of thinking, there was little left for me to lose. If I submitted, I was beaten anyway with a permanent insanity record. My only hope, I felt, was passive resistance. Joe told me about the Finn twins, George and Charles Finn of Los Angeles. They also were imprisoned as insane without a trial; they refused to submit and spent most of their time in holes and on a hunger strike. Neither the psychiatrists nor the prison guards could

break them. Eventually, to avert a U.S. Congressional probe, they were released through the efforts of a U.S. Senator. Their friends had made a public issue of their imprisonment--and the psychiatrists and the Justice Department fear public scrutiny!

During the evening yard call, Joe accompanied me to see Robert Stroud, a felon serving compounded life terms. He was also known as "The Birdman of Alcatraz." Joe briefed me on Stroud:

"He's on the crap list of most of the "cons," but he's one of the best legal brains among us. He wrote a helluva good book on birds. All he knew was what he had read in prison library books.

"Stroud has the best set of law books in the joint. We've already talked to him about you and he'd like to meet you. If he can't help, we'll try somebody else."

Stroud was about 70 years old; for nearly 50 of those years he had been kept in solitary confinement. He had killed several brutal, sadistic guards; Stroud told me about it and also how he had been recruited into homosexuality after years of being in prisons. The latter, he claimed, didn't occur until after the psychiatrists made their prison appearance with their sexual deviate thinking.

For the motion picture rights of what purported to be his prison life story, Stroud told me he had been paid \$30,000.00. All of this, he asserted, went to Justice Department "approved" attorneys in his legal fight to obtain freedom on parole or on conditional release.

Two other manuscripts he had written, he attested, detailed what he had seen, experienced, and knew of penal brutality, torture and manslaughter of prisoners --how many were used as experimental guinea pigs by psychiatrists and doctors-in-training, using Communist developed psychiatric techniques on the minds and nerves of prisoners.

Although the Federal Bureau of Prisons and the Justice Department permitted publication of the "Birdman of Alcatraz" and its filming as a motion picture under their censorship, they banned release to the public of his two manuscripts--those constructive in the exposure of Kremlin penal savagery in the U.S.

The Federal prison bureaucrats, including the Justice Department's exponents of mayhem and corruption--Robert Kennedy and Katzenbach--gave the reason that Stroud was a "ward" of the U.S. Attorney General, that he had no civil or property rights and that his manuscripts were government property! Stroud's death, a few years ago, was announced as a "heart attack."

Heart attacks and confiscation of property have become a way of government for accusers since the Kennedys and Katzenbach have been in the saddles of power. In my arrest and imprisonment, all my property was seized, including manuscripts, film scripts, and titles of ownership representing \$60,000.00 established market value.

Warden Settle, his Justice Department aide, Robin Nicholas, and the prison psychiatrists, made it clear to me that I was a "ward" of the U.S. Attorney General and the Federal Bureau of Prisons; had no civil or property rights; could not dispose of any property I had, and the Federal Government could do with it as it pleased. None of my property was ever returned to me. That

was part of the psychiatric "punishment therapy" for "improper thinking" in making charges against government officials and the judiciary!

Joe had informed Stroud of my determination not to submit to the psychiatrists or the guards.

"Seelig," he declared, "I'll do what I can for you. Get a pass to the library. I work in the book bindery. Tonight I'll draw up a habeas petition for you. Tell the librarian you want to see me. I'll have the document ready for you. Don't talk to me in the library. I'll drop it on the floor. Put it in your shoe. When you get in the legal workshop, type it, and then destroy my copy."

Stroud walked away, joining a couple of his cronies who were waiting for him.

Despite our plans, I was not to get the chance to see Stroud again for six weeks for I was soon to receive more psychiatric therapy. When we returned to the ward, Joe told me to ask the "ward desk" officer for a couple of "cop-out" forms. In the recreation room he helped me fill them out. In one I requested legal workshop time, and in the other I asked for time in the prison library. These requests are sent to the ward psychiatrist and, if he initials them, the requests are granted.

The next morning after breakfast, I was ordered by the ward desk officer to go to the property office. I was given a pass and told how to get to the office, which is located in the tunnel across from the prison library.

Two guards in the property room had already dumped the remaining contents of my two large duffel bags on the floor. Nearby were my two large suitcases, a forty dollar dictionary along with other expensive books, a new portable typewriter for which I had paid \$146.00, 10 reams of paper, about \$30.00 worth of carbon paper, recording tapes of my children talking and singing, and about \$2,000.00 worth of clothing.

Among the many items missing, aside from the vast evidence and correspondence files, were the motion picture scripts and story properties and the receipt titles of registered ownership. The Justice Department had confiscated everything I owned including birth certificate and all identification papers. I was impoverished to prevent my having funds to seek legal aid.

In five months, my luggage and property had been transported across the country in the alleged custodial care of the U. S. marshals and the Justice Department. I had not been allowed to send anything to relatives or members of my family. Nor was I allowed to write them. When I tried the letters were not mailed.

Missing with the evidence files and material were personal papers; correspondence, including income tax files; all court documents and material involving the Los Angeles County Superior Courts; names and addresses of my witnesses; dates of incidents; what occurred in Juvenile Court; data on the county social service workers (protecting and aiding homosexuals to escape investigation and prosecution); material and copies of U. S. Senate documents on homosexuals in government; photostats and photocopies from London on organized homosexual international syndicalism, their role in U. S. Foreign offices; as well as more than 40 per-

vert letters in their own handwriting, describing their sexual activities (interstate travel for immoral purposes and recruiting of youth); at least 30 pervert evidence pictures with two sets of film negatives; correspondence files with Justice Department and Congressional committee legal staffs as well as my European and British contacts on homosexuals aligned with Communist and Zionist subversives--proof of the scope of their activities (pervert groups secretly organized in California, nationwide in the United States, and in England to undermine morals and eradicate sexual laws; their pervert bar interstate affiliations; and on the many homosexuals in the United Nations having clandestine affairs with their like in U.S. agencies and the White House.

It represented three years of research, many risks, and thousands of dollars spent in accumulating that material and evidence. But, most important of all to me was the material and evidence in behalf of my daughter and son that was so damaging to the Los Angeles County Administration and the judiciary, as well as the pervert "slush funds" used in state and national elections to put into public office, candidates favorable to them for their support and patronage (that included a California U.S. Senator!)

I had learned the homosexual influence and power reached into both the Democratic and Republican parties, all government agencies and departments, state and Federal, including Congress and the White House. Pervert and Communist sponsored "human rights" units were organized in colleges and universities, with "liberal" sexual groups having a foothold in churches and their affiliated organizations.

Since then, several Congressional committee investigations have substantiated portions of what I had uncovered but have been suppressed from the public. The homosexual societies and Communist deceptive fronts have come out into the open since given supportive decisions by the U.S. Supreme Court.

The evidence and material I had accumulated was so damaging to the national Democratic Party and especially to California, that in July, 1959, John F. Kennedy, then a U.S. Senator from Massachusetts, corresponded at length with a Los Angeles Democratic attorney who had been a political intimate of his father, Joseph Kennedy. The attorney's name was Pat Cooney. There is a witness as to the exchange of that correspondence and how damaging the material I had was on the homosexual political power dating from the Franklin D. Roosevelt White House regime.

It was also embarrassing to the presidential administration of Dwight Eisenhower and the multiple thousands of homosexuals in the government. During his tenure, the Justice Department, under U.S. Attorney General Herbert Brownell, had already clamped down and silenced other accusers of the Communist-homosexual apparatus long known to be operating in the government. The image of Eisenhower had been built to heights that weathered him through the corruption in his regime, with his top aide, Sherman Adams, taking the "rap" by his resignation.

In the closing days of the Eisenhower-Brownell administration of the Justice Department, I was arrested by a Federal officer for alleged libel. That made it easy for Robert Kennedy and his deputy when they took over the Justice Department. Another Ike

political prisoner was Lucille Miller. She was imprisoned without a trial on a fraudulent psychiatric charge.

As soon as Kennedy and Katzenbach took office, the libel charge against me was substituted with the Communist psychiatric subterfuge to get rid of an accuser by prosecuting him for alleged insanity instead of the arrest charge.

A person declared "mentally incompetent" (improper thinking or writing what is called dangerous to accused public officials)--a "psychiatric illness"--has no human, civil, or property rights and I had even less rights as a political prisoner of Robert Kennedy and his brother J. F. K. !

The Kennedy clan's "Midas wealth," estimated at over a billion dollars, can buy unquestionable political immunity for the family and "sacred cows." Kennedy, Congressional records will disclose, has literally thumbed his nose at Senate Committees seeking to question him on his nefarious activities. His political power and wealth make him immune to criminal prosecution.

So it is not really strange that neither the Kennedys, nor Johnson, nor Katzenbach have acknowledged or allowed due process of law on my petitions for a redress of grievances. It has been the practice of political scoundrels to maintain silence for elapsed time to bury the corruption of their regimes.

The Springfield Penitentiary officials told me the government had no storage space to keep a prisoner's personal belongings or to safeguard his property, and that there was only one person to whom I could send my luggage at my own expense--and that person was an attorney, Alex Rothenberg of Baltimore, Maryland. It was obvious it meant I'd never see my personal belongings and property again.

The guards told me the Justice Department had the power to dispose of my property in any way they saw fit. I protested that I wanted my belongings sent to my son, Philip, or my sister, Mrs. Henry D. Klopfer, of Schenectady, New York. It was refused.

The guard made a show of taking an inventory, listing items on two forms, and quit. "This is taking too much time," he said.

I noticed that many articles were missing but my comments were met with silence. I was ordered to sign the inventory sheet and a slip for shipment to Rothenberg. I was told if I refused everything would be destroyed. They were liars and helped themselves to what they wanted!

By this time the property room had a gathering of guards. I knew as soon as I left they would help themselves to what they wanted. I was asked if I wished to donate the paper, dictionary, books and office supplies to the penitentiary. I refused to give anything to the Justice Department or the Federal prison. I was ordered to return to my ward.

Some months later, I received a letter from Rothenberg stating he got parcels of "rags" and old shirts, all of which he had donated to a charity; and a typewriter which had been smashed in the mails. There was no mention of the \$40.00 dictionary, a new \$30.00 electric razor or of anything else.

The following day, I was told Dr. Burger had refused approval to my requests to go to the prison library or to the legal workshops. I asked for some prison writing paper and went to the rec-

recreation room to answer the letter from the court. Shortly after, Guard Callahan walked in.

"Get off your ass, Seelig," he said, "you're going to work."

"Callahan, I am writing a reply to the Court of Appeals," I replied.

"You know the rules by now," Callahan retorted. "Hereafter, address me as Sir, Mister, or Bossman, the same as the other loons do."

"I'm not one of your loons, Callahan." That reply was like waving a red flag in front of a bull.

He grabbed my arm, twisted it, forcing me to stand up; then he walked me to the ward. Four of the zombies were sitting on the floor which they had just used as a toilet. They were busy smearing the floor and themselves and eating their body deposits. It sickened them and they had vomited. Callahan yelled for two prisoner orderlies to take the zombies in the showers and get their clothes off.

"Get a pail of hot water, Seelig. You're going to scrub up the crap."

"Not me, Callahan, I'm not a convicted prisoner and I'll not be forced to work. Federal statutes prohibit it."

Callahan glared at me, said nothing, turned around and walked to the front gate. In a few minutes he came back with Dr. Burger and two guards.

"So, you won't work, Seelig," psychiatrist Burger said. I did not answer. "Take him down," he told Callahan.

Callahan and another guard took my arms and walked me to the elevator. We rode down to the underground tunnel, walked to a ramp and up it to a steel-barred gate which was opened by a guard. We were in Building 10 with its strip-nude drain-holes and nerve-breaking cells.

"He goes to B," Callahan told the gate guard. The guard picked up the phone, said a few words, hung up, and a few steps away a solid steel, soundproof door opened. Callahan nudged me to get moving. Four guards were inside. There were two tiers of approximately 40 cells each. A stairway led up to the runway.

"Strip your clothes off," a guard ordered. I undressed and stood nude. "What's the prescription?" he asked Burger.

"No shower therapy," Burger said.

"Some music," Callahan suggested.

Later I learned "shower therapy" meant a beating.

A 10-B guard motioned me toward a cell door. He unlocked it and I stepped in. The steel door with the small, square peephole slammed behind me. It was my introduction to the strip-nude drain-hole "therapy." The cell was barren except for a roll of toilet paper. In the center of the cement tile floor was a large drain hole used as a toilet. It stank. The rear wall had a small glazed, steel-barred, paneled window. There was no cot, mattress, or blanket. One of the walls had a large ventilator covered with a heavy steel mesh screen. This is the usual drain-hole in the 10-B and 2-1 East wards.

But this cell was something special. Within moments, high-pitched, shrill music started playing. It came from a loudspeaker located in the wall ventilator and played continuously day and night.

At intervals, cold air gushed from the ventilator. I covered my ears with the palms of my hands, sat down on the cement floor in a corner, and then lay down. The shrill music numbed my mind; within a few minutes I was in a stupor. Continuous, high-pitched music can damage a person's mind, but, even without the music, strip-nude drain-holes are a terrible ordeal to suffer weeks and months.

I recall coming out of the stupor; the music had ceased. There were four or five persons standing over me. A foot shoved my head to one side. "He's still breathing."

"Move him out." The voice was that of Dr. Charles Keith, the ward psychiatrist. I had just undergone Pavlovian ultra-sound; a procedure civilized nations condemn as criminal and inhuman.

(Several months later, I typed an affidavit to the U.S. District Court in Kansas City, Missouri, for which mailing was refused. However, the carbon copy was overlooked when my legal files were deleted. Prison rules prohibit mailing letters or documents which mention brutality or torture, or anything that occurs in the prison. Later, however, some of mine did get to the U.S. Supreme Court. In retaliation, months more of torture were inflicted on me. My health was destroyed.)

My vision was blurry in regaining consciousness. (A strange numbness and continuous throbbing within my head actually lingered for nearly two months before slowly diminishing.) As I recall it, several persons were walking out of the cell and Dr. Keith was among them. Keith was notorious in the penitentiary for experiments on prisoners' nervous systems. That I experienced! During my final four months of incarceration I was a Keith guinea pig in a 10-D cramped, nerve-breaking cell, and for the rest of my life I'll remember him as a psychiatric fiend.

I remember a guard telling me to sit up. I was still lying on the cement cell floor, too weak to get up on my feet. When I did not respond to his order, he propped me in a sitting position against the wall, gave me a paper cup of water and then helped me to stand against the wall. Two guards led me out of the 10-B drain-hole, gave me cloth shufflers for my feet, and pajama bottoms. I sat on the tier stairway and put them on. The pajama bottoms were too large and had no cord around the waist; I held them up with my hand. The guard gave me another cup of water, then led me out of Ten Building into the tunnel to Two Building again placing me in a strip-nude drain-hole cell. I collapsed on the floor, remaining unconscious until the guards opened the cell door shouting, "Do you want your supper?"

Roused by the racket, I got to my feet unassisted, managed to traverse the cell to the door and was about to step out when one of the guards warned: "Don't come out, kneel and reach for your plate." A paper plate of mushed food with a cardboard spoon on it, was on the floor outside the open cell door. I knelt down, braced myself with one hand, and with the other hand dragged the foodplate and a small paper cup of black coffee into my cell. The steel door slammed shut.

I had no appetite for food and did not eat any of it. However, I had a tremendous thirst and drank the coffee. About one-half hour later the cell door opened and a guard ordered me to put the plate

on the floor outside of the cell door. He asked me if I wanted water, noticed I hadn't touched my food and when I requested water he told me to extend the empty coffee cup. Usually only one cup of water is allowed, but he refilled mine repeatedly until I had quenched my thirst. Three guards always stand by an opened cell door in Ten and Two Buildings. After I had been given water the cell was slammed and locked.

Sometime later my cell door was reopened by one guard who was alone. This was a violation of prison rules but he was a new guard who apparently had been shocked by the brutality he had witnessed. I never saw him again after this incident.

"Seelig, you've had a rough time of it," he said. "All of us guards aren't bastards." I didn't say anything. He pulled a cigarette from his package and offered it to me. I took it and he flipped a flame from his lighter. "Never step out of the cell unless you are told to do so. If you step out without being told, you'll be hurt. When you're in a 'hole' obey orders and don't talk back at any time. I'm giving you friendly advice. Be careful at all times what you say to Holman (the 2-1 East ward psychiatrist). The less you say, the sooner you may be back in "population."

He asked me why I had eaten so little. I told him I had no appetite. He then told me that for three days and nights I had had no food or water in the 10-B music hole. It surprised me for it seemed as though it had only been a few hours.

"You'll probably be here at least several weeks," he continued. "It depends on Holman. Don't antagonize him. Play it cool." He gave me another cigarette and closed the door. After the cigarette I was about smoked out. I ignited the second and carefully dropped the butt of the first down the drain-hole. Reading material and cigarettes are not allowed in the holes; nor do the psychiatrists allow writing paper, or delivery of mail. The prisoner is nude, sleeps on the bare cement floor, and stands or paces a few steps for exercise.

This was my first--but not my last--ordeal in the drain-holes. It was about two months before I recovered from the effects of the music torture. I don't recall much of those weeks; if it were not for the carbons of documents in my files, there would be little I could write about those months of horror and torture in the Medical Center penitentiary.

Each morning after breakfast, the cell door is opened, and a guard hands in a mop, a pail of hot water, and a brush to scrub the drain-hole. It is flushed once daily. A refusal to scrub it results in a beating. I never refused to comply with an order of forced labor in the hole. My resistance was on the wards. I saw prisoners taken to the shower room for beatings. Often I stood by the door and looked out the small, square, glass peep-hole. I knew if I was to survive the holes and nerve-breaking cells with any sanity left, I'd have to use my intelligence against the psychiatrists and guards who are sadistic, unmerciful beasts when given the slightest excuse.

Weekly, each prisoner is taken out of the drain-hole to the shower. He is given a safety razor with a locked-in blade to shave. Ordinary, cheap, bath soap is used as lather to shave. He is then returned to his cell hole.

Beatings are usually given in the shower room because it is more convenient to hose off the blood while the victim lies unconscious on the floor. When prisoners fight off their guards in the cells, three or four of the goons enter. The "therapy" beatings are unmerciful. The goon guards knock the prisoner to the floor, kick and stomp him until he is unconscious. Ribs are broken and teeth kicked out, and if the victim dies of injuries it is reported as "heart attack, suicide, or accidental death."

Every other day, the ward psychiatrist, with two guards, enters the cell to observe the condition, attitude, and reactions of the prisoner to such inane questions as: "How are you doing? ... Any complaints today?"

My reply was always the same: "I'm feeling fine, I have no complaints." It satisfied the psychiatrist. He'd walk on to the next cell.

If a prisoner in Ward 10 or 2-1 East drain-hole or in a solitary confinement cell berates a psychiatrist he is likely to be taken to the shower for "therapy" or be scheduled for electro shocks.

The psychiatrists give instructions to guards on each prisoner. Beatings are not given unless the psychiatrist gives the order or if a provoked prisoner attacks a guard. Prisoners in the holes often go berserk because of thirst or maltreatment. And when prisoners die from beatings, negligence, and heart attacks induced by brutality, an accommodating Greene County coroner writes the death certificates as he is told to do.

Across from my drain-hole cell in ward 2-1 East was a prisoner named Berber. We frequently looked out the cell door peep holes at each other. We would have had to yell for our voices to carry across to one another which would have invited a beating. Berber's head was a mass of festering wounds, he was thin, weak and barely able to walk. He was one of the mystery prisoners kept permanently in the drain-hole cells.

Months later, when I was back in a Ward 2-1 East drain-hole, Berber was found dead. The report accepted by the coroner was that Berber had strangled himself to death with a "cord" from his pajamas. When I saw him, he was nude; also, there are no cords on prison pajamas. They are held up by the prisoner's hand as he stands or walks. Moreover, the pajama material can not be torn or ripped. And, if further proof is needed, medical scientists say it is quite impossible for a person to strangle himself with his hands by twisting or pulling a cord around his neck. He may lose consciousness but when he does this he is too limp to strangle himself to death. In the event that he had somehow procured a cord, drain-holes and solitary cells have no place to tie the end of the cord. Berber no doubt died of strangulation but not likely by his own hands.

Many times I had to crawl for my food and water. Nine times I suffered the drain-holes, five in 2-1 East and four sessions in 10-B Ward. There were nights I did not expect to see another tomorrow. After four additional months in the 10-D nerve-shattering cell I had little resistance left. My only incentive to survive was my daughter and son. Without me they had no one to fight for them.

In 2-1 East, 10-B, and 10-D fixtures of colored lights are on

day and night. Later, I learned they are experimental for the effect they have on a person's mind. The music torture was intended not only to break my health but to demoralize me. Doctors have told me the incessant shrill music penetrates the mind regardless of stupor or unconsciousness.

Communist psychiatrists and scientists in Soviet Russia for more than 40 years have experimented on animals and prisoners with colored lights and music tempo to determine how much strain and pressure as well as torture and brutality an animal and a human mind can absorb before it becomes weakened and confused breaking down into temporary or complete insanity.

Absolute obedience to guards and psychiatrists is necessary for effective brain-washing. That includes acceptance or penal servitude--mopping floors, cleaning toilet bowls, or any work assigned. The punishment "therapy" is a persuasive method of breaking resistance. The music torture is diabolically cruel. It numbed my mind, and weeks afterward I felt fatigued and mentally exhausted. I slept most of that month in the 2-1 East drain-hole as well as in the solitary confinement cell into which I was later moved. It had an iron cot but no mattress. I was transferred from there to Number Three Building on Ward 3-2 East. It was one of the preferred buildings in the penitentiary.

In Three Building there were only a few unconvicted prisoners and not many lifers; most sentences did not exceed 20 years. Some were convicted for tax evasion and similar non-violent federal offenses. The recreation room had ping-pong and playing cards. After the work-day, bridge and hearts games were played. The felons soon knew I was too weak for another immediate drain-hole session and advised me to regain my strength before I resumed my passive resistance. That meant submitting to work ordered by guards and psychiatrists on the ward.

Within a few days, I was called before the prison administrative staff to be assigned work. The staff board was presided over by Associate Warden Mayden, the psychological clinical director Robin Nicholas, and several psychiatrists. I argued my constitutional rights and berated them for the maltreatment. Mayden informed me I had no rights; that under Sections 4244-46, I had been declared insane and I was a "ward" of the U.S. Attorney General. Mayden further stated I was to be "rehabilitated" with whatever therapy the psychiatric staff believed would restore my mind to "sanity and proper thinking." He told me the staff had decided my mental competence could be restored by doing janitorial work. When I said my profession was writing and editing, he replied he did not believe I'd ever again be capable for editorial work. He then reminded me: "We have persuasive ways of remolding your mind."

Nicholas said the Ward 3-2 East guard, Conway, would be notified I was assigned to orderlie labor. I asked him what the labor would be. "Anything Mr. Conway orders you to do." Nicholas replied. They ordered me to return to the ward; Nicholas signed my pass. Prisoners leaving a ward are given a pass to reach a destination and it must be signed to return to the ward.

Conway made no attempt to put me to work that day. He was a new guard, transferred from Leavenworth penitentiary, and the

prison "grapevine" reported he was sent to the Medical Center for safety because of his brutality to Leavenworth felons and they had plotted revenge.

Several of the felons on the ward had law books. I told them I had appealed my case and it had been docketed. When they learned I had not replied to the court letter or filed a document in support of my appeal, I was advised to do so as soon as I could get legal workshop time. I told them I had no training in legal work and did not know what I should file. One of the felons gave me a law book to read and penciled the form to be followed in typing a document. He said the month I had spent in the drain-hole may have invalidated my appeal. An answer is required within 30 days.

The Medical Center, I learned, discouraged prisoners from appealing sentences and placed obstacles in the way. The felons did not believe the incident causing me to be sent to the drain-hole was for any other reason than to invalidate my appeal.

It was suggested I type an appeal for a 60 day extension of time to file a brief and give the reason why I had not answered the court. I penciled the petition on prison writing paper. The convicts told me to carry it in my shoe to the legal library and take it out when the guard was not looking; type it, and destroy the penciled petition.

It is against prison rules at Springfield for prisoners to assist each other in legal work or to carry papers of any kind to the legal workshop. If caught, it means drain-hole punishment!

The next day I was told by the ward desk officer it would be several days before legal workshop time would be available for me. There were but four typewriters in the workshop for about 1,300 prisoners. Very few prisoners were allowed legal workshop time. On an average, I learned, there are at least 60 prisoners daily seeking time for legal work. My request for the legal workshop time included the reason that I had not answered the letter from the court the previous month. The ward desk officer assured me the prison legal workshop officer had scheduled me for legal work.

Guard Conway called to me: "You have been assigned to orderlie labor. You will mop the floor twice daily. Later, I'll assign other jobs. The mopping has already been done for this morning." That afternoon, after lunch, I joined two other orderlies sweeping the floors and mopping. When the evening yard call came, I went out and tried to find Joe. He had not come out, but Stroud was in the yard and I walked over to him. He knew I had been in the hole.

"You'll be lucky if your appeal is still alive," Stroud said, "the cons in the record office have gone through your file. You have a good case. Base your appeal on violations of constitutional rights and non-jurisdiction of the Los Angeles courts. Send along an affidavit with the petition. They transferred you to Los Angeles on Rule 21 and it was a phony procedure."

Stroud said he did not want to be seen talking to me; he walked off and I sat on a bench with several other prisoners. I did as little walking as possible since the tight shoes were so painful. On the ward, I took them off and either sat on the bed or lay down. Evenings I played dominoes with my shoes off and placed under

the chair.

Two days later I got my call and pass for the legal workshop. I typed the petitions and an affidavit and tore up the penciled copies. The affidavit reviewed briefly the trial transfer after I had been found sane, and I cited the Fourth, Fifth, and Sixth Amendments in violations of constitutional rights.

My filing of the petitions and affidavit was under forma pauperis. A request to file in forma pauperis also must be filed with each document, as well as a certification notice that copies were put in the mail for the U.S. Attorney. I also included a petition for transcripts of the proceedings in Amarillo and Los Angeles, as well as for recovery of my confiscated evidence files.

The next day I was called to the records office. W.L. Tappana, the records officer, said the petition for extension of time had been rejected. The reason I had given for not having replied to the court's letter told of my being in the strip-nude drain-hole for a month. Tappana said nothing on prison "punishment therapy" could be told in a petition to courts. He suggested I give another reason, and issued me another pass to the workshop for that afternoon. I had to cater to Tappana as he did the notarizing of the documents and assigned legal workshop time.

The walk to the Administration Building from Three Building through the tunnel and back again was torture on my lamed legs. Soft corns had formed between the toes. When I got back to the ward office, I asked for medication for the corns and also put in a request for proper fitting shoes. The desk officer told me the psychiatrists would have to approve issuance of medication and an order for shoes. Both requests were ignored by the psychiatrists.

That afternoon, I retyped the petition for extension of time. The other documents had not been mailed. Tappana said he would wait on the petition and, after notarizing it, he would send all the documents at the same time. The petition merely said that due to no fault of his (petitioner's) own he has been unable to proceed in the preparation and the presentation of his appeal to the Court. A copy of that petition dated June 2, 1961, follows:

In The United States Court of Appeals
San Francisco, California

Frederick Seelig

Vs.

The United States of America

No. 1194 Misc.

Comes now Frederick Seelig, who first being duly sworn upon his oath deposes and says:

1. Due to no fault of his, he has been unable to proceed in the preparation and the presentation of his appeal to the court.

Wherefor: He begs the Court to allow him an additional sixty days in which to complete his action to this honorably addressed Court.

Carbon copies of this instant document are served upon

the U. S. Attorney and the clerk of the lower U. S. Court via the mails.

Respectfully submitted

June 2, 1961
Subscribed and Sworn
before me on this 2nd day
of June, 1961.

Frederick Seelig

The "boom" was lowered two days later. Guard Conway came in the recreation room after I had helped do the morning mopping. "Seelig, your bed is sloppy," he said. "In the Navy, we could bounce a half a dollar off the blanket. Hereafter, all beds on the ward must be tight and snug. Redo your bed the way I want it."

"I was not in the Navy, Conway, and I make the bed as I would if I were in my own home. Show me how you want it. I don't know," I replied.

"Don't talk back to me, Seelig; address me as 'sir' or 'mist-er.' Do as you are told or you'll wish you had." Conway walked away. I went back to the ward, smoothed out the blanket, and shoved the ends under the mattress a little more tightly. Whether a half dollar could bounce, I didn't know. I returned to the recreation room.

A few minutes later, Conway returned, "I've got another job for you. I want the floor polished to shine. See that polisher?" I looked over to where he pointed. It was an enormous, heavy machine and I had no idea how to operate it. To maneuver that monster when every step was sheer agony, would soon have me crippled.

"Conway, I know nothing about machines, except a typewriter, and until I get proper shoes, I'm not about to push that machine."

Conway marched into the psychiatrist's office, returned, and motioned to me. "Clean out your locker and put your things in a pillow case." I returned to the ward and did as I was told.

"Okay, smart guy, follow me!"

It was the same story--back to the drain-hole in Ward 10-B. At least the shoe torture was ended for a time, but sleeping nude on a cold, damp, cement floor, in a room filled with the nauseating stench of an unflushed toilet, was a poor substitute.

The same stupidity prevailed with the psychiatric interrogation--"how are you feeling--have you any complaints?"

Dr. Keith was the interrogator.

"No complaints. How long will I be in here this time?"

"That's up to you, Seelig. Whenever your attitude changes we will decide whether you can go back to population." He and the two guards walked out, not forgetting their usual psychological malevolence, the slamming of the cell door.

About two weeks later, Dr. Robin Nicholas visited me, claiming he was my "parole officer!" (Despite the fact that I was NOT A CONVICTED PRISONER serving a sentence.)

"How would you like to work for me, typing in my office, Seelig?"

I was sitting in a corner against the wall. This was the "soft" approach of Communist psychiatry--just another technique to in-

duce submissiveness and subsequent brainwashing.

"How much will I be paid, Nicholas?"

"Seelig, you don't know it, but Settle and I like you. You don't belong here, and we'd like to make it easier on you. Would you rather be with the imbeciles and spend most of your time in the holes--or be able to go to the yard and live in population?"

"Two weeks ago I might have considered an office job, Nicholas, but now I'll do no penal slave work, if it means this hole permanently. At least, my legs get relief." I told him.

Nicholas grinned, he knew how difficult it was for me to walk. He came over to where I was sitting and told me to think it over. "I'll be back in a week--maybe you'll change your mind. The offer still stands."

My obstinance persisted. "Before you go, Nicholas, tell me--how many fairies have you up in that office?"

His countenance clouded. "That's why you're here, Seelig; you have an obsession against people who are human beings, and they have a right to enjoy living, the same as you. He joined the guards outside and the cell door slammed shut.

Over three weeks elapsed before I was removed from the cell. I was again assigned to 2-2 East, the ward of the insane. Nicholas did not return with his bribery offer and, for the time being, no further efforts were made to force me to work.

Immediately, I requested legal workshop time. (Had it not been for the court clerk in San Francisco, who kept up a correspondence with me which required replies, I should not have been able to continue my legal fight.) Permission was granted.

Frank Schmid, clerk of the Appellate Court, had written: "You have now probably received my letter of June 13th, advising that the Court has extended the time within which you may file the record and docket above cause." It was dated June 14th. The letter he refers to was never received by me. Tampering with the mail is supposed to be a Federal offense--but the Justice Department and the Springfield prison make their own rules!

My appeal was in progress but the road ahead was to be a continual dispute with psychiatrists and prison officials over my civil rights, their refusal to mail documents, and the infliction of punishment in an effort to discourage my legal fight for freedom. Carbons of documents I put in for mailing were taken from my legal file. I fought the illegality of denying me my constitutional right to petition the courts. Again I was placed in the hole, but my court documents got into the mail!

The prison psychiatric staff put me through three inquisitions. A spotlight was focused on a chair on which I was ordered to sit, but I preferred to stand. I was surrounded by a circle of seated psychiatrists, psychologists, prison officials and chaplains, including Warder R. O. Settle and Associate Warden James Myden.

Staff Psychiatric Chief, Richard Stamm, directed questions at me. Had I been sitting, the glare of the spotlight would have prevented me from seeing the prison staff encircling me. A recorder taped the proceedings.

I stood behind the chair, using the back as a support, to alleviate the pain of the tight shoes. My defiant attitude frustrated

Stamm who made positive statements as though they were questions. Repeatedly, he tried to make me concede I "felt I was being persecuted."

He kept his voice modulated, often so non-intelligible he was only mumbling. It had a drowsy, lulling drone that sometimes is used by performers in hypnosis acts. It irked him when I asked him to show some competence with vocal clarity.

I asked Stamm questions on the prison Communist psychiatric training. His reply was silence. The room became more silent, as I reviewed the psychiatry prison terrorism, brutality, and torture--naming prisoners who had been maimed and others whose deaths were too strange to be accepted as suicide, accidental, or heart attacks.

Stamm interrupted with a remark to the assembled staff that in his opinion, my behavior and thinking left no doubt as to my insanity. He pressed a button that signaled the prison guards outside to put me back in the "hole."

Will the Justice Department play those tapes at a public hearing, unaltered? They would explode the myth of image-built psychiatry.

On June 26, 1961, a letter from Court Clerk Schmid read: "I acknowledge receipt of a copy of your document entitled, In The U.S. District Court, dated June 19. Would you please advise us whether you would like to have counsel appointed to represent you in this matter." My reply requesting counsel appointment was not mailed and my protests concerning this culminated in a two-week session in the drain-hole.

On August 7, my letter to the U. S. Court of Appeals said:

"I have submitted a cover letter (dated June 26th) and that as well as documents were refused mailing and I am under threats and intimidation. Cover letter requested appointment of counsel. The Medical Center violated 4th, 5th, 6th, and 8th Amendments. Please advise. Court appointed counsel is requested.

The unmailed letters and elapsed time deprived me of counsel.

The June 19th document was an appeal petition of a motion to the Los Angeles U. S. District Court that requested surrender of confiscated files; itemized property, including a \$250.00 diamond ring, silver buckled belts, transcripts of the March 13, 20, and April 3rd proceedings. Judge Yankwich denied the motion for a hearing. I appealed to the Appellate Court. The San Francisco Appeals Court denied hearing after offering to appoint counsel. It was the only time any of the federal courts had indicated counsel would be appointed in compliance with the Sixth Amendment.

Without the aid of counsel, I carried on legal work in four courts as well as the U.S. Supreme Court. Every motion and petition for hearing or rulings on constitutional violations was denied. On August 31, 1961, notice was mailed to the San Francisco Court of Appeals that I was filing a Certiorari petition in the U.S. Supreme Court and for other relief on denial of constitutional rights. On September 4th, Clerk Schmid replied:

"We will prepare a record for Certiorari petition in above cause (No. 1195 Misc.), advising you when it is forwarded to the Supreme Court of the United States."

Meanwhile the tight shoes continued to aggravate the foot and leg condition to the extent that I had to drag my feet when moving. The psychiatrists and guards increased their pressure on me but Appeals Court Clerk Schmid upset their plans by his correspondence with me. The Medical Center officials could not risk the stoppage of my replies without running the risk of being in contempt of the Appellate Court.

Due to this, I was able to defy prison rules against disclosure of maltreatment. In a document July 29, 1961, An Affidavit as as Amendment to Case No. 1194:

"Diabolical techniques are being applied; endanger my health and inflict cruel pain as "therapy." Old, sweat-soaked shoes do not fit feet; cause unbearable pain to feet and legs, deforming toes. Nerves of legs are raw. Proper fit shoes still denied.

"Also, petitioner has had two meetings with psychiatrists Nicholas and Burger. Both ridicule his contention homosexuals are perverts and have told him his "improper thinking" will keep him here indefinitely. Prison officials tell him libel trial will give him ten-year sentence.

"Prison wing where he is quartered is known as "snake pit" because most of prisoners are insane, imbeciles, morons, and zombies. His being there is punishment until he submits to psychiatrists.

"He is told he is subject to compulsory labor in brush factory. Petitioner refuses to serve in psychiatric slave servitude. For writing this document he expects further psychiatric brutality."

The above affidavit followed a letter to Clerk Schmid notifying him to expect an "important document" in affidavit form. The letter was mailed and so was the affidavit! However, Burger ordered me to the drain-hole cell again. Infected sores on my legs and feet caused me to crawl for my food, reducing me to the status of an animal.

More than thirty petitions, motions, and affidavits were put in for mailing to Judge Yankwich's court. They sought hearings on the rigged and corrupt proceedings; violations of constitutional rights; bias; and his dual role as prosecutor and judge. None of these were allowed hearings by Judge Yankwich. Appeals to the U.S. Court of Appeals were also denied hearing.

It was the same story in the Kansas City and the St. Louis Federal Courts. Civil rights were scuttled--Los Angeles and Kansas City Federal Courts ruled that the Federal Bureau of Prisoners felon regulations also applied to unconvicted prisoners.

The U.S. Supreme Court received my appeal and petition for Certiorari on or about November 11, 1961. It was accepted and docketed December 19, 1961, as No. 841 Misc. My first documents supporting my appeal were refused by the U.S. Supreme Court for non-compliance with the court's rules. The rules are far more complicated than the lower courts. The Medical Center refused to furnish a copy of the Supreme Court's rules book. On my complaint, the Supreme Court mailed me a rules book. One rule referred to another rule for compliance. Documents and affidavits must be as an amendment to the original docketed docu-

ment on file or they are not accepted. My competence and sanity were being more tested than proved. Few attorneys are qualified to competently handle cases in the U. S. Supreme Court.

Briefs, affidavits, and amendments on my appeals case included the background on the California State case. In behalf of my children, I also kept new actions going in four lower courts. My legal work evidenced the fraud of the psychiatrists in claiming I was "too incompetent" to understand or assist counsel in my defense. One petition, detailing the criminality of psychiatric "therapy" was refused mailing to the Kansas City Federal Court. It was then mailed as an affidavit-exhibit to the Supreme Court.

Everything I could document to the courts as proof of the criminality and destructiveness of psychiatric prosecution was part of my fight for freedom. I described my "therapy" in the drain-hole and requested a desist and cease order be served on Warden Settle.

Another affidavit, submitted to the Federal Courts, listed unconvicted prisoners kept in psychiatric penal servitude for years: William Sink, P-149, seven years working in the administration office; Orville Coates, P-237, five years working seven days a week mopping and sweeping the prison tunnel; a prisoner named Marvin, 15 years pushing heavy trash carts seven days a week; Lesky, two years painting prison walls; Hogan, imprisoned five years without trial or conviction.

I witnessed the beatings by guards of prisoners named Knox and "Poncho," who were also "P" numbers.

I wrote an affidavit to the court on the death of Brown, P-470, whose back was broken by electro shocks. I talked with him the night before he was found dead. He had been refused medication.

I witnessed a prisoner, Kelly, bleeding to death from ulcers. He had been denied medication.

On September 2, 1961, a motion for writ of habeas corpus for hearing on the illegal imprisonment was returned to me with a letter by Kansas City Federal Judge Richard M. Duncan:

"Today I am in receipt of your 'Motion for Writ of Habeas Corpus' which is returned to you herewith. The record reveals that you were committed to the institution on April 24, 1961, under the provisions of 4244-46. You have not been in the institution quite five months, which is not sufficient length of time to justify the filing and consideration of a Petition for Writ of Habeas Corpus.

"The institution is making regular reports to your committing judge, and I am sure that the court will give them every consideration. After you have been in the institution nine months, this court might then consider your petition for Writ of Habeas Corpus."

Judge Duncan, as well as Judges Yankwich and Gibson, violated the First Article of the Constitution: "The privilege of the writ of habeas corpus shall not be suspended." In effect, Judge Duncan imposed a nine-month sentence without trial or conviction of any offense whatsoever.

My reply was by documented letter on September 20, 1961:

"Your letter with return of my petition for Writ of Habeas Corpus, was given to me today. You denied my right for a

Writ of Habeas Corpus. The nine months is tantamount to a sentence without trial or conviction of any offense.

"The petition you returned contained ample ground for a hearing and an investigation: Violations of rights guaranteed by the U.S. Constitution, Rules of Procedure for U.S. Courts; brutality, torture and varied forms of maltreatment in county jails as well as in this Federal Penitentiary.

When I sought to appeal rulings of the Kansas City Federal Courts, Judge Richard Duncan of Kansas City denied that right. His letter of October 16, 1961, stated:

"I declined you to proceed in forma pauperis in the filing and prosecution of the documents you sent here, on the grounds that there were no allegations of any facts which would confer jurisdiction upon this court. Therefore, I am declining to permit you to file notice of appeal in forma pauperis, because there is nothing from which to appeal."

My reply to Judge Duncan follows:

"Your letter of October 16th returning documents, petitioning for rulings on constitutional rights and confiscation of evidence, stating I have not alleged any ground for Writ of Habeas Corpus, evidences evasiveness. It also disregards the Constitution. The Court, in effect, condones imprisonment, brutality and torture. The Court, under those circumstances should have the courage to tell me that I am disfranchised as an American; that rights supposedly sacred to all Americans are junked."

After a battle of letters and disputes on the Bill of Rights, I finally got appeals into the St. Louis U. S. Court of Appeals. Torrid letters also were exchanged. Those letters, damaging to the appellate court judges, were seized from my prison legal file so there would be no record.

The St. Louis Federal Appellate Court denied so many hearings on the Bill of Rights that I made them exhibits in Amendment Affidavits to my appeal to the U. S. Supreme Court. The prison psychiatrists, Judges Yankwich, of Los Angeles, and Floyd Gibson of Kansas City, and the Bureau of Prisons then tried to prevent my filing affidavits and petitions on the psychiatric criminality in torture techniques. But it became apparent to the Justice Department and the psychiatrists that the U. S. Supreme Court could not ignore what I had documented. I had also been refused the right to correspond with attorneys.

There were also so many denials for hearings and rulings by the San Francisco Federal Court of Appeals on corrupt practices, rigged proceedings, and prison tortures, that on October 20, 1961, I wrote a documented letter addressed to Justices Richard B. Chambers, Oliver D. Hamlin, and Ben C. Duniway, stating:

"Your ruling dated October 17, denying leave to file applications for Writs of Mandamus (on Judge Yankwich) was just received. It completes a perfect score of denials of every type of hearing and in effect it tosses the United States Constitution in a sewer, with Rules of Court Procedure made a mockery. It upholds the United States Attorney and Department of Justice "rigging proceedings." It was politically ex-

pedient to railroad an accuser, confiscate his property and evidence to protect homosexual government perversion; the Court condones torture and the criminality of psychiatry. Have any of you the courage to answer this letter?"

There was no reply and denial of petitions for hearings on violations of constitutional rights continued. Judge Yankwich, on October 27, 1961, also ruled:

"The petition of Frederick Seelig, dated October 23, 1961, in the above-entitled case to surrender confiscated evidence is hereby denied.

"The petition of Frederick Seelig to nullify proceedings, testimony and orders issued by the U.S. District Court in Los Angeles for violations of his rights guaranteed by the United States Constitution, and for violations of Rules of Procedure mandatory for Federal courts, is also denied.

"It appears from the face of these petitions that the plaintiff is seeking remedies which are not available to him in the circumstances of the case."

My reply to Judge Yankwich on October 31, 1961, was with notice of appeal and a letter that said:

"This letter acknowledges your denials. In your denial, I quote, '... circumstances of the case.' Would you be so kind as to explain what you mean by 'circumstances?' Does it refer to how the case was rigged in your court, the threat to me unless I pleaded guilty I would be declared insane; the covering up of homosexual perversion in state and federal government? Your record: Denial of all petitions for hearings on violations of Bill of Rights, denying forma pauperis for transcripts, copies of indictment, transfer motion, sanity report you suppressed, and denying habeas corpus writs. The transcripts will disclose your bias, dual role as judge and prosecutor, as well as corrupt proceedings. I request that you disqualify yourself from this case."

Meanwhile, I opened with a barrage of documents and affidavits to the Kansas City and St. Louis Federal Courts which have jurisdiction over the Medical Center Prison for court actions. But, none of those courts adhered to the Constitution, nor would they give rulings on violations of civil and human rights. Carbons of the letters, rulings, and actions filed are too numerous to detail and quote.

The penitentiary officials made it clear to me that I was not in a hospital, but in a prison for punishment. For that reason, I was assigned a parole officer. Later, the Kansas City Federal Courts upheld it. On May 8, 1962, a memo to the parole officer, Robert Nicholas, protested non-mailing of documents and letters:

"The refusal by you to mail a documented letter, with attached carbon copies of documents as filed in courts as evidence of proof of the conditions of homosexual influence and corruption, further confirms how corrupt Federal agencies are.

"My daughter and son are now again in the hands of perverts and that is NOT AN ALLEGATION but a matter of court record ... and you refuse to allow documents to leave this

prison which could put a stop to it and result in prosecution of those responsible for it.

"How much more will officials of state and Federal government condone homosexuality and cover up the crimes being committed against two helpless, minor children--violating all laws of common decency and degrading them to the very level of these perverts which society has outlawed as repulsive?

"Not much more can be done to me in attempts to break me, or to persuade or force me to change my plea to either "guilty" or the alternative offered me at this prison, "not guilty for reason of insanity," or I will rot in an insane asylum.

"How many more times will I be put in holes, stripped of clothes to nudeness, forced to sleep on cement, to kneel and crawl for my food for weeks at a time--so called "therapy" to persuade me to change my mind?

"Has my daughter again a "butch" hairdo, symbolic of lesbianism, and does she again say: "The girls like to suck me?" This is what you cover up in refusing to mail documents to the California State courts."

The accusations and charges in that letter, if not true, are as libelous as those for which I was arrested and imprisoned without a trial. Neither Archibald Cox nor Robert Kennedy, nor President Lyndon B. Johnson had the courage to answer those charges and accusations.

The homosexual power in the government becomes irrefutable when Federal officials cloak the corruption with silence on petitions seeking public hearings and on renewed charges accusing them of involvement. The issue of homosexuality was one of the reasons for the rigged proceedings in the Amarillo and Los Angeles Federal Courts.

Chapter Five

'Rigged' Supreme Court Hoax Decisions Cover-up Corruption, Judiciary Frauds!

Massive corruption by the Justice Department and collusive intricate subterfuge rulings by a pro-communism Supreme Court, undermined and destroyed my appeals case with frauds and deceptions in hoax decisions handed down June 18, 1962.

Never in the history of jurisprudence have there been such a multitude of unethical actions and corrupt practices. Although the decisions gave the impression I had won the case, none were carried out, nor were any even remotely related to the constitutional issues.

The Justice Department's Solicitor General Archibald Cox wrote a "joker" ruling on a remote technicality to serve the aberrant interests of the Supreme Court and Justice Department. The Cox ruling supposedly was to remand the case back to the San Francisco U. S. Court of Appeals, but it never got there for hearings.

The decisions were nothing but judicial "smoke-screens" to conceal the collusion, corruption, and the Supreme Court's hidden and unpublicized precedence against evaluating the legality of any foreign-originated legislation for Americans emanating from the United Nations!

Ignominiously ignored were more than 150 violations of the Bill of Rights and Articles of the Constitution; the Justice Department confiscation and destruction of evidence damaging to the government; seizure of my son and daughter, assets and property; illegal imprisonment, penal brutality, inhuman cruelties and torture; the Justice Department's rigging of proceedings, falsifying documents, and perjury by its witness--a proven liar with a criminal record.

The "joker" ruling provided the Supreme Court an open-door exit on adjudicating the unconstitutionality of the Kremlin-drafted, American-Communist psychiatric penal statutes. These statutes violate the Bill of Rights and the appeals raised Americanism issues on human and civil rights. It was the first case to reach the Supreme Court with these issues.

The deference to the Kremlin and the United Nations was chilling and provided evidence Americans no longer have the protec-

tion of the Bill of Rights against the perversity of political tyranny imprisonments that prevail in Soviet Russia to silence, incapacitate and destroy government accusers and dissenters.

Nor is the Constitution now the Supreme Authority over American lives, moral codes and property. The sovereignty was obliterated by the United Nations Charter when President Truman ramrodded ratification by the U. S. Senate in 1945. It was known then that President Franklin D. Roosevelt, the so-called "Great Humanitarian," and his "brain-trust" politburo of traitors, including the State Department, Alger Hiss, and FDR's homosexual, intimate pal, Sumner Welles, had made secret agreements with Soviet Premier Stalin. The United States and the world have been in turmoil ever since.

Out of those agreements came creation of the United Nations. Then the Kremlin mental health psychiatry was introduced in the United States "for the quiet conquest of your country!" Thousands of European doctors, trained in Kremlin psychopolitical psychiatry, were imported while hundreds of young American doctors were indoctrinated at the Springfield Federal Penitentiary.

The criminality of the psychiatric fiends, the Kennedy-Johnson perversionists in the Justice Department and the White House I experienced. The Cox "joker" ruling served nefarious purposes. It put me in a far more precarious predicament, shattered my health and nearly cost me my life.

It didn't matter to the Justice Department or the Kennedys how they got rid of politically explosive Americanism issues that would tarnish their image or what corrupt savagery they used.

Not one victim—Mrs. Lucille Miller, Richard Pavlick, General Edwin Walker or myself, among the hundreds who were in tyranny imprisonment, has ever been brought to trial after being smeared on arrest charges. No trial was ever intended. As it's done in Russia, it is also copied in the United States.

The Supreme Court decisions were as phony as the mentally-crippled Kennedys, whose images would reflect scoundrels and liars, were they not tinsel with deifying halos by prostituted publicists. Mayhem was provided for me in the Cox hoax ruling. Homosexual Walter Jenkins, LBJ's top aide, likely contributed. Sodomites are known for the murderous pleasure of torture.

Award of Certiorari, vacating of judgment, forma pauperis and remanding the appeals case to San Francisco were mandates of the Supreme Court, but I got none of it. Cox's convenient "joker" ruling provided the Justice Department with ample time: 1) to rig proceedings 2) for more prison psychiatric torture 3) to prohibit me from continuing as my own attorney 4) to apply "persuasive therapy" until I signed a contract with a Justice Department approved lawyer 5) to compel me to withdraw all pending court actions 6) to transfer the case from San Francisco to Judge Yankwich in Los Angeles for invalidating the Supreme Court decisions 7) to disallow trial for alleged libel and hearings on the legality of the imprisonment 8) abruptly dismiss all charges and set me free with odds against my living very long after release!

Throughout the appeals in four Federal courts I was denied counsel and legal assistance. I had been imprisoned as "too insane" to understand court proceedings and too mentally incompe-

tent to assist counsel in my defense. Without training in law, court procedures or the complicated legal work to prepare documents, amendments, or knowing the difficult rules to proceed in the Supreme Court, I won the rarity of Certiorari few law firms win in a lifetime. It was accomplished despite obstacles placed in my way, torture, and attempted brainwashing. But there was no intent to allow me to have the Certiorari.

The Supreme Court itself violated the Constitution in refusing to appoint counsel to argue my appeals when the case came before that tribunal. It gave U.S. Solicitor General Cox free-wheeling to manipulate the decisions in the best interests of the Justice Department. In effect, Cox had put a "fix" on the Supreme Court to hand down decisions that were merited but would never be carried out.

A political prisoner soon learns he cannot have much hope, if any, for constitutional justice, human or civil rights. When Yankwich received copies of my writs against him, he quickly issued another order to the prison psychiatrists to transport me to any state insane asylum that would take me! Apparently none could be found.

The Supreme Court decisions were known to about half the prison population before I learned of them. Had it not been for the "grapevine" I don't know if I'd ever have been told. A "lifer" who worked in the Warden's office got the news first off the teletype from the Justice Department. He read enough to pass the word along I had "won" the appeals case in the granting of Certiorari.

A former state judge, serving a sentence for alleged income tax evasion, relayed the news to me in the prison yard during a recreation period. I had just come out of the "hole" and was regaining strength with exercise walking the circular yard. The former judge told me I was the first prisoner at the Springfield Penitentiary to win the rarity of Certiorari.

He explained the Certiorari was never granted unless the court was convinced there had been violations of the Constitution. It was believed I'd be leaving the prison very soon and freed. The Justice Department, I was told, avoids confrontation of a Certiorari since it would rather dismiss the prosecution charges and free the prisoner than risk exposure of its corrupt practices.

When several days passed and I still was not told of the decisions nor given copies of them by prison officials, I felt something was wrong and that was confirmed. The psychiatrists ordered guards to confine me in the 2-2 East prison wing with the mindless creatures.

But I did not stay long. Within a few days guards ordered me to follow them. We took the elevator down to the tunnel toward 2-1 East. Whether or not my eighth walk to the "death-row" drain-holes meant my brains were to be broiled by electroshocks was not indicated. Regardless, It had an ominous undertone. I was stripped and thrust into a "hole."

For 15 months the Communist psychiatric techniques for remolding minds had failed to "condition my reflexes" for obedient submissiveness. However, being in the hands of Holman, a calloused, unmerciful fiend, with a sadistic infantile intelligence, gave me a fatalistic outlook.

Again I suffered the excruciating discomfort of the cement floor. I'd lie down in exhaustion, nerves flinching at the painful, abrasive cement. I knew it would take about a week before I'd adjust to it as well as the screams and moans from other cells. I had done so seven times previously. It takes about a week to become numb to sleeping on cement.

When guards opened the cell door there was the usual vacuum of suspense--had they come to strap me to a roller table for electro shocks so I would never again draw a sane breath?

On the fourth day, an envelope was handed me; inside was a copy of one decision and a letter from the Supreme Court's office of the clerk. It was dated June 18, 1962. The letter stated I had been granted Certiorari and "other relief including your Writ of Prohibition and Writ of Mandamus." Both writs were against Judge Yankwich but to this day I have never been able to obtain copies. The Prohibition Writ stopped the prison officials from transporting me to St. Elizabeth's. Yankwich immediately issued another order to have me shipped to any state asylum that would have me. Yankwich ignored the Mandamus to abide by the Constitution.

The decision reads:

"Seelig vs. United States, No. 841, October Term, 1961.

The motion for leave to proceed in forma pauperis and the Petition for Writ of Certiorari are granted. The judgment is vacated and the case is remanded for reconsideration in light of the Ellis v. United States, 356 U.S. 674, and Coppedge v. United States, 369 U.S. 438. Mr. Justice Frankfurter took no part in the consideration or decision in this case."

The "joker" ruling written by Cox "for reconsideration in light of the Ellis v. United States . . ." was never reconsidered, but was merely an instrument to provide ample time to destroy my case, invalidate the decisions by a strange action of a lower court, and to give the prison psychiatrists sufficient time to "work me over."

As I stood by the cell door studying the contents of the decision, wondering what was in the other decision and if there were any rulings on violations of the Constitution, I heard someone in the corridor outside my door, talking. Looking out of the peephole, I saw a prisoner, age about 75, with flowing white hair. I heard him say, "now what are you going to do with me?"

He was another of the mystery prisoners at the penitentiary. There are quite a few and seldom does anyone see them. The lifers in the administration office who know the records of every prisoner entering or leaving the penitentiary, and who read nearly all confidential messages, had little information on the "senator." For years, his file, I was told, had been sealed and only the Warden had access to it. Like the other mystery prisoners, he was rarely brought out of his tight-security solitary confinement cell.

As the "senator" was being escorted past my cell, I heard the guard reply, "Don't worry, Senator, we're only taking you to the shower."

Several hours later two guards opened the cell door and beckoned me to come out. They told me nothing but led me to the clothing closet. Convict garb, including shoes, were tossed at my feet and I dressed. Then I was escorted to the elevator and back

to the prison wing of the mindless creatures.

Why I was taken from the drain-hole, I don't know; at least it was a relief to know my brains were not going to be broiled. It will never be known how many Springfield prisoners have been tortured to death, maimed by beatings, or turned into mindless creatures by electro shocks.

During the four days I was in "death row" I did not see a prison official or a psychiatrist. There was no further news about the Supreme Court decisions. All I got out of the hoax decisions were four additional months of prison Pavlovian terrorism.

While in the zombie wing, I was given legal work shop time to answer the Supreme Court letter. It was accompanied with an affidavit on my being put in a drain-hole after decisions were handed down. The next day two guards removed me from 2-2 East to the equally dreaded 10 Building. I was taken to psychiatrist Keith's office.

He asked how my nerves were holding up and I told him "quite well." Actually, my nerves were taut from the never-ending ordeals, but I never admitted anything that would give satisfaction to the psychiatric fiends.

"You won't have a nerve left when I get through with you," Keith replied. "You've caused us enough trouble, slandered too many people--you're going in 10-D. If you don't know what that means--you'll soon learn. Your nuisance will be ended. You'll remember me as long as you live."

I made no comment. 10-D meant the nerve-breaking cells. I had been told no one was known to have survived those cramped cells longer than six months with much of anything left of their nervous systems or their sanity.

For a certainty I'll always remember that sadistic, Pavlovian fiend, Keith, not only for what he did to me in 10-D, but also for the murderous ultra-sound in 10-B.

For more than four years I've tried to get a Congressional hearing, but the Congressmen and Senators are too busy trying to cover-up their own corruption, subversive activities and strange bank accounts while the Kennedys buy elections and judgeships with the Presidency as their jackpot.

It's done as simply as the moronoid Keith did in pushing a button on his desk to summon two prison guards for "open season" on government accusers. The guards took me down the 10-Building corridor, pressed a button to open a heavily insulated steel door with a "D" painted on it.

Four guards waited inside. I was ordered to strip, searched, and ordered to redress. A guard with fists clenched asked me if I had anything to say. I stood mute. He took me up the steel stairway to a second floor tier of small cells, opened a steel door and locked me in.

The cell had a cot and toilet and space for three short steps. From then on, the pressure to undermine nerves and emotions never ceased.

Every morning, Keith and Nicholas came in, asked me how I felt and what I thought of the court decisions. Nicholas said they were meaningless and my affidavits disclosed I knew too much. Keith silently made notes.

From one day to the next there was uneasy suspense. Guards would open the cell door, order me on my knees to scrub the toilet inside and out, threaten beatings if I were not instantly obedient. Nerves worsened in tautness and the pressure was explosive.

Since I was acting as my own attorney, I was allowed out of the cell to answer court letters. My replies were accompanied by affidavits; one against a Justice Department memorandum for an order filed by Kansas City U.S. Attorney Millin, regarding cases Nos. 13930, -31, and -32. I reiterated my lack of faith in the courts and also said psychiatry therapy was "criminal, and only a demented mind could call it therapy."

Dated July 4, 1962, it read:

"Notice of appeal, together with forma pauperis petition and certification service, have been sent to the U.S. District Court at Kansas City.

"As I stated in previous letters, I have lost faith in the courts, but the actions still pending will be carried on to the U.S. Supreme Court.

"I am also preparing another affidavit on the sadistic punishment by Dr. Holman on Prison Ward 2-2 East, describing the sexual obscenities, lewd actions and practices by the convicted prisoners I witnessed. Warden R.O. Settle and Dr. Holman contend they are punishment therapy. It is criminal and only a demented mind could call it 'therapy.'"

Another documented letter to the Supreme Court Clerk, John F. Davis, sought information and then disclosed I had been put in a drain-hole because of the decisions:

"A letter from you, per E. T. Lyddance, enclosing a copy of one Supreme Court decision. I was put in a prison 'torture hole,' described in documents to the U.S. Court of Appeals at San Francisco detailing cruel and unusual punishment.

"Attached is a carbon copy put in for mailing to the Supreme Court as an amendment to my appeal on the denial of a petition for Writ of Habeas Corpus by the Federal Court in Kansas City, Mo.

"I have had no letter from your office acknowledging receipt of the appeal or of an attached document.

"Will I be given the transcripts of the proceedings in the Amarillo, Texas, and Los Angeles Federal District Courts that were denied to me, and will an order be issued for surrender of my evidence, personal papers and files that were confiscated by the Justice Department?

The silence and failure of both courts to act alerted me. Within a few days, Keith and Nicholas told me I could no longer act as my own attorney. They told me that Chief Psychiatrist Stamm had issued an order--I must accept a Justice Department approved attorney to represent me and my correspondence with courts must cease. The services to be rendered by my approved lawyer to be decided by my guardian, the U.S. Attorney General (Robert Kennedy)

One of the reasons they gave was: the prison psychiatric staff

had decided I was too mentally incompetent to write legal documents or to process my case through the courts. So "incompetent" I had successfully carried my case through all the lower courts and into the U.S. Supreme Court--accomplished what few law firms do in a lifetime--won the rarity of Certiorari vacating of judgment. The granting of forma pauperis was supposed to enable me to obtain transcripts of proceedings, five of which are still denied me, as is my right to court-appointed counsel without payment for services.

I reminded Keith and Nicholas that I had already won my case in the Supreme Court. The petitions, amendments, and affidavits were sufficiently competent for that--and not many lawyers are qualified to practice before the Supreme Court.

Nicholas laughed. He said my appeals case resolved nothing except a very small technical issue that the Supreme Court did not rule on but remanded back to the lower courts for disposition. He added that the Justice Department (Robert Kennedy) had my case under consideration for disposition. Keith commented all I had accomplished was "proof of my insanity!" Nothing more was said. They walked out, the door was slammed and locked.

The next morning the pressure techniques were intensified--within two weeks, I was twice knocked unconscious with blows on the back of my head. In that nerve-breaking cell I suffered heart attacks for the first time in my life. The purpose of the pressure was to induce strokes. Keith observed my physical and mental condition, and made daily notes; I was silent to his questions.

Caryl Warner of Los Angeles, a friend of Judge Yankwich, was the Justice Department selected "approved" attorney, whom I had twice rejected along with his ambiguous contracts. He was the only attorney with whom I was allowed to correspond.

Whereas I had been denied the right to correspond with attorneys, prior to the entry of Warner, and to have counsel in my appeals through the lower courts including the hearing before the Supreme Court, that policy was suddenly changed after the decisions were handed down in my favor.

Soon I would no longer be allowed to represent myself as my own attorney in further proceedings. Again I made a plea to the San Francisco Appellate Court for appointment of counsel under the forma pauperis granted by the Supreme Court and the Sixth Amendment, which had been violated throughout appeals proceedings for relief. I was denied.

In March, 1959, I had sought Warner's aid in my divorce case and custody of my daughter and son. At this time, Warner told me he knew the operations of the organized homosexuals, their influence and power in the judiciary and in the government. He said the homosexual attorneys, with the collusion of the courts and the perverted social service workers, would use the children as weapons to tear me down emotionally, then claim I imagined my charges and was insane.

Warner wanted \$20,000 as an initial "retainer fee" to save my daughter and son from homosexuality. Nor would that be the full fee; it was out of my reach. I could not find an attorney to take a case against the homosexuals in Los Angeles County Court and I continued to represent the children and myself.

Now, in mid 1962, Warner became the "approved attorney" chosen by the Justice Department with whom I could correspond. That put it on record; I had been allowed my rights. Before the Supreme Court decisions, Warner demanded \$5,000 as a retainer to study my case. When he learned I had won the case in the Supreme Court, he dropped the retainer fee to \$1,000 to evaluate the case. I refused to accept him or his contract.

Meanwhile, Pavlovian torture was intensified to break my resistance to the dictates of the psychiatrists and Justice Department. After two months I realized if I were to get out of the prison alive I'd have to accept Warner regardless of the cost. By then I knew the Supreme Court decisions were hoaxes and would never be carried out.

Somehow, Warner learned I had more than \$1,400 in accumulated Social Security "disability benefits" that were being withheld from me. But, when I was awarded forma pauperis, a check for \$1,416, dated July 11, 1962, was quickly sent. The Supreme Court decisions were handed down June 18, 1962.

Prisoners with Social Security credits apply for "disability" benefits when they are put on "status" so-called insanity. But in my case, the prison officials used dilatory tactics to block my application. This kept me impoverished; but the conditions under which I could make out the application were dictated.

Only persons who have experienced and know what it is like to be up against the Justice Department and the "stacked decks" of Federal agencies and courts can understand the rigging of proceedings and how it is done.

Keith and Nicholas repeatedly threatened me with Yankwich's orders to transfer me to St. Elizabeth's in Washington or a state insane asylum unless I was "cooperative."

Meanwhile, Warner had been meeting with the Los Angeles U.S. Attorneys, having frequent lunches with Judge Yankwich and correspondence with the penitentiary officials.

It wasn't until after I had obtained my freedom that I was able to obtain the second Supreme Court decision. It was more specific and a direct mandate that Certiorari, vacating judgment and forma pauperis had been granted; it read:

"No. 841 - Misc. On Petition for Writ of Certiorari to the United States Court of Appeals for the Ninth Circuit: On consideration of the motion to leave to proceed herein in forma pauperis and of the petition for Writ of Certiorari, it is ordered by this court that the motion to proceed in forma pauperis be, and the same is hereby granted; the petition for Writ of Certiorari be, and the same is hereby granted."

Intricate manipulations by the Justice Department continued to smother my case in the maze of corruption. The Springfield Penitentiary, through the Federal Bureau of Prisons, notified courts in Los Angeles, San Francisco, Kansas City and St. Louis that I had "hidden assets" and was not entitled to forma pauperis.

It was intended to further demoralize me, give an excuse to the Federal Courts to invalidate the Supreme Court forma pauperis award, and force me to sign a contract with Warner. Anyone in as desperate a position as I was, and knows his life is in

the balance of the move he makes, has little choice if he wants to gamble for his freedom.

On July 30th Justice Richard H. Chambers of the San Francisco U.S. Court of Appeals revoked the forma pauperis:

"Petitioner Seelig asks to proceed without prepayment of fees or costs. His application is too conclusory in its statement of poverty and may be questionable for the reason that petitioner apparently has a considerable sum of money under the control of the Bureau of Prisons. Petitioner may reapply stating what his assets are, if any."

It was an unprecedented action to revoke a Supreme Court decision and I feared I would not be taken before the San Francisco court or given hearings. The case was being geared to Judge Yankwich in Los Angeles. His court never had jurisdiction for any proceedings of my case.

Previous Supreme Court precedents had established defendants with assets of \$20,000 or more were entitled to forma pauperis on the grounds they could be impoverished by the Government with assets of billions of dollars.

The letter Warner sent to Warden Settle calling for a thousand dollar fee said:

July 20, 1962

"Earlier this year, we proposed a fee charge of \$5,000, that contemplated seeing Mr. Seelig in Springfield, and also reviewing the matters in Texas, at Amarillo. However, in view of the nature of the case at the present time ... I have consented to look into the matter here in Los Angeles to review the commitment for a retainer of \$1,000."

Significant in Warner's letter was: "... However, in view of the nature of the case at the present time" he had "consented" to "review" for a retainer of \$1,000.

Warden Settle had me brought to his office. Associate Warden Mayden and Dr. Nicholas were also there. I had wanted to send \$1,200 to my son, Philip, but they disputed my right to designate where and to whom my funds should go. I was, they contended, a ward of Attorney General, Robert Kennedy, and had no property rights. They refused to send the money so my son could obtain an attorney for me; I refused to sign the Warner contract.

This dispute was part of the Justice Department stall for time to invalidate the Supreme Court decisions.

July 25, 1962, Warden Settle sent a reply to Warner:

"Seelig, as you know, is committed here as an incompetent by the United States District Court for the Southern California district, and we have some responsibility for the prudent management of his funds. We cannot simply send you a thousand dollars as a retainer to represent him, either on your request, that of his son, or his own request.

"Certain rules and regulations have been laid down by the Bureau of Prisons regarding attorney representation, not the least of which is the necessity of a contract which specifies the services to be rendered, and payment after a certified invoice that the services have been received. In this case, however, Seelig, as a result of his florid delusional thinking, has so confused the issues by his almost daily communica-

tions to various courts that we are not clear at this moment as to what position we should take acting in his best interest.

"Recently, it appears that Seelig had an issue decided by the Supreme Court which remanded to the Tenth (sic) Circuit Court of Appeals in Los Angeles his petition for court appointed representation. He was informed by the Clerk of the Court that the Court of Appeals would take this under advisement, and, since he now has some funds, we are at a loss as to whether or not it would be appropriate for us to approve your contract for representation or not."

Settle's letter falsified and distorted facts that reflect the New Frontier-Great Society psychopolitical policy of liars and subversives in the Washington politburo who claim "the inherent right of the government to lie to save itself." Settle used the Communist psychiatric gimmick--Seelig's "florid delusional thinking has so confused the issues"

It referred to the contents of my documents, petitions and affidavits and what they disclosed on the atrocities committed in the prison. It followed the Communist psychiatry prosecution doctrines being taught medical school graduates under Settle's supervision.

Settle lied. There had been no "daily communications" by me to the courts. He lied when he said my case was in the "Tenth Circuit Court of Los Angeles." That was his florid delusional thinking. My case was in the 9th Circuit Court of San Francisco. He belittled the first Certiorari won by a prisoner in his penitentiary.

Settle had degraded the tribunal's decisions as "an issue decided." For the same lapses of memory both Settle and Yankwich frequently exhibited, prisoners are condemned as "insane" or "mentally incompetent."

The Justice Department rates Warden Settle and the psychiatrists with warped, sadistic minds as "experts" for their atrocities "in the name of science."

Settle lied when he wrote the San Francisco Court was considering my plea for a court-appointed attorney. He already knew the appellate court had revoked the Supreme Court mandate on forma pauperis and denied my plea for an attorney.

How could he claim prudent management of my funds when the Justice Department and the Federal Bureau of Prisons were forcing me to give all my funds to their own patronage attorney?

His letter admitted intent to commit me to an insane asylum and verified threats were made to imprison my son for "delusional thinking!"

Settle's letter continues:

"As to your suggestion that Philip Seelig be appointed 'an attorney in fact to complete certain other business transactions pending in California,' we are most reluctant to proceed with this since Philip's relationship with this institution (telegrams, emergency telephone calls, etc.) indicate that he likewise subscribes to his father's delusional beliefs of persecution by homosexual law enforcement officials, etc.

"The Bureau of Prison's plan for the disposition of Seelig's case is in general that since he is chronically and le-

gally insane (sic) he should eventually be committed to a state hospital. Presumably this would be in Maryland, although there may be some difficulty in establishing his legal entitlement to state treatment. This would require the preliminary dismissal of charges in the United States District Court for the Southern District of California and is usually done after evaluation of the case by the officials of the Department of Justice. This is currently in progress. Seelig himself is opposed to this procedure since he demands vindication of delusional system in the Court. He wants to be adjudicated competent, to be returned for trial, and to have opportunity to prove the case against his delusional persecutors.

"For the time being I shall defer action on your request pending further correspondence with you, perhaps some expression of opinion by the Court, and referral of the matter to Mr. Eugene Barkin, Legal Counsel, Bureau of Prisons, Washington, D.C.

"I want to assure you that our primary interest is in the welfare of the patient (sic.) and that we are interested in his having proper legal representation, as soon as it becomes clear what the best course is."

Robert Kennedy, and his goons of savagery, in sacrilegious Kremlin mayhem, were desperate to close the case against their criminality. The prison psychiatric staff immediately issued another insanity report, claiming I was incurably insane and could not understand any proceedings nor assist counsel in my defense.

Unless I "cooperated" in my own destruction, I'd be sped to an insane asylum was the threat. It was accented with unmerciful pressure by Drs. Keith and Nicholas in the nerve-shattering 10-D cell.

Numerous times my son phoned the penitentiary requesting to speak to me. Dr. Stamm refused, saying I was "too violently insane to speak to anyone." Philip told him he was a "liar."

Warden Settle ordered guards to bring me to his office. Unless I stopped my son from making "charges," Settle told me, he would be brought to the prison for "therapy." Stamm reported my son had called him a "sadistic bastard" and in Stamm's opinion, that made him a "dangerous sociopath!" I told Warden Settle "sadistic bastard" described Stamm perfectly. I refused to cooperate.

A guard accompanied me to 10-D and a blow to the head felled me unconscious. That was "therapy." The next morning I wrote Warner I would sign a contract for a thousand dollar retainer fee, provided he agreed to the conditions I drafted: that I be brought back immediately to Los Angeles for trial and hearings on the illegality of my imprisonment.

I knew I'd not have a functioning nerve or sanity left if I didn't get out of prison. Within a few days a reply from Warner and a letter from my son in which he said Warner had assured him if I cooperated I would be brought back for a trial. Warner's letter reiterated the assurance. Enclosed was a contract, upping the fee to \$1,200, with a change differing from what I had stipulated:

"Retainer case in U.S. District Court of Los Angeles and Ninth Circuit Court at San Francisco for hearing on the le-

gality of imprisonment, with cross-examination.

Fee: \$1,200.00

An hour later, Psychiatrist Keith and Psychologist Nicholas came to my cell and asked if I was going to accept Warner--the "approved attorney." They had a fund-withdrawal form. Even though I knew Warner was just another Justice Department "plant" I signed the authorization for \$1,200 payment to Warner and the contract which was dated July 27, 1962.

After I gave Keith and Nicholas the signed documents I was given another document. My signature was needed for withdrawal of all pending appeals and actions which had not yet reached the Supreme Court. It did not include the decisions already handed down. They gave me another letter from Warner. It stated if I signed the withdrawals I'd be leaving the prison in a few days.

There were nine other actions pending against the Justice Department in the Missouri and California Federal Courts. Three others were ready for processing to the Supreme Court. I penciled a note to Warner to obtain an order for my immediate transportation to the Los Angeles County Jail. I was in urgent need of a doctor and I asked him to arrange bail for my release. The note was worded to convey the impression I had insisted on him to represent me.

Instead of being brought back to Los Angeles, I received another letter from Warner stating there would be a "two week delay!" Later I received a copy of a letter written to Warden Settle. It was dated September 19th and said:

"We have become attorney of record for Seelig and have taken it upon ourselves to dismiss and withdraw all pending motions, appeals and petitions. Judge Yankwich will re-examine the defendant (Seelig) as to his present competency to stand trial on the 1st day of October.

"In view of his success in securing a Certiorari in the United States Supreme Court (a feat few law firms achieve in a lifetime) ... he is fully competent to stand trial on two simple misdemeanor counts."

Warner had not hastened my release from the penitentiary, he had delayed it! Further, he ignored my letters pleading for my removal from the 10-D Pavlovian torture cell. Twice more I was knocked unconscious. The blows were always on the back of my head. The pressure on my nerves had been intensified following my signing of the Warner contract.

Another letter from Warner said my court appearance had been changed from October 1 to October 22, 1962! It was just another stall for more "elapsed time." My health was already shattered. I couldn't survive a fifth month with the continuous concentrated torture, head blows and "therapy."

About September 24, my mind had become so weakened, nerves raw, and biological functions slowed, that I lay inert on the cell cot most of the time. Keith had me removed to a 10-B cell block drain-hole where sores and infections pained my feet and legs.

On October 12, 1962, or thereabouts--dates had become meaningless to me--two prison guards came to my cell, took me to a clothing-room and gave me misfit, cheap, prison-made civilian garb to put on. The shoes were too large but I was ordered to

wear them regardless.

The guards led me through the tunnel to the prison check-out office. I was so weakened it was difficult for me to walk. Prison officials demanded I sign a number of papers without my knowing their contents. I refused. My departure was delayed for nearly an hour.

Two U.S. Marshals, waiting to transport me, became impatient over the haggling wasting their time. A phone call was made to Warden Settle for further instructions; it resulted in my being turned over to the U.S. Marshals without my signing any papers.

But I wasn't told my destination. It could be St. Elizabeth's prison-hospital for the criminally insane or return to California. However, the U.S. Marshals transported me by auto to the county jail in Kansas City, where I was lodged overnight in solitary.

Again I was fingerprinted and "mugged" numerous times before departure next morning. For five days the U.S. Marshals kept their silence as they drove on secondary roads through scenic parts of Kansas and Colorado with a stop in Denver where they made a lengthy telephone call. Then we toured New Mexico and Arizona. Overnight I was put in county or city jails.

The tour was either to allow me to regain strength before returning to Judge Yankwich's Federal Court in Los Angeles or to give the Justice Department more time for rigging.

On or about October 20, 1962, I was booked into the Los Angeles County Jail. Dr. McNeil, originally named to examine my mentality in March, 1961, was substituted by the Los Angeles County Superior Court's "chief psychiatrist," Dr. Thomas Gore. Dr. McNeil talked to me the next day less than ten minutes. He told me there was nothing wrong with my mentality and he would report to Judge Yankwich that, in his opinion, I was sane. Warren charged me another \$100 as a "fee" for Dr. McNeil and required me to write a letter "thanking him for his services." That made a total of \$1,400 Warren collected on a \$1,200 fee. I was again fundless and borrowed money to live on.

October 22, shackled in chains and handcuffs and escorted by two U.S. Marshals, I was brought to Judge Yankwich's court. The sanity report was read; U.S. Attorney David Y. Smith immediately made motion for dismissal of the libel indictment and all other charges. Judge Yankwich quickly agreed and set me free on \$100 bond pending Attorney General Robert Kennedy's signed approval. Proceedings were less than ten minutes.

Judge Yankwich did not carry out his threats, made in March 1961, that he would file charges against me if I returned to his court.

It was obvious the Justice Department wanted to close my case and set me free. Every day in Federal custody there was a risk with the damage done to me, I might not live to see the next day. I wanted to testify on the criminality of the imprisonment, the Communist psychiatric rigged proceedings and I wanted to be put on trial for the alleged libel charges. But, Warner wanted none of it. The case was closed so quickly there was no chance for me to protest.

Thus the case was closed after nearly two years of imprisonments in jails of seven states and in the Federal Missouri Peni-

tentiary. My final appearance before Judge Yankwich was as corrupt and rigged as the seven previous Federal court proceedings.

In Attorney Warner's office, I berated him for not clearing me of a mentality record and not abiding by the contract. Warner threatened he would incarcerate me in a California mental health prison on my "insanity record" unless I was mute. He insisted I write him a letter "thanking him for his services and for gaining my freedom." I was in no position to make a continued fight, I wrote him the letter to safeguard myself from disappearing in another prison.

The indictment dismissal was signed on November 20, 1962, by Federal Judge Harry C. Westover, based on Federal Court Rule 48 --the same one on which I sought hearing on petitions for habeas corpus in the Kansas City and St. Louis Federal courts for violations of the Fifth, Eighth, Ninth, and Fourteenth Amendments of the Constitution. Rule 48 states, in pertinent part:

"... if there is unnecessary delay in bringing a defendant to trial, the court may dismiss the indictment."

Some months later I obtained a copy of a letter sent to Warner by the San Francisco Court of Appeals, dated September 27, 1962:

"For your information, the Court, acting upon the Dismissal and Withdrawal presented by you, has endorsed an order thereon dismissing all appeals, motions, and petitions pending in this court and a certified copy is enclosed.

"No appeal was docketed in this court, so I can assume that the dismissal by the District Court of all proceedings in those courts would dispose of any undocketed appeals that may have been pending there."

The San Francisco U.S. Court of Appeals had never docketed the case returned by the U.S. Supreme Court for reopening!

How Warner accommodated the Justice Department, Judge Yankwich, and the San Francisco Federal Court is disclosed in his letter to the San Francisco U.S. Court of Appeals, Sept. 19, 1962:

"We enclose Dismissal and Withdrawal of all petitions, appeals, and motions pending in the above captioned cases (No. 1194 - 1407). We have reviewed the entire case, including the action of the United States Supreme Court. It is our conclusion that the various appeals, motions and petitions ARE WITHOUT MERIT, and that Judge Yankwich acted within his jurisdiction and discretion in committing the defendant."

Warner had exonerated Judge Yankwich of multiple corruption charges. Gore, on his perjury in testimony during March, 1961, previously exonerated all Los Angeles County officials and judges on charges of perversion corruption.

Both Gore and Warner established new precedents in rigged and corrupt court procedures. The Constitution mandates trial, witnesses and evidence be introduced and heard. Warner had not only violated the contract but by letter, with the lower Federal courts as accessories, had invalidated the U.S. Supreme Court decisions and all pending actions as being WITHOUT MERIT.

A letter to me from Warner, dated August 23, 1962, reads:

"You were brilliant in securing Certiorari from the U.S. Supreme Court, something few lawyers do in a lifetime. We have the greatest respect for your thinking on your case."

CARYL WARNER
BIDWAY SUTTON
BARBARA WARNER
MORRIS McLAUGHLIN

LAW OFFICES
WARNER, SUTTON & WARNER
639 SOUTH SPRING STREET, SUITE 706
LOS ANGELES 14, CALIFORNIA

TELEPHONE
MADISON 3-8171

September 19, 1962

Seelig
29529 Crim
FILED

SEP 21 1962

CLERK, U. S. DISTRICT COURT
SOUTHERN DISTRICT OF CALIFORNIA
ER DEPUTY

C
Honorable Frank H. Schmid
Clerk, U. S. Court of Appeals
Ninth Circuit
Federal Building
San Francisco 1, California

RE: Misc. Nos. 1194 - 1407 - Seelig v. U. S.

Dear Mr. Schmid:

O
We enclose Dismissal and Withdrawal of all petitions,
appeals and motions, pending in the above captioned cases.
We presently are the attorneys of record in the U. S.
District Court, Central Division, U. S. v. Seelig, No.
29529 CRC - Y.

P
We have reviewed the entire case, including the action of the
United States Supreme Court. It is our conclusion, that the
various appeals, motions and petitions are without merit, and
that Judge Yankwich acted within his jurisdiction and discretion
in committing the defendant.

To the end that there be a disposition of the matter, the
commitment being of a temporary nature, we have noticed a
motion before Judge Yankwich for further proceedings, on the
1st day of October, 1962.

Y
Thank you for your courtesy and consideration, and would you
please remand all matters back to Judge Yankwich and return
the file in time for the October 1st hearing.

Kindest personal regards, I remain,

Sincerely,

Caryl Warner

CW:bab

Encl.

The elapsed time of four months from the date of the decisions by the Supreme Court on June 18 to October 22, 1962, gave time for the Justice Department, the Federal courts and Warner to cover up the corruption by smothering the case into oblivion.

Six months later I learned that Warner had frequent lunches with Judge Yankwich during which he discussed my case.

The Justice Department's tyranny policy was disclosed in Warden Settle's letter: Not allowing a prisoner to retain an attorney without the Justice Department's prior knowledge of the services and approval of the attorney selected.

Until the day I left the Medical Center penitentiary in mid-October, 1962, the schoolboy psychiatrists were still reporting I was too dangerous and insane to be freed. They claimed I could not understand the libel charges against me or assist in my defense.

Very few of them knew the definition of libel and none knew what Certiorari meant; They follow and practice the Communist doctrines for implanting the stigma of "insanity" on an accuser. Torture and brutality, described in the Kremlin Manual for Americans, failed to change my thinking; but the destructiveness of the alleged therapy they claim is "treatment," shattered my health.

Kansas City U.S. Attorney Millin wrote a memorandum to Judge Gibson to deny a petition for Habeas Corpus (No. 13737). He made his issue for denial on claim that the libel charge against me was a "felony." Judge Gibson agreed with him. They lied!

Another fabricator in the Justice Department was Assistant U.S. Attorney General Burke Marshall. On September 14, 1964, his letter reiterated distortions and falsities on a Memorandum by U. S. Solicitor General Archibald Cox to the U. S. Supreme Court on April 2, 1962. But the letter inadvertently confirmed that Kansas City U.S. Attorney Millin also had been a liar, claiming the libel charge was a "felony!" Marshall admitted "... See-ling had been in custody ... on a misdemeanor charge."

Still another letter, aborted by another government-trained democracy liar; it was sent to a California conservative patriot, president of the nationwide Liberty League organization. Marshall then headed the Department of Justice Civil Rights Division.

Read Marshall's letter carefully, because it rates high among the Government's Cultural Art of "the inherent right to lie!" Mr. Marshall was an executive aide to Katzenbach. He refers to a Justice Department memorandum but doesn't mention that my reply exposed the fraud of the memorandum. The full text of Marshall's letter follows:

"This is in reply to your request for information concerning certain allegations made by Mr. Frederick Seelig. I believe that the most complete picture of the circumstances surrounding Seelig's incarceration can be obtained by reading a copy of the memorandum of the United States which was filed in the Supreme Court on April 2, 1962, a copy of which is enclosed.

"As you will note, in the aforementioned memorandum the United States suggested that Seelig's case be remanded to the Court of Appeals for the Ninth Circuit for that court to decide whether, in cases such as Seelig's, it was the court's duty to

appoint counsel on appeal. The Supreme Court adopted this suggestion and remanded the case on June 18, 1962.

"Thereafter, on September 1, 1962, Seelig caused to be dismissed and withdrawn all appeals which were then pending in the Court of Appeals, giving as his reason that it was "the intention and purpose of defendant to proceed on motions being filed, set down for hearing before Honorable Leon R. Yankwich on October 1, 1962." Seelig's appeals were dismissed by the Court of Appeals on September 24, 1962.

"On September 20, 1962, Seelig moved in the District Court for the Southern District of California for a reexamination of the issue of his mental competency and for other relief. On October 24, 1962, following a psychiatric examination and a hearing at which Seelig was represented by counsel, Judge Leon R. Yankwich filed his "Finding of Fact and Order" to the effect that Seelig was then "... presently sane, mentally competent and able to understand the proceedings against him and to properly assist in his own defense." Seelig was released on \$100.00 bail and he was ordered to return to the court on December 17, 1962.

"On November 20, 1962, the Government dismissed the original three-count indictment against Seelig. This action was taken because it was the opinion of the psychiatrists who examined Seelig that he would not again engage in conduct of the type for which he was indicted and because Seelig had been in custody for over a year and a half on a misdemeanor charge.

"I believe that the above is dispositive of the matters contained in the material you forwarded to us."

Marshall claims the Cox memorandum gives the "most complete picture of the circumstances surrounding Seelig's incarceration." But it is a remarkable exhibit of the Government's psychopolitical semantics to cover up its criminality.

Neither the memorandum nor Marshall's letter mentions the paramount issues involved in my arrest for alleged libel -- the homosexual-Communist government perversion corruption that is denied hearings and due process of law. Nor does the Justice Department disclose that Communist psychiatric prosecution was substituted by rigged proceedings, or that no trial was intended.

Marshall's letter conceals the Supreme Court decisions were never docketed or carried out by the San Francisco U.S. Court of Appeals. Nor does he tell how these decisions were invalidated four months later in the Los Angeles U.S. District of Judge Yankwich. Marshall does not mention there are fraud, corruption and rigged proceedings charges pending that are not permitted investigation or prosecution.

Marshall's letter further fabricates, "Seelig caused to be dismissed and withdrawn all appeals which were then pending ... it was the intention and purpose of the defendant to proceed on motions ... before Judge Yankwich."

It would be too much to expect the trained government administrator to admit the simple truth--the U.S. Solicitor General had rigged the decisions of the highest court in the land, the Supreme Court, thereby making it a political puppet to serve the aberrant

interests of the Justice Department, the Kennedys and LBJ.

All of Marshall's letter deceptively distorts the facts and the realities of what occurred. At no time did I cease seeking hearings and investigations. His letter conceals that I was forced to accept an "approved" attorney who first had to tell the Justice Department how he would conduct my case (i.e. cover up the government injustices)

Marshall's duplicity continues, "it was the opinion of the psychiatrists who examined Seelig that he would not again engage in conduct of the type for which he was indicted." Marshall does not identify the psychiatrists or reveal that they were being trained in Communist psychiatric techniques.

At no time, during my imprisonment and up to the day I was "freed," did the Federal psychiatrists believe I would cease my charges of government perversion corruption.

The \$100.00 bail that Marshall mentions after being "in custody for a misdemeanor charge" was the first I was allowed! Not only was I held without bail but in tight security. If you recall, General Walker's bail was set at \$100,000 on charges and he, too, was never allowed a trial. The charges against him were dismissed as fraudulent after he was imprisoned on corrupt proceedings.

What makes Marshall's letter more insane is that it was written after my barrage of renewed and compounded charges against Justice Department officials, politically-stacked Federal courts and "managed" grand juries. This was summarized in a letter sent to U.S. Solicitor General Cox with a copy to Marshall's civil rights department. Neither Cox nor Marshall replied. Pertinent parts of the letter, dated December 17, 1962, follow:

Mr. Archibald Cox
U.S. Solicitor General,
Dept. of Justice,
Washington 25, D. C.

Re: 29529 CD Los Angeles
U.S. District Court
841 Misc. United States Supreme Court

Dear Sir:

I ask what action you will take, and I request action, for recovery of my personal effects, original evidence, documents, and files confiscated illegally January 2, 1961 from me in the Potter County (Texas) jail at Amarillo?

In one of the files was all my tax papers, receipts and records which are essential for filing my income tax returns for 1959 and 1960. Any tax return I should file now will involve the illegal seizure of my personal papers and effects.

Also taken, and never returned, was my wallet with valuable papers and a \$250 diamond ring, my birth certificate, my Social Security card, as well as my driver's licenses and club membership cards.

Among my personal effects also, were scripts and story properties as well as registration of ownership slips.

Expensive clothing and shoes were taken from my luggage, and when I was taken to the U.S. Medical Center prison in Missouri, my entire wardrobe and luggage was seized.

Also, I would like to know what, if anything you intend to do about

my not being allowed to write, submitting the Certiorari granted me by the U.S. Supreme Court, and the refusal of the lower courts to grant me *forma pauperis* as ordered by that same Supreme Court?

This prevented me from obtaining transcripts of proceedings and other court documents which would have been evidence of proof that I had twice been 'railroaded' for alleged insanity by rigged proceedings, and that the motion to transfer my case to Los Angeles from Amarillo was faked and falsified with perjury; that my signature was required on the second page, and after I had signed it, the first page had been removed and another substituted to claim alleged offenses also occurred in California and that the indictment also made such claims.

The U.S. Attorney stooped to a new low in deception to avert a trial which would have disclosed homosexual influence and corruption, not only in the California State courts, but in the federal agencies. He sneered that accusers and complainants of homosexuals are themselves 'psycho,' even though he knew the record showed I had been adjudged sane after five federal doctors tested me for 30 days at the Fort Worth Federal Hospital.

The actions of the U.S. Attorney and the Department of Justice in Los Angeles, were equally depraved and criminal, inasmuch as there was no jurisdiction. The federal statutes and the U.S. Constitution were violated in all proceedings, and the court-appointed psychiatrist, Dr. Gore, was in the pay of the very agencies I was accusing.

With all the incontrovertible evidence I had against them, it is no wonder the Department of Justice was quick to expedite dismissal of the indictment against me, and of all charges against me, in order to again avoid any trial on alleged libel, thus averting hearings on any phases growing out of that case.

Your memorandum to the Supreme Court, Mr. Cox, is faked and falsified.

But the fact remains that I served nearly two years of imprisonment without trial or conviction of any offense; with no criminal record or mentality record, and was subjected to brutality and torture up to the morning of my release.

Though there was never, at any time, an intent to give me trial for alleged libel, there was intent to impoverish me and make me destitute by confiscation of all my assets and personal effects.

The perjury of Dr. Gore was used to exonerate all the proven homosexual perverts, and the state courts which had protected them. But more criminal, it seems to me, was the fact that the Justice Department was an accessory: Two small children, my daughter and son, were given to the pervert mother, and the court order even named her lesbian spouse in awarding custody.

I now raise the question again: What extent of collusion was there between state and federal agencies to cover up a homosexual case resulting in children being reared in homosexuality?

How far does the homosexual influence range in state and federal agencies, and to what extent are homosexuals on federal payrolls and in positions to use federal power against accusers and complainants or perverts?—The power to destroy accusers?

Three previous letters from me you have ignored. Will you please reply to this one? What are you going to do about the illegal seizure of my personal effects, files, assets, and original evidence?

Respectfully yours,
Frederick Seelig

From 1963 through 1965, petitions and affidavits on similar charges were sent to the Los Angeles Federal Grand Jury for hearings and investigation. All were treated with silence, significantly two petitions on the falsifying of the transcripts of testimony and on the fraud of "Dr." Gore.

The closing paragraphs of the February 25, 1964 petition could hardly be more specific:

"Petitioner charges that the U. S. Attorney's office followed the acknowledged 'pervert line' that 'accusers of perverts are insane' and 'victims of delusional thinking.' He charges that Thomas L. Gore was injected into the case for the specific purpose of getting rid of the prisoner, the accuser of perverts, and it was done by fraud and corrupt practices.

"Petitioner appeals to the Federal Grand Jury for hearings and investigation on the due process of law clause, on redress of grievances, and on provisions of statutes which empower the Federal Grand Jury to ascertain whether or not there were violations of my constitutional rights by Federal officials and judges, independent of U.S. Attorney's office. Petitioner requests he be subpoenaed and witnesses heard."

That petition, like all others I submitted, contained sufficient information on the criminality of what I experienced and witnessed and the contents warrant investigation and hearings. But, when "the highest offices" in this country and its grand juries discard traditional American principles of integrity and moral codes--expected in an honorable performance of their functions --then Justice is perverted.

There is no other alternative or recourse for anyone to seek a redress of grievances against an aberrant government political cabal, saturated with deceit and hidden tyranny, that controls and influences even the grand juries that were legislated as "watch dogs."

What good is evidence and documented proof on perversion and corruption in government, and in the judiciary, when it is buried under smothering silence.

Within six weeks after the confiscation, the Mattachine (homosexual) Society disbanded as a national organization, and the editor of the world's largest newspaper in London, England was removed from his position. His correspondence and material were in those confiscated files. Most of my witnesses in California, whose names and addresses were in the files, disappeared.

Prior to my arrest, I was harassed by the Internal Revenue Service and the Post Office Department. Twice I was subjected

to inquisitions by FBI agents. All of it was related to the homosexuality in the divorce case and my efforts to obtain hearings on the government perversion.

On June 11, 1964, I sent, by registered mail, a Citizen's Complaint and Petition for hearing in the Congress of the United States on the Justice Department and judiciary corruption. It was based on the First Amendment . . . "the right of the people to petition the Government for a redress of grievances." (See appendix for Petition.)

The original and accompanying letter was dispatched by registered air mail to John F. McCormack, Speaker of the House of Representatives, with copies to President Johnson and every member of the U. S. Senate and the House. Signed registered return receipts evidence deliveries were made to McCormack and LBJ.

More than 20,000 copies were distributed to the public nationwide and millions of radio listeners heard the contents in broadcasts by Richard Cotten, the Conservative Viewpoint radio commentator. The petition was buried with silence. The letter to Speaker McCormack stated:

"Copies of the enclosed petition to the Congress for hearing and investigation, based on the First Amendment, giving the right to petition the Government for a redress of grievances, are in the mails to all members of Congress.

"The complaint and charges on corrupt practices, compounded, multiple violations of the Bill of Rights, are made under oath and will be substantiated by documents and the case record.

"We have also evidence that Thomas L. Gore has a criminal background and there is a question as to whether he is a bonafide doctor, much less qualified to practice psychiatry.

"The complaint and charges are understatements on the corrupt practices employed by the Department of Justice and the Federal courts in my imprisonment for nearly two years without any trial or conviction of an offense.

"The Congress in the last resort for a hearing. The case went through the U. S. Supreme Court and the lower courts. All efforts to obtain hearings have been blocked. The Federal Grand Jury has refused to give hearing to any phase. I request the petition be introduced in Congress.

There was no reply from McCormack. Silence has been the policy of the White House, the cabinet, the government administrative agencies when confronted with irrefutable evidence of corruption, treasonable activities and maladministration. This has prevailed since the early years of the Roosevelt regime. Subterfuges have replaced patriotism, loyalty and honesty.

Psychopolitics and deceptive semantics became a new way of American administrative government when FDR entrenched homosexuals, Marxists, and anti-Christian minority leaders with alien ideologies under guise of humanitarianism.

Shortly after I sent the letter to McCormack along with the Petition to Congress, I was shown a letter that President Johnson, when he was Vice President, had sent to my son, Philip, on May 21, 1962. It was in reply to his request for an investigation of my imprisonment. A photocopy of LBJ's letter follows:



OFFICE OF THE VICE PRESIDENT

WASHINGTON

May 21, 1962

Dear Friend:

I am today presenting to the proper officials here the matter about which you wrote to me. And, I am urging that full and prompt consideration be given to it.

With best wishes, I am

Sincerely,

Lyndon B. Johnson

Mr. F. P. Seelig, Jr.
339 S. Figueroa Street
Los Angeles 17, California

President Johnson's letter did not have the usual initials that identifies the Presidential office typist. At this time, homosexual, Walter Jenkins handled the Vice President's correspondence --did Jenkins use the rubber stamp signature of Lyndon B. Johnson and then notify perverts in Federal agencies to take action against me? It was following this letter I was given four more months of torture, July through October. The Kremlin Manual of instructions to American Communists directs that a psychopolitical operative, or his agent, should be at the elbow of every public official! An excerpt from that directive follows:

"A psychiatric advisor should be near at hand in every Government operation," the Kemlin Manual instructs. "Use the courts, use the judges to further our ends. Thus, anyone can be silenced by the authoritative operative that he (the accuser) was acting in an abnormal fashion ... in psychiatric imprisonment there are no civil rights ... psychiatrists cannot be questioned for torture, shock or surgery as 'therapy' ... disable him."

The research by attorneys uncovered greater irrefutable hidden corruption of my case, and what I was learning of the homosexual influence and power in the White House, caused me to write a belated reply to President Johnson's letter to my son. Important portions of my reply, dated June 18, 1964, follow:

"The 'matter' you referred to was the Department of Justice and Federal Courts' corrupt practices 'railroading' me into a Federal penitentiary without trial or conviction of an

offense; illegal confiscation of my property and evidence concerning homosexual subversives and their power and influence in Government.

"Shortly after you mailed that letter the prison torture and cruelties were intensified. I was confined to the nerve-breaking cell to induce physical and mental deterioration for four additional months after the U. S. Supreme Court decisions mandated reopening of my case.

"Attached is a photostat copy of your letter, (May 21, 1962) and my petition to Congress for hearing and investigation.

"From Page 32, transcript of testimony, House subcommittee hearing, August 9, 1963, on HR 5990, Rep. John Dowdy presiding; Franklin Kameny, president, Mattachine Society testifying:

'There are about 200, 000 to a quarter of a million homosexuals in Government.'

"He referred to the District of Columbia area. In 1950, a U. S. Senate subcommittee, investigating homosexuals and Communists on Federal payrolls, the late Senator Clyde Hoey presiding, warned they are security risks endangering the United States. That testimony has been suppressed from the American public for 14 years.

"A few years ago, among the pervert subversives, two code experts in the National Security Agency, William Martin and Bernon Mitchell, defected to the Soviet with vital defense secrets.

"Federal agencies, in collusion with California officials, carried out threats to me that I would be imprisoned as "insane," my daughter and son given to homosexuals; I'd never see them again, unless I forgot what I had uncovered in state and Federal perversion corruption.

"I request, in common decency to two minor children, your support of my petition in conformity with the First Amendment and that I be given the civil rights which have been denied me."

All I got was the same old silence from LBJ as I was getting from all his administrative Federal agencies.

Before I was released from the Springfield Federal penitentiary, I was threatened that unless I was mute I would be picked up for permanent imprisonment.

Dr. Eugene Vanderstoep, who was leaving the penitentiary for further study at the psychiatric Menninger Institute, told me I had to accept homosexuality for my daughter and son whether I liked it or not--and he advised me that since I could not beat the "Establishment" it would be better for me to "join it."

Dr. Nicholas tried to dictate what I could or could not write. We had bitter arguments on constitutional rights. In one session in his office he told me I had cost the government several hundred thousand dollars to imprison me and for its investigation of me from the time I was born to the date of my arrest.

Dr. Louis Berger, before he departed, told me I was "paranoid" for "imagining" homosexuals and Communists were a power in the Federal Government. When I disputed him, his anger became so effeminate he ordered the prison guards to put me in a

drain-hole, claiming I was responsible for his sudden headache.

In a final, desperate effort to obtain investigation and a hearing, I mailed a second registered letter, February 1, 1966, to President Johnson with copies to a hundred members of the Congress. It was a challenge to the White House to disprove the contents:

"A year-and-a-half ago I filed with you, and House Speaker John McCormack, a Petition for a hearing and redress of grievances. Petition concerns government agencies forcing my minor daughter and son, Sandra and Edward Seelig, into homosexual servitude--white slavery perversion by my own government of which you are the head.

"It also concerns my being illegally imprisoned by Federal officials without a trial or conviction of any offense whatsoever; also the inflicted torture, brutality and inhuman cruelties in a Federal penitentiary--all Communist psychiatry sadistic methods; the illegal confiscation of my property, including vast files of evidence and material on government perversion corruption, and on the treasonable activities of subversive minorities against the Republic. There were more than 100 violations of the Constitution. More criminal and appalling was the Federal-State collusion in the seizure and prostituting of my children.

This Petition and complaint--delivery acknowledged by your White House aides and by Speaker McCormack--during the week of June 10, 1964 is pursuant to the Constitution's First Amendment that guarantees a redress of grievances.

"You have been aware of this case since May 21, 1962, when you signed a letter regarding it during the time sexual degenerate Walter Jenkins was your top Presidential Aide--until his arrest in a YMCA lavatory act of sodomy. Abe Fortas, whom you later appointed to the U.S. Supreme Court, acted in behalf of the White House to protect pervert Jenkins from prosecution and suppress the news coverage.

"Thousands of such outlawed homosexuals exercising influence and power are on Federal payrolls. What role did they, or Jenkins, have in carrying out the threats to me by Justice Department representatives that I would never see or know the whereabouts of my daughter and son nor be allowed due process of law?

"Does prolonged silence on your part, and that of the Congress, confirm the degeneracy of your Administration's Great Society? Is your disregard for due process of law intentional to obliterate all moral concepts of Christianity? Or is it simply that you are a coward, afraid to let the controlled Congress see the documented facts?

"I again request you to comply with the provisions of the Bill of Rights and that Speaker McCormack be ordered to submit my Petition to Congress."

Again there was no reply. Now this case is submitted to the public. The Kennedys and LBJ have maintained a strange and queer silence!

The "silent treatment" is just another psychopolitical technique. It plays for elapsed time--a potent weapon against ac-

cusers. It provides time for destruction of evidence, for juggling and altering public records. Elapsed time weakens a pending case enabling time to get rid of witnesses, frustrate and demoralize the accuser. If he is persistent, as I was, he is arrested and imprisoned without a conviction in rigged proceedings of politically stacked courts.

Elapsed time is like a blanket of leaves over a body buried in the woods out of sight--no one can tell its there. All you can see is a pile of leaves getting higher each year. What's underneath becomes an inconsequential part of the vast forest floor.

Before this alien cabal buried the established Republic by propaganda and treacherous legislation, the nation's Constitution was respected for Christian concepts of morality and decency.

Now the nation is paying a terrible price for a fairyland society of egomaniacs who curtail liberties, property rights and Christian Courts of Justice.

Two White House administrations have smothered the right of hearing, confrontation and investigation in open court. My only recourse is to submit the case to the public.

It is imperative for Americans to wake up to how they have been entrapped into an economic enslavement and bondage to foreign sovereignty by alien psychopolitical remodeling of their minds. The so-called "social security" and "humanitarian reforms" are nothing but a fraud, a tightening police-state vise for undermining the traditional American heritage of liberties and human rights.

This I experienced in the arrogance and despotism of the socialized Health, Education and Welfare Department, an aborted homointern agency of the regimenting Social Security Administration. For more than 30 years accumulative paycheck deductions were taken by the IRS and paid to SSA for what I believed was "security insurance." But I learned it is only a funded political instrument.

The Federal imprisonment incapacitated me and entitled me to disability benefits. My paychecks paid for it. For nearly two years the benefits were not paid to me but intricately withheld by the Federal Bureau of Prisons, an agency of the Justice Department, that kept me impoverished! Then, when I won my case in the Supreme Court, more intricate Justice Department maneuvering coerced me into paying the Justice Department "approved" attorney \$1,400 to gain my freedom!

Federal agencies, the White House and Congress have become beholden to the cabal's Establishment in one form or another. The treaties and the legislation enacted that conform to alien ideologies--all of it anti-Americanism--have roots to the disclosures I am making.

After I gained my freedom, the Health, Education and Welfare refused to comply with my simple request for an accounting of my social security funds and how many thousands of dollars were paid to the homosexuals having custody of my children. When I persisted, the HEW "ordered" me in for "psychiatric interviews" on "evaluation of my mind!"

It would be an invasion of the privacy of my mind and I refused --that brought the HEW reminder that I could be picked up and incarcerated as an "involuntary patient" under the mental health

statutes Kennedy hysterically ramrodded through Congress. What better political weapon could the internationalism cabal have in agencies against accusers, dissenters and opponents?

Abruptly, I was cut off from the Federal "insurance" benefits. The Justice Department was not above thievery in illegal seizure of my property. Much less is HEW above using the "Social Security" as another political weapon!

Prior to my arrest for alleged libel I experienced the same arrogance and tyranny despotism from Post Office inspectors and the IRS in efforts to silence me on the administrative government homosexuality and Communism in my fight to safeguard my son and daughter. So then I was disfranchised of human rights in the imprisonment!

The Federal Bureau of Prisons continued the Justice Department, SSA, IRS, and HEW political weapons at the Federal penitentiary. Denied me was the right to seek tax refunds and to file income returns for refunds due fiscal years 1959 and 1960. Under a socialism democracy there is no due process to recover government theft or for damage suits--not with cabal-controlled White House and Congress!

For more than three years Federal grand juries, the White House and the Congress had ample opportunity to ascertain the validity of the allegations and charges I submitted in constitutional petitions for redress of grievances. The coward's badge of silence has been my reply, layer upon layer of silence -- with time burying my allegations.

My allegiance and loyalty is to the country in which I was born -- the Republic of the United States, a Christian nation with its respected Constitution, the Bill of Rights, its supreme sovereignty and its heritage unmatched by any country in the world!

But traitors, selling their country out to an international cabal of enemies, anti-Christians, Marxists, Disciples of Sodom, Semites with loyalty only to their own wandering tribes have sabotaged the Republic into a socialism secular democracy under a Godless United Nations for conversion to a World Government!

As Americans of the Republic we were taught our armies were always led by Americans, never surrendered but fought to win. We had a Monroe Doctrine to safeguard our Hemisphere from enemies who respected the Document and feared our mighty defenses. Where is the Monroe Doctrine now and who despoiled it for burial by an enemy? Who were the cabal's puppets in the White House who signed American sovereignty to the United Nations?

It is an ordeal in itself going through a stacked gauntlet of corrupt government agencies and courts without honor or integrity; anyone who stands in the way of the cabal's Establishment, bolstered by the Disciples of Sodomy, Zionists and Marxists will be crushed, as I was, and soon learn there is no due process of law, much less human or civil rights in this socialism secular democracy that replaced a Christian constitutional Republic.

They will likely experience, as I did, tyranny, prison, strip-nude drain-holes, brain-vibrating ultra sound, tight shoe torture and nerve-shattering punishment "therapy" in the Kremlin name of science.

More dosages for softening Americans are forthcoming in enemy treaties to swamp this country with Communistic consulates and Zionist sponsored "genocide" legislation. They are weapons against Americanism and Christianity. The cabal seeks total global mutation to regiment remaining free people.

Time is running out for the survival of Americanism and Christianity in these United States with its sovereignty already gone. Only a restoration of the Constitutional Republic can save Americans from tyranny. That calls for a massive uprising of this nation's Christian majority to mobilize behind candidates dedicated to Americanism and not to alien ideologies from the Kremlin or the United Nations!

The cabal's control of the major political parties, both in the White House and Congress must be replaced with American patriots dedicated to restoring the sanity of the Constitution and the Republic. Otherwise you, and your children, may be the next victims as I was and my daughter and son. In that perversion and corruption--The Children Were Expendable!

Since silence has smothered justice, I put my case in the hands of the people--so the public will know the lies, deceptions and frauds of the limp-wrist politicians serving aberrant un-American interests.

How SSA Becomes Political Weapon

Indisputable proof how socialism-state Health, Education and Welfare department (leech of Social Security Administration) is used as a political weapon and is deceptive fraud perpetrated on Americans, is in background of photocopy: "Certificate of Social Insurance Award" to Mr. Seelig. It establishes "disability" with payments due from federal "trust fund" built up by mandatory paycheck tax deductions off Mr. Seelig's earned income. The SSA benefit checks were withheld. After the Supreme Court decision June 18, 1962, a check for the accumulated \$1,416 was issued July 10, 1962 but not paid Mr. Seelig. The Federal Bureau of Prisons then notified the federal courts he had "hidden assets!" When Mr. Seelig refused to be silent on the corruption and submit to another "psychiatric interview," his "insurance benefits" were abruptly cut off. Thus he has lost thousands of dollars of his social security funds in this political chicanery!

DISTRICT OFFICE
Springfield, Mo.

DEPARTMENT OF
HEALTH, EDUCATION, AND WELFARE
SOCIAL SECURITY ADMINISTRATION
BUREAU OF OLD-AGE AND SURVIVORS INSURANCE

CLAIM NUMBER
441-07-6088 HA

Certificate of Social Insurance Award

PAYMENT CENTER: Baltimore, Md.

DATE: 7/10/62

THIS IS TO CERTIFY THAT THE PERSON(S) NAMED BELOW BECAME ENTITLED TO THE INSURANCE BENEFITS SHOWN, PAYABLE UNDER TITLE II OF THE SOCIAL SECURITY ACT.

TYPE OF BENEFIT	NAME AND ADDRESS OF PAYEE AS THE CLAIMANT OR AS REPRESENTATIVE OF THE CLAIMANT	DATE OF ENTITLEMENT	MONTHLY BENEFIT	AMOUNT OF FIRST CHECK
DISABILITY	Frederick Seelig Box 4000 Springfield, Mo.	7/61	\$118.00	\$1416.00

Enclosure OASI-860

Victor Christgau

VICTOR CHRISTGAU, DIRECTOR

READ THE OTHER SIDE OF THIS CERTIFICATE AND THE ENCLOSED INSTRUCTIONS FOR IMPORTANT INFORMATION AND CONDITIONS UNDER WHICH THESE BENEFITS ARE NOT PAYABLE.

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Second Series

Major-General G. B. Chisholm, C.B.E., M.D.

DEPUTY MINISTER OF HEALTH

DEPARTMENT OF NATIONAL HEALTH AND WELFARE, CANADA

AN APPRECIATION
ABE FORTAS

THE REESTABLISHMENT OF PEACETIME SOCIETY
RESPONSIBILITY OF PSYCHIATRY
RESPONSIBILITY OF PSYCHIATRISTS

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HARRY STACE SULLIVAN

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Psychiatry Magazine of February 1946

The planned take over of the world through psychiatry has been in the making for many years as you can see from above photostat. You will notice the date of February 1946 on the cover. The speech on this occasion was G. B. Chisholm, who is now head of the World Health Organization. The appreciation was made by Abe Fortas — now a member of the U.S. Supreme Court.

COMMENTARY

by

REVILO P. OLIVER

The appalling story told by Mr. Seelig in the foregoing pages is much more than a personal tragedy that must excite sympathy and pity in every human heart. It is a story that is terrible in the full sense of that word: it should strike terror into the heart of every American who hopes that his children will not regret having been born.

As America's most eminent journalist suggests in his introduction to the present book, Mr. Seelig's account should be verified in every particular by diligent and intrepid investigators. But such verification could only confirm what we all know—or would know, if we paid attention to the evidence that has been accumulating for decades.

Mr. Seelig's narrative confronts us with two facts that cannot be denied, and to which it would be cowardly and disastrous to close our eyes. Those facts are, of course, the ever-increasing perversion of law and judicial process in our country and the epidemic sexual perversion that has brought us to the verge of moral imbecility.

The perversion of law—that is to say, the use of pseudo-legal processes to protect the guilty by destroying the witnesses to their guilt—is both common and notorious. It is so notorious that one can only wonder at the fatuous apathy of a public that does nothing about it because each individual believes that he personally can escape if he, like a rabbit, runs away and silently hides himself in the weeds. In New York City not long ago some forty persons watched from their windows for half an hour while a lone marauder attacked and murdered a woman in the street outside—watched and did nothing, did not even telephone the police, because each was "afraid to become involved." There have been many incidents like that. The craven spectators belong to a form of life now prolific in the United States, but it requires no learning to see that oversized rabbits, although able to stand on their hind legs, to jabber, and to vote, are a species that is biologically unfit to survive.

The most notorious and ominous instance of the perversion of law occurred more than twenty years ago, and it has not yet excited the alarm and indignation that such outrages necessarily arouse in nations that are viable. The obscene and tragic farce called the "Sedition Trial" began in 1942 and ended only in 1947. It was an act of Soviet-style terrorism carried out to intimidate Americans. Thirty men and women from all over the country, most of whom had never even heard of one another and who had in common only outspoken criticism of the Communist Conspiracy, were hauled to Washington in hand-cuffs and leg-irons, imprisoned in cells kept dark so that they could not read, and sub-

jected to the most fantastic trial for "conspiracy" ever conducted outside the Soviet Union. The actual trial, based on pretenses so transparent that they cannot have been intended to deceive any intelligent man, was staged in 1944 by the infamous E. E. Eicher, a protege of Felix Frankfurter and Chief Justice of the District Court of the District of Columbia, in open collusion with an incredible Assistant Attorney, Oetje J. Rogge, another protege of Frankfurter and a long-time admirer of the Bolsheviks, whose part in the persecution earned him the distinction of being the personal guest of Stalin in the Kremlin a few years later. The scoff-law judge, Eicher, repeatedly and flagrantly violated the Constitution of the United States, innumerable laws, and the elementary principles of equity and justice on which all laws are based. But the vicious creature that lawlessly presided over a federal court did not succeed in doing the job for which he had been appointed. He died while articles of impeachment for malfeasance in office were in preparation and before he could be brought to trial in the Senate. His sudden death, reportedly from natural causes, averted an investigation and exposure that our enemies in Washington were desperately eager to prevent. The absurd case—ludicrous but for the suffering and irreparable loss inflicted on the hapless defendants and even their attorneys—finally came before an honest judge in 1946 and was dismissed as a "travesty on justice." But the criminal elements in what is called our "Justice Department," in an effort to distress their intended victims as much as possible, persisted until the case was finally terminated by order of the Court of Appeals on the last day of July, 1947.⁽¹⁾

A more recent incident, which to a considerable extent parallels Mr. Seelig's experience, was the kidnapping of General Edwin A. Walker in Oxford, Mississippi, on October 1, 1962. That crime, although evidently planned with care by the gangsters, was not a complete success, and the main outlines of the story, at least, are now known to everyone. General Walker, a great American and one of our most distinguished military men, had, at great personal sacrifice and with categorical rejection of the bribes offered to him, resigned from the Army so that he could not be silenced by the traitors and international vermin who had taken over "our" Department of Defense. The first attempt to silence him thereafter appears to have been well planned; up to a certain point, everything functioned with the precision of clockwork. In Oxford, Mississippi, one of the professional liars

⁽¹⁾ The fake "Sedition Case" is a blot on our national history, and the details, which I do not have room to mention here, deserve careful study. The most concise and lucid account is The Sedition Case, compiled by the Lutheran Research Society and first published in 1953. The book is now out-of-print, and although two thousand copies were said to be in the hands of various dealers when I mentioned the book in American Opinion for September, 1964, the stocks have been exhausted and I do not know where a copy may now be obtained. A Trial on Trial, by Maximilian St. George (one of the attorneys) and Lawrence Dennis (one of the defendants), was published in Chicago in 1946, before the defendants succeeded in having the case finally adjudicated, and was therefore written with a certain circumspection; I understand that some booksellers still have copies in stock. I Testify, by Robert Edward Edmondson (another defendant), contains a personal account of the trial, but the greater part of the book is devoted to recapitulation of the author's criticisms of the Roosevelt Administration for which the "Justice Department" sought to take vengeance. The book, which is not well organized, was published by the author in 1953 and twice reprinted, but it is now extremely rare.

employed by the Associated Press concocted a vicious libel which that "news" service distributed throughout the country.⁽²⁾ Then goons, many of them recruited from penitentiaries and all holding appointments as U.S. Marshals, went into action under the supervision of one Nicholas Katzenbach, who was on the spot as personal representative of Robert ("Bobby Sox") Kennedy, then Attorney General of the United States. General Walker's automobile was illegally stopped on a public highway, and, without warrant or charge of any kind, he was taken before a U.S. Commissioner, who, after practicing shameless deceit on the General, assuring him that he would be released on bond, fixed the bond at the fantastic sum of one hundred thousand dollars. This was evidently a miscalculation, for a bond of twice that amount became available as soon as the General's friends and relatives were notified, and, to avoid acceptance of that bond, it was necessary for the responsible official of "our" government to go into hiding and to use other dodges until the second stage of the kidnapping was carried out.

That was carried out with exemplary efficiency in less than three hours. In Washington, a person of Russian origins named Kantor, who calls himself Charles E. Smith and holds office as Chief Psychiatrist of the Federal Bureau of Prisons and was therefore another of Bobby Kennedy's subordinates, dutifully decided that General Walker was probably insane. This man of science later testified that he was able to make this diagnosis at a distance of a thousand miles in a few minutes by simply reading the lies disseminated by the Associated Press. He may, however, have applied the definition devised by Dr. Brock Chisholm, the protege of Alger Hiss and head of the so-called World Health Organization that was founded under Hiss's patronage to lead the agitation for "mental health." Dr. Chisholm officially holds that "mental health" depends on "eradication of the concept of right and wrong," whence it follows, of course, that anyone who thinks there is a difference between good and evil is obviously insane. Armed with this opinion from "Dr. Smith," one James V. Bennett, holding office as U.S. Director of Prisons, telegraphed orders to the Marshals in Oxford, who hustled General Walker aboard a plane which at once took off for an unknown destination. It was probably hoped that the destination could be kept secret until the General had been disposed of. It became known, however, that the kidnappers had transported their victim across three state lines⁽³⁾ to the concentration camp in Springfield, Missouri, that is officially known as a Federal Medical Prison. Mr. Seelig, in a part of his story not included in the present book, says that even before the General's arrival, word went around among the prisoners, of whom he was one, that the "mental health experts"

(2) Since General Walker survived, the attempt at character-assassination is apt to prove expensive. Impartial juries have already returned verdicts of \$3,800,000 (reduced by the courts to \$2,750,000) against the Associated Press and newspapers that published the malicious fiction. Many other suits are pending. For the details see The American Mercury, September, 1965, pp. 13-15.

(3) Since all federal employees are personally responsible for acts committed ultra vires, this has the interesting consequence that the persons primarily responsible for the kidnapping would be subject to the death penalty if the Federal statutes were enforced.

in charge were gloating over the prospect of having a distinguished American to torture.

General Walker was stripped of his clothing, thrown into a concrete dungeon, and had his food served to him on the floor—a nice detail which is, in itself, a sufficient index to the mentality of "mental health experts."⁽⁴⁾ The General, however, was too prominent. By midnight, the place where he was being held captive was known. His attorney, General Clyde J. Watts, flew to Springfield at once. Almost simultaneously, Americans all over the country, informed by telephone of what had happened, deluged the prison office with telegrams that indicated, in one way or another, that the prison would be held responsible for the General's safety. It would have been impossible either to murder the General quietly or to destroy his mind by means of drugs or surgery without arousing national indignation. The Department of Justice made an attempt to hold him for ransom—the ransom demanded being a pledge that he would not tell the public what had happened. When this deal was rejected, the General was released without ransom on the sixth day after he was kidnapped. The plot thus ended in a fizzle, but Katzenbach was later rewarded for his part in it by being made head of the Department of Justice.⁽⁵⁾

There have been many other instances of lawless violence perpetrated by persons who hold office through election or appointment and believe that their status as employees of the American people entitles them to abduct or kill Americans. A case that closely parallels Mr. Seelig's was that of Mr. Fletcher Bartholomew, who, while "on loan" from his employers (General Mills in Minneapolis) to Radio Free Europe, a crypto-Communist propaganda station secretly operated by "our" Central Intelligence Agency in Munich, Germany, noticed how many homosexual degenerates were on the staff of the radio station. Not knowing what rules in Washington, Mr. Bartholomew thought it his duty to report his observations to the Consul-General of the United States in Munich and to the home office of the Central Intelligence Agency. Accordingly, on July 28, 1956, he was lured into an Army hospital by an Army chaplain and there assaulted by

(4) This is not to be construed as an indictment of all psychiatrists. There are many who are both sane and honest, including the one who, although paid by the Federal government, later testified in court that General Walker was "functioning at the superior level of intelligence" (as, of course, everybody concerned knew throughout the affair). On the "mental health" hoax, currently being promoted by the Communist Conspiracy as a weapon of terrorism and conquest, see the excellent book by Ellen McClay, Bats in the Belfry (Los Angeles, Rosewood Publishing Co., 1964; \$1.75).

(5) The foregoing account is based on the summary, certified by General Walker as "a factual, accurate account," published by the American Eagle Publishing Co., Box 1560, Dallas 21, Texas (15¢; eight copies for \$1.00), and General Walker's article in The American Mercury, March, 1965, pp. 17-19. See also the article by Judge Robert Morris in The Greater Nebraskan, Christmas, 1962, pp. 9, 19-20. It may be coincidence that the next attempt to silence the General was made by a Communist assassin, Lee Harvey Oswald, who missed because his intended victim happened to turn his head at the very instant the shot was fired. Oswald was assisted or supervised by a person who has not been officially identified, although it is widely believed in Dallas that there is evidence to show that this person was the Jakob Rubenstein, alias Jack Ruby, who silenced Oswald after the assassination of President Kennedy.

thugs, including a creature who held a commission as Captain in the U.S. Army. Mr. Bartholomew was overpowered by his assailants, strapped to a bed, and reduced to unconsciousness with hypodermic injections. Bound and kept under drugs, he was flown to the United States for incarceration as a "mental patient" in a hospital in which he could have promptly died of a "heart attack." The plan miscarried, however, because Mrs. Bartholomew refused to be tricked or intimidated, and, when an honorable employee in the office of Radio Free Europe disclosed what had been done to her husband, was able to obtain the support of persons of some influence in the United States. The victim was therefore released. Two years later, in November and December, 1958, the shocking story was made public in a series of radio broadcasts by Fulton Lewis, Jr.

A somewhat similar crime was committed by the Department of Agriculture when an honest attorney first came on evidence of the thefts being committed by little Billie Sol Estes. The attorney, N. Battle Hales, was lured to the office of the Secretary of Agriculture, where he was detained by an administrative assistant while a goon squad was sent to destroy his files. His secretary, Mary Kimbrough Jones, a well-bred lady of fifty-one, tried to protect Mr. Hales' files and would have been a witness to their confiscation. The Federal gangsters accordingly kidnapped her and hustled her to a "mental health" prison for disposal. An influential and courageous Congressman learned of the crime and intervened in time. The lady was not killed, but her health was for a time broken by the brutality to which she was subjected before her release could be procured.⁽⁶⁾

Many victims of such crimes have had no one to help them. Governmental outrages have become commonplace, and the general public, apparently lost in a stupor, seems not to care. When it was disclosed in the Congressional Record (May 4, 1964) that the Attorney General of the United States had tampered with a Grand Jury by sending cases of whiskey and prostitutes (including female Marshals) to the jurors' rooms, everyone seemed to think that that was just normal. The recent disclosure that black-mailers employed by the Federal government are supplied at our expense with trucks that match those used by local telephone companies so that they can with greater ease violate Federal and State laws and tap the telephones of decent Americans whom the ruling Mafia wishes to harrass (see Counterattack, January 28, 1966)—that disclosure, I predict, will stir scarcely a ripple of interest. If people remain indifferent while their scoff-law rulers weave a net of tyranny about them and their posterity, they cannot pretend to be morally superior to the African savages who sold their own children into slavery for a scrap of copper wire or a bit of red cloth.

No one thus far has dared openly to advocate criminal perversion of the law and ostensibly legal authority, and even the most zealous Socialists, if they cannot deny the facts, take refuge

(6) For a fuller account, see Clark Mollenhoff, Despoilers of Democracy (New York, Doubleday, 1965), a book which deals with the comparatively few activities of our master-thugs that, through various accidents, have come to light. Mr. Mollenhoff concludes, with careful understatement, that "we are in real danger of losing the enlightened concern needed to save ourselves."

in equivocation and sophistry, pretending that each outrage was the result of a "mistake" or "misunderstanding." Most of us can still recognize evil as evil, and will brook no argument that it is "social good."

The other perversion with which we are confronted by Mr. Seelig's tragic story is not so easily understood. Homosexuality is a disgusting and, in some of its aspects, recondite subject, and even the most concise summary of what is known about it would reach the dimensions of a treatise and require the use of languages other than English. There are, furthermore, many reasons why even the most conservative Americans may not recognize it as an evil or may underestimate it.

The American Republic was founded to maximize personal liberty by shackling government, which, as Washington said, is like fire: it is necessary for civilized life, but is devastating whenever it is not kept strictly confined and under control. Our tradition of freedom is still so strong that many American conservatives—especially those who call themselves "libertarians"—believe that police powers should not be used against sexual perverts or persons addicted to the use of opium, cocaine, and other hallucinatory drugs. This view, of course, is predicated on the assumption that such vices harm only the individuals who voluntarily practice them—an assumption that is negated by both human history and the social realities of the present.

Men of our race naturally view with contempt the creatures who, though anatomically male, find a perverse and incomprehensible satisfaction in sexual relations with one another. And it is only natural to regard what we despise as ineffectual and therefore harmless, except, perhaps, to weaklings. This instinctive attitude is confirmed by the reasoned arguments of what is now called "Social Darwinism," a term that is inappropriate since it suggests that the doctrine is of recent origin. Ever since men have reflected on the nature of civilized society, it has been obvious that the human race produces inferior beings that are, culturally and socially, waste products, so that the health of a high civilization, like that of a large city, depends on the provision of an adequate sewage system. That is something for which every rational political theory has had to make provision, not only in the West, but in other civilizations.⁽⁷⁾ It can be argued, therefore, that society should not attempt to check such vices as homosexuality and addiction to narcotics, since the more freely persons with such tendencies are allowed to indulge them, the less likely they are to leave offspring. In this way, it is hoped, society will eventually be improved by elimination of the unfit. What this theory overlooks, apart from the practical difficulties that we need not enumerate, is that morality is not simply hereditary. Although there are born criminals, it is very unlikely that there are persons who are born with such innate qualities that they cannot be made criminals during their formative years by education,

(7) For example, the Arthashastra, a political treatise composed in India some time before 300 A. D., proposes a rather drastic solution—that an army of detectives, disguised as teachers, heretical priests, gamblers, mendicants, bandits, and the like, should act as agents provocateurs and try to induce the morally weak to commit crimes, such as burglary, in which they could be easily apprehended and for which they would be speedily executed.

degrading associations, and insidious solicitation. Even if we grant that the faculty is hereditary, we must number moral integrity, like the ability to see or life itself, among the things that man can easily destroy, but can never create.

Christianity, aside from a few bizarre but strangely recurrent heresies, has always used Sodom and Gomorrah as examples of what is justly abominated by both God and man. But it is the tragedy of our time that Christianity no longer provides the social cohesion that made our modern world possible. For a considerable part of our population, including a very influential part of it, the faith of our fathers has become a primitive myth, explicitly or tacitly rejected by those who would think in scientific or practical terms. More important than the number of agnostics and atheists, however, is the fact that the Christian churches have been invaded, and many have been captured, by so-called "modernists," who in their pulpits cynically exploit what they privately regard as superstition, and, by peddling the sentimental hokum called "the social gospel," pervert and destroy the very foundations of the Christianity in whose name they profess to speak. They are the worthy successors of the priests of Cybele that Apuleius described in the eighth book of his Metamorphoses, and it is not remarkable that they, instead of expounding the Christian doctrine concerning homosexuality, use their pulpits to defend or even commend a vice of which some, at least, have a more than theoretical knowledge.

Sexual desire, although not so strong a force as hunger, greed, or vanity, is undoubtedly a biological force in every human being, and this fact has made it throughout history a favorite means of manipulating and exploiting men and women. It has been used for that purpose by witch-doctors and shamans of every age, including our own. When Sigmund Freud crawled from the sewers of Vienna with the discovery that persons not so degenerate as he were "sick" and needed to be cured by sexual magic, he founded an extremely profitable racket. In an age of waning religion, the notion that sex is virtually the whole of human life and the only source of happiness fascinated the credulous; and, to an extent seldom equalled in the most orgiastic cults of barbarism, the indulgence of sexual appetite has become the religion of our contemporaries. The cult has, of course, been propagated enthusiastically by the disciples of John Dewey, who have made the public schools an instrument for promoting "democracy" by injecting into the tender minds of children the belief that life is merely a series of animal satisfactions. As a result, our nation is now suffering from an erotic monomania that ominously resembles the sexual frenzy that swept over France immediately before the insane blood-bath that is euphemistically called the French Revolution. In this context, homosexuality seems to be but one aspect of a much larger problem—an aspect which, since it is particularly repulsive, it is easy to ignore.

Finally, many Americans still regard homosexuality as a moral and social problem that has little relation to politics and to our most immediate and terrible danger, the Bolshevik takeover which, despite all the protests and activity of belatedly awakened Americans in recent years, seems to be progressing

with the methodical velocity of an irresistible Juggernaut. In fact, very few saw a connection between the two evils before the publication of R. G. Waldeck's concise and excellent article, "Homosexual International," in Human Events, September 29, 1960. It was only then that people began to notice that, in the Western world, the lairs of treason are invariably also the nesting-grounds of degenerates.

Perverts are disgusting, but you cannot afford to ignore them. Mr. Seelig's story will give you some indication of the power that those furtive and foul creatures have attained over you — and there are a thousand pieces of evidence to confirm that estimate.

The cause of the dark perversion of human instincts is obscure. Homosexuality is found among many tribes of savages, but that fact has little relevance here. Civilization is by definition the process whereby human beings repress and prevent the conduct and behavior that is characteristic of savages.

The most common explanation of homosexuality in societies that can be called civilized is that advanced by the great traveller and ethnological observer, Sir Richard Burton, in the commentary appended to his famous translation of the Thousand and One Nights. For Sir Richard, the prime cause is geographic and racial. He speaks of the Sotadic Zone, that is to say, the Near East, which is dominated by the Semitic and Hamitic peoples among whom the vice is inveterate and taken for granted, together with the adjacent areas of the Mediterranean basin that those peoples occupy or have penetrated and influenced. It is true that among those inhabitants of the Sotadic Zone, homosexuality is regarded as normal, and Sir Richard believed that that was the consequence of certain anatomical peculiarities that are generally found in males and females of those races. Other observers, especially those who, during the French occupation, observed behavior in the Jewish and Moslem quarters of cities in North Africa, believe that anatomical differences are much less important than the prevalent custom of subjecting infants to sexual abuse by adults and of sanctioning among children in their earliest years an animal-like and perverse sexuality of which most Americans would believe children of three to ten years physiologically incapable. For some of the highly unpleasant details, see The Cradle of Erotica by Allen Edwardes and R. E. L. Masters (New York, Julian Press, 1963).

Whatever the reason, homosexuality is normal in the Sotadic Zone.⁽⁸⁾ That merely means that we shall have to restrict our inquiry to Western man, who seems naturally to regard the perversion with instinctive abhorrence.

That does not mean that the problem can be reduced to sim-

⁽⁸⁾ Since Sir Richard Burton's translation of The Perfumed Garden by the Shaykh Muhammad ibn Umar an-Nafzawi has been reprinted by several vendors of pornography, the reader of that version or of the anonymous French translation should be warned not to draw conclusions ex silentio. The Arabic original contains a long and enthusiastic section on homosexuality, including the abuse of young boys, that the translators thought it best to overlook. There were, of course, thoughtful Moslems who understood the consequences of such customs. The greatest of the Arabian historians, Ibn Khaldun, in his Muqaddama (most easily accessible in the French translation by MacGuckin de Slane, Prolegomenes, Paris, 1863-68) held that homosexuality was one of the principal causes of the decline and fall of civilizations.

ple racial terms. For one thing, we know virtually nothing about our ancestors in the stages of savagery and barbarism through which we assume that they must have passed. The nearest we can come to them, perhaps, is by considering the Germanic tribes who lived on the borders of the Roman Empire, which they later overran and sacked, and then occupied. Homosexuality was not entirely unknown among those tribes, but they disapproved of it, and they signified their disapproval by simply hanging perverts to the nearest tree or, preferably, sinking them in mud under a weight of stones, if a swamp was conveniently available. In recent years, archaeologists have recovered quite a number of such bodies from peat bogs in which they were preserved. Those tribes were, of course, pagans, and I insist on that detail because the persons who distort history to poison our culture will assure you that disapproval of homosexuality is something peculiar to Christianity.

Among the Greeks, the extraordinarily gifted people who were the real creators of our civilization, homosexuality appears to have been an alien corruption. It was unknown in the Homeric epics, although in later times perverts, who are incapable of understanding masculine friendship and always seek any pretext to justify themselves, tried to read homosexual implications into the comradeship of Achilles and Patroclus. The aetiological myths all suggest a foreign origin: one states that the vice was invented by Laius in Thebes (where there was a pre-Greek Semitic element), and another claims that it originated in Crete (where the Mycenaean Greeks ruled a native population of undetermined ethnic origin) -- and we know that centuries later, as Aristotle (*Pol.*, II, 10, §9 = 1272a) remarked with astonishment, on that island homosexuality was permitted by law, perhaps as a means of avoiding overpopulation.

At Athens, homosexuality appears to have been rare before the demoralizing Peloponnesian War, and certainly did not receive any kind of general sanction until long thereafter. It was forbidden by one of Solon's laws, which was still enforced as late as 346 B. C., when one of the most prominent Athenian politicians, Timarchus, was prosecuted under that law and was probably convicted, although one account says that he committed suicide before the jury brought in its verdict. Plato has himself been suspected, not without reason, of homosexuality, but it is noteworthy that when he elaborated a model constitution for a city-state, he absolutely forbade (*Leg.*, VIII, §8 = 841d) sexual relations between males.

At Sparta, where, we are told, paederasty flourished early, it was forbidden, under the same penalty as incest, by a law attributed to Lycurgus that was still in force in the time of Xenophon (*De rep. Lac.*, 2, 13). It would be tedious to make the rounds of the other Greek states, or to try to determine at what time and under what influences the old legislation and the attitudes that seem to have been natively Greek were made obsolete by toleration and corruption. We may all suspect that first the tolerance and finally the vogue of homosexuality had much to do with the decline of the Greek world, but we cannot prove that, for we cannot show what Greek history, turbulent with internecine, and, in

the end, suicidal wars, would have been without that factor.⁽⁹⁾

The Romans, to whom we owe more than to the Greeks, felt Western man's natural abhorrence of homosexuality. Although degenerates were doubtless born from time to time, the contempt universally felt for perverts probably sufficed to restrain their tendencies, and when it did not, the stern ethos of the nation made short work of them. As late as 125 B. C., when the old paternal authority had been greatly restricted, a Roman of the old school, Q. Fabius Maximus Servilianus, who had held the highest offices in the Roman Republic, peremptorily put his own son to death for homosexuality. Such was the unflinching moral code that made the Romans great. It was only after Rome had become a dominant power in the world by decisively defeating the Carthaginians (202 B. C.), the Macedonians (197), and the Seleucid Empire (188), and had suffered a great influx of aliens, including Orientals, that we see the beginning of moral decay.

In 186 B. C., just two years after the Roman legions had shattered the power of the richest and most populous empire of the Hellenistic Age, the Roman Senate, by a still extant decree, tried to suppress the Bacchanalian rites of a cult that, originating in Asia Minor, had reached Rome by way of Etruria, and used the traditional "freedom of worship" as a cover for nocturnal orgies of promiscuity and perversion. Investigation disclosed that the alien "religion" was really a secret conspiracy that worked systematically to seduce and corrupt adolescent boys and girls, and practiced, in addition to sexual profligacy, such associated arts as the forging of wills and murder by poison. And, significantly, a majority of the physiologically male members of the Bacchanalian conspiracy were homosexuals, although the cult

(9) We can list a number of coincidences between homosexuality and treason but we cannot show that one was a cause, or even a factor, in the other. And to be fair, we must record on the other side of the ledger a peculiar and inexplicable phenomenon: it seems certain that in the Greek world there were homosexuals who were men--even men of honor. We are assured (cf. Plutarch, *Vit. Pelop.*, 18) that in the Fourth Century the flower of the Theban army was, for an odd religious reason, composed of homosexuals. With his superior forces and superior strategy, Philip of Macedon finally won at Chaeronea, but when he did, the Sacred Regiment lay dead to a man in their unbroken ranks. That is true greatness. If the story of their customs is true, there must have been in one respect a fundamental difference between their world and our own, in which perversion and treason are almost synonymous. The Honorable John Dowdy of Texas, who is in a position to be very well informed, stated bluntly, "As far as I know, all of the security risks that have deserted the United States and gone over to the Communists have been homosexuals." (See the hearings on House Resolution 5990, August 8, 1964, p. 17). There have been many such cases in Western nations. A typical instance in the United States is that of two "geniuses," Bernon F. Mitchell and William H. Martin, who, trained at the Universities of Washington and Illinois and Stanford, where they were known to be degenerates, ensconced themselves in positions of strategic importance in "our" National Security Agency (which, for vital reasons, should be our most secret intelligence agency) while the Director of Personnel was a scabrous alien named Maurice Klein, who had falsified his own record through perjury and forgery. Mitchell and Martin high-tailed it for Mother Russia in 1960, and it is rumored that the damage done by their treason has not yet been repaired. For a comparable incident in Britain's Military Intelligence, see *Burgess and Maclean* by Anthony Purdy and Douglas Sutherland (New York, Doubleday, 1963); the book makes it clear that those "intellectuals" were known perverts and traitors when they were installed in Military Intelligence by degenerates in higher governmental positions who protected them for twelve years, enabled them to escape when exposure was imminent, and remained in power in the highest offices of the government of the Britain that once was Great.

made available to them a copious supply of young and libidinous women ready and eager for anything. (For a full account, see, Livy, XXXIX, 8-19). All that sounds quite modern, doesn't it?

In 186 B. C., therefore, we have the first clear instance in recorded history of a clandestine conspiracy engaged in a revolt against civilization by using sex to entice adolescents into a life of depravity and crime—evidently for the sheer pleasure of dragging human beings down to the moral nihilism in which the conspirators find a strange satisfaction. And homosexuality was a major part of a phenomenon that was to be repeated over and over again in the subsequent history of Western civilization.

In 186 B. C., intelligent Romans had to face a truth that few Americans are willing to face today: perverts are formidable, not because they practice a disgusting vice among themselves, but because they are driven by a demonic urge to corrupt and defile all mankind, to propagate not only perversion but every form of crime. From 186 B. C. to 1966 A. D. the evidence constantly indicates that for many degenerates the physical pleasure that they derive from their perversion is quite secondary to the pleasure they derive from ensnaring and degrading children and adolescents who would otherwise become decent men and women.

At Rome, the repression of the Bacchanalians checked the infection for a time, but not permanently. In 149 B. C. or thereabouts the Romans enacted the Lex Scantina de stupro cum masculo, which provided a heavy penalty for perversion. As everyone knows, such laws cannot prevent; they can only discourage, and their most important force is expression of the standards of the society that enacts them. Rome, however, was suffering from creeping moral paralysis that the Senate and conservative magistrates to the very end of the Republic sought to combat by such measures as the expulsion of subversive aliens (which was only temporary, since they, aided by wealth and influence, began to filter back almost at once) and measures to limit the spread of Oriental cults.

The Lex Scantina remained on the books; there were prosecutions under it as late as the Second Century after Christ and perhaps later. But the feeling that had inspired it was gradually eroded, and although homosexuality was never officially legalized, as has now been done in the State of Illinois and will probably be done in our entire nation as soon as Earl Warren gets around to it, the law became virtually a dead letter. Before the end of the Republic, Roman writers who wanted to be thought "intellectual" and "sophisticated," imitating the literary fashions of Alexandria, which was the New York of the ancient world, did not hesitate to confess—perhaps falsely in some cases—that they were pederasts. And, paralleling what happens in the United States today, one of Cicero's correspondents thought it a delightful joke when a homosexual pervert was prosecuted under the Lex Scantina before a presiding judge who was himself a pervert. Such a society is fit only for despotism, and despotism was, of course what the Romans got—a despotism under which the old Roman families quickly died out and were replaced by the descendants of their slaves.

We may take our leave of the Romans by reminding our-

selves that the Emperor Nero, after murdering his mother in 59 A.D. and his first wife soon thereafter, officially and with all legal and religious ceremony married one of his slave boys, whom he had castrated for the purpose, and also posed himself as a timid and blushing bride when he was, with equal solemnity, married to a lusty slave whom he had emancipated to have as husband. It is not quite certain whether these auspicious nuptials were solemnized before or after he kicked his second wife to death, but it is clear that Nero was as free of prejudices as progressive educators are trying to make our children. The imperial animal was finally eliminated by the Army, but the really significant thing is that his youthful zest, exhibited in these and a hundred other exploits of equal charm, made him a symbol of "democracy," and he was so beloved by a large part of the populace that for decades after his death the Empire was disturbed by imposters who, claiming to be Nero, had no difficulty in attracting a large and enthusiastic following and flourished until regular troops were sent to put them down. A Great Society always knows its own.

I cannot pretend to trace the history of homosexuality in the Western world. Before the inevitable fall of the Roman Empire, Christianity, which explicitly identifies homosexuality as an offense against God, became the established religion, and when the worm-eaten fabric of the Empire collapsed, its territory in Western Europe was occupied by fresh and vigorous peoples, and since many of them were Germanic they brought with them an instinctive repugnance toward perversion that reenforced the teachings of the Church. As a generalization, therefore, we may say that in the Western world, from the fall of the Roman Empire to the time of the French Revolution, homosexuality was forbidden and punished by very stringent laws, both ecclesiastical and civil. And those laws were enforced, even against persons of high rank. In England, for example, Lord Audley, Earl of Castlehaven, was convicted of sodomy and executed in 1631. And as late as 1810, at least, a commissioned officer in the British Army and an enlisted man were executed for the same offense. That may have been the last time the death penalty was enforced. In the same year, the persons caught by the police in a raid on a homosexual brothel in London were merely sentenced to the pillory, but that was not exactly light punishment since an indignant populace saw to it that they returned to prison looking more like heaps of garbage than human beings.

Of course, during the fourteen centuries covered by our generalization the laws and the social standards they represented were frequently violated. That is merely what we should expect, since violations could normally be detected only when the violators themselves advertised their offenses. But there were many corrupting influences at work. It would take pages to list them, but it should be noted that some of the most important were anti-Christian movements disguised as Christian heresies or as occult "science." As everyone knows, a common English term for sodomists is bugger, which is derived from the French bougre, which in turn comes from a slurred pronunciation of Bulgar. The

reference is to a sect of heretics, more properly called Bogomils, who held Manichaean doctrines, a few of which, such as denial of the divine birth of Christ and insistence on social and racial equality, are now held by leaders of the National Council of Churches. The Bogomils, who were notorious buggers, were transported from Asia Minor to Bulgaria by the Byzantine Empire, and from their new home they sent streams of zealous missionaries both eastward into what is now Russia and westward into Europe, where, from the Tenth to the Fourteenth Centuries, they planted various local heresies, notably the Patareni in northern Italy and the Albigenses in southern France. One need not believe that all members of the latter sects adopted the sexual practices of the evangelists, but the Bogomil missionaries must have exerted a very considerable influence. Again, along the shifting boundaries of Europe and especially during the Crusades Europeans came into contact with the Semitic peoples among whom homosexuality is accepted as normal, and one result was that the powerful order of Knights Templar, who held strongholds and rich fiefs throughout Europe until they were suppressed, were not only noted as homosexuals but evidently made sexual perversion a part of their ritual.⁽¹⁰⁾ Throughout the Middle Ages and even in the Renaissance systems of magic, including necromancy and most of alchemy, derived from the Kabbalah, were peddled throughout Europe, partly by enthusiasts who were victims of their own (often drug-induced) hallucinations, but principally, we may be sure, by "intellectuals" who had found a convenient means of exploiting the credulity of wealthy suckers. From such occultism it was an easy and natural progress to witchcraft and Satanism, and, as two examples—the infamous Gilles de Rais, Maréchal de France in the Fifteenth Century, and the notorious Aleister Crowley in the Twentieth⁽¹¹⁾—will suffice to remind us, the worship of evil has always included the practice of homosexuality as an emphatic repudiation of the prejudices that prevent normal men from joyously wallowing in every kind of filthy self-debasement and disgusting crime.

There were other influences, less spectacular but equally insidious. No one can deny that some perverts have a high degree of intellectual ability, including literary talent—one could, for example, compile a very large anthology of well-written poems by homosexuals from Straton of Sardis (Second Century) to Walt Whitman, Oscar Wilde, and Paul Verlaine; and many of our contemporaries attribute high literary merit to the novels of Andre Gide, who is the foremost apologist for homosexuality in our time, and to the morbid maunderings of Marcel Proust, who slightly disguised his activities by giving his boy-friends feminine names. I can here mention only two men of letters of the Fifteenth Century in Italy, where, perhaps because the population

(10) That much seems certain. I cannot here examine the long-debated and intricate question of the extent to which the Templars, before they were suppressed by the Pope and the Kings of France, England, Aragon, and other countries in 1307-12, were a political conspiracy, possibly derived from, or affiliated with, the Assassins.

(11) A conveniently accessible biography of Crowley is Daniel P. Mannix' The Beast (New York, Ballantine, 1959).

was so heterogeneous, the perversion seems to have been especially common. Antonio Beccadelli, better known as Panormita, in the collection of obscene poems entitled Hermaphroditus, describes paederasty in terms which suggest that it was, like addiction to opium or hashish, a pleasurable habit that could not be broken—but it is uncertain whether he was writing a description or propaganda. More significant are the confessions of Pacificus Maximus in his Hecatelegium: as a child he was sent to a grammar school in which the headmaster, a secret but enthusiastic paederast, insisted on freeing all his pupils from their inhibitions so that he could have fun with them. In the Fifteenth Century, parents were evidently as negligent or as awed by educational experts as they are today, and I regret to report that the progressive headmaster was not hanged. In fact, he seems to have flourished. And there were many like him.

Perhaps the most important factor of all was one that the new science of genetics has only partly explained: biological degeneration. Here is an example. Louis XIV of France, although he brought on France such evils as highly centralized government and military defeats, was undoubtedly a man. He had, however, a brother, who was almost certainly legitimate, Philippe, Duc d'Orleans, who always wore women's underclothing and was only with difficulty restrained from appearing at court in skirts. This engaging creature was, as protocol required, married to an English princess, but became furiously jealous of his legal wife because he thought her attractive to men whom he wanted to love him. So important a personage as the King's brother naturally had no lack of ambitious courtiers willing to use him as a mistress, and we are not astonished to find him—or, to be more precise, it—engaged in scabrous political intrigues and suspected of having instigated several secret assassinations. Louis disliked Philippe, but he was not enough of a Roman to purge his own family, nor was he enough of a Christian to feel effective concern at harm done to others. The royal pervert was like an open sore on the body of France when that nation was dominant in Europe. No one can estimate how much harm was done by the conspicuous creature, not merely in spreading perversion, but in exciting every kind of demoralization, including contempt for the whole society and even the religion that permitted so despicable a being to hold rank next to the very highest and to receive honor and flattery, however hypocritical.

We must always bear in mind the fact that homosexuality is commonly associated with perversion of all the faculties and instincts normal to Western men. One example of many is Enrique el Impotente, who was King of Castile from 1454 to 1474. It is significant, I think, that this pathological specimen, who admitted that he could not stand women and had his queen impregnated by an obliging courtier, had an olfactory sense such that he considered the odor of burning leather the most delicious smell in the whole world, with the possible exception of the aroma emanating from the skull of a long-dead horse. It is probably not a coincidence that he had a tender-heart for criminals, preventing the execution of murderers and other malefactors whenever he learned of their crimes in time to pardon them, and recruiting

those who had distinguished themselves by the number or the sadistic ferocity of their murders into his own bodyguard, which was otherwise composed of imported Moslems. Like the modern "Liberal," however, Enrique had a heart that was tender only for criminals and felt no compassion for decent people. When Enrique "farmed out" the extremely lucrative privilege of apportioning and collecting taxes (for a percentage) to a wealthy usurer, Rabbi Josef of Segovia, and one of the latter's colleagues, he authorized those remarkable officials to put to death without even a hearing any citizen who was remiss in paying whatever they chose to demand as taxes. Enrique was also, of course, a pacifist, although he was cunning enough to reach a secret understanding with Spain's enemies and then declare a fake war as a pretext for extorting more taxes from his suffering people. Enrique, who was also an expert at inflating currency and debasing the coinage by adulterating the silver, had many other progressive ideas. He undoubtedly knew what he was doing when he placed his twelve-year-old half-brother, whom he later poisoned, under a tutor who was a notorious pervert and who is said to have been successful in that branch of education, although there is some doubt and the boy had manhood enough to defend his sister, Isabella, a few years later when Enrique tried to make her promiscuous at the age of fourteen. Whatever hereditary taints account for Enrique, they evidently did not reach his half-sister, who eventually succeeded him on the throne and through whose courage and ability the Kingdom of Castile became the Kingdom of Spain.

The foregoing comments are not a history of perversion, nor are they intended to show (what it would be obviously impossible to prove) that all homosexuals are inhuman monsters. But for at least twenty-two centuries in the Western world, homosexuality has consistently been a factor in repudiation of all morality and hence of civilization itself, which is obviously impossible without a general and instinctively accepted moral code. It is not a question of individuals who indulge in private practices that we consider loathsome and that are, in Christian terms, offenses against the Creator. What we must consider is a species that derives joy from the corruption of our children to its own level and seems driven by an urge to destroy us. As the author of the article in Human Events that I cited above concisely puts it, the members of the Homosexual International "constitute a worldwide conspiracy against society." And that conspiracy is in our time a subsidiary or ally of the International Communist Conspiracy, not because homosexuals are subject to blackmail, as charitable people are inclined to suppose, but because their instincts lead them to the same frenzied hatred of Western civilization.

That--I repeat--is not to say that all homosexuals are sadists. Of the literary men whom I mentioned above, Wilde seems to have had no criminal tendencies; Verlaine, it is true, tried to kill his lover, Rimbaud (who had participated in the Communist outbreak in Paris in 1870), but he probably had good reason; Gide eventually became "disillusioned" with the Communists and even criticized his former pals; and Proust was virtually a hermit.

It is entirely possible, even probable, that there are more

than a few secret homosexuals who have no desire or impulse to destroy mankind, and we should all explicitly recognize that probability. Furthermore, it would be wrong to claim that the more violent homosexuals are all Communists. One thinks, for example, of two wealthy and brilliant undergraduates in the University of Chicago named Loeb and Leopold, who are still remembered because in Chicago in the 1920's they kidnapped and killed a young boy of their own race and social circle just for the perverted fun of killing him. One thinks also of their contemporary, Fritz Haarman, another distinguished homosexual who attracted some attention in Germany when it was discovered that for many years he had been disposing of his boy-friends, as soon as he became tired of them, by tearing their throats open with his teeth and then grinding them up for sausage, which he sold in a delicatessen. There is no indication that Loeb, Leopold, or Haarmann were affiliated with the Communist Conspiracy, although they certainly had the right instincts for leadership in the international revolution.

We must all face the highly unpleasant fact that homosexuality is usually associated (either as cause or effect--it would be hard to say which) with sadism,⁽¹²⁾ and that sadism in turn, when it does not find an outlet in acts of brutal violence, inspires the passion for "equality" and "social justice" that masquerades as "idealism" and is accepted as such by unsuspecting persons who do not see that the only purpose of the "idealists" is to incite the violence and brutality that will give them a vicarious delight even if they have no opportunity to participate in it personally.⁽¹³⁾ The very word sadism, by which we designate the lust to inflict pain and degradation on others, is derived from the name of an infamous pervert, the "Marquis" de Sade, author of what are probably the vilest books ever written, who was precisely what we should expect: a great apostle of the doctrine that all men are born equal ("La nature nous a fait naitre tous egaux"), a vociferous advocate of what his successors call "economic democracy," and a close associate and collaborator of Marat, Robespierre, and other blood-thirsty leaders of the French Revolution. De Sade's career is merely typical: he was twice condemned to death for atrocious crimes of the kind to which he has given his name, but the sentences, unfortunately, were not carried out; he was in prison in 1790, when he was released by fellow idealists to participate in the "struggle for human rights," and, in addition to orating about egalite and fraternite, he personally had lots of fun for thirteen years until Napoleon came to power and sent him back to prison. Also typical of the born agitator is the undergraduate at the University of Chicago who in his diary deplored his "inability to control society" and to "run the world." He determined to make

(12)For some case-histories, see Dr. James M. Reinhardt's Sex Perversion and Sex Crimes, a monograph in the Police Science Series published for the use of police officers by Charles C. Thomas, Springfield, Illinois (1957).

(13)For example, many Americans are only now becoming aware of the only object of the agitation for "Civil Rights," although that should have been obvious fifty years ago--or, at least, thirty years ago, when everyone knew that the agitation was led by such "do-gooders" as William Z. Foster, Elizabeth Gurley Flynn, and Felix Frankfurter.

reprisals for the social injustice of which he was thus a victim, commenting "Since I have devoted more time to psychology, it should be easy. . . . I shall attack human nature to my fullest extent."⁽¹⁴⁾ He could have had a brilliant career as an "intellectual" undermining civilized society in the name of "brotherhood" and "the underprivileged," but the pervert was so impatient that he committed three murders and was eventually caught.

Homosexuality is only one of several factors in the Decline of the West, but it is an important one. As is well known—at least since the publication of Anatoli Granovsky's I Was an N. K. V. D. Agent (New York, Devin-Adair, 1962)—the Communist Conspiracy maintains in Russia two training schools for sexual athletes. The graduates of one college are heterosexual experts and specialize in the capture and manipulation of promiscuous females who, through wealth or marriage, hold positions of political power or influence in Western Europe or the United States. The graduates of the other school, which may be the more important, are perverts trained to attract perverts. The agents thus trained are, of course, a part of the elaborate mechanism by which the Bolsheviks now control and paralyze civilized nations. But the Conspiracy is thus exploiting a condition that it has helped create. It is undoubtedly true that the international vermin have been working for centuries, with the secrecy and patience of termites, to destroy Western civilization by eating away all its beams and rafters—by debauching and defiling every part of our culture from art and music to science and philosophy; and they have worked above all to destroy morality, the foundation on which all civilization must rest. That much is certain. The only question is how much of our present plight is the result of the termites' work and thus reparable, if we still have the will and strength to act in time, and how much is the result of natural rot, through biological deterioration or human unwillingness to bear for long the burden of high civilization, and therefore inevitable. And that is a question that I see no means of answering with precision and certainty.⁽¹⁵⁾

Confronted, as we are, by cunning, insidious, and implacable enemies in our midst, we dare not disregard the ever increasing prevalence of homosexuality in our society. As R. G. Waldeck summarized it in Human Events, "the (homosexual) conspiracy has spread all over the globe; has penetrated all classes; operates in armies and in prisons; has infiltrated into the press, the movies, and the cabinets; and it all but dominates the arts, literature, theater, music and TV."

So long as the degenerates were furtive and discreet, the American public had no conception of their number and power.

(14)Quoted by Dr. Reinhardt, op cit., pp. 232 f.

(15)Some of our contemporaries, I know, deprecate or deride a "conspiratorial theory of history," and insist that all that is wrong is that our "Liberal intellectuals," who presumably are dominant just because they are the best we have, are ignorant and stupid. The only thing that is astonishing is that the persons who hold that pessimistic view argue and write so much to defend it, for if they are right, concern for the future of the West is as futile as concern for the future of a rotting apple.

To be sure, ever since Franklin Roosevelt led his great horde of traitors and degenerates into our capital, everyone who knew anything about the operations of Washington knew that perverts held important posts, and after the Acting Secretary of State, Sumner Welles, was beaten by one of his Negro "husbands" in a fit of jealousy, people began to suspect that there was more than wit to the Washingtonian humor⁽¹⁶⁾ that took it for granted that "our" State Department was dominated by perverts. But even so, Americans, with their habitual optimism, encouraged by the silence of the newspapers and magazines, liked to believe that the infection was more or less confined to that one department of government or, at least, was not very widespread. And, of course, ever since the establishment of Roosevelt's conception of the Presidency as an office to be used to impose a totalitarian dictatorship on the American boobs and to beat them into slavery to "world government," the great and illegal powers of that office have been used to protect perverts. In 1950, for example, an investigating committee under the chairmanship of Senator Hoey (see Senate Document 241, Eighty-first Congress) ascertained that there were at least seven thousand perverts in positions of importance in all agencies and departments of the Federal government (including, nota bene, the Department of Justice), but the testimony was suppressed by an Executive Order from the White House, in open and flagrant violation of the Constitution, and the Senate of the United States, a once august body, supinely submitted to that usurpation.

The general public had little comprehension of such matters until the perverts, with arrogant confidence that they—or, to be more precise, their Bolshevik masters and protectors—already had the Western world by the throat, began to advertise themselves and to claim openly their "civil rights" as a "minority group" comparable to Jews and Negroes. This concerted crawling out from the woodwork seems to have begun in 1951 with the establishment of the "World Federation for the Rights of Man" and the publication in West (yes!) Germany of a magazine for perverts, Die Insail. (By this time, of course, every Western country, including the United States, has a number of periodicals published in its own language and specifically addressed to perverts.) Even so, most Americans were astonished, or even shocked, when the President of the Washington chapter of a league of "male" perverts, the Mattachine Society,⁽¹⁷⁾ under oath before a Congressional Committee, testified that there were a quarter of a million homosexuals in Washington, and that at least two

(16) Here is a specimen, c. 1944

Assistant Secretary of State: We mustn't appoint X. to that post; he's a queer.

Secretary of State: A queer? Are you sure?

Assistant Secretary of State: Of course! Why, everyone knows that he has sexual relations with his wife.

(17) The name is probably an Anglicization of the Italian mattaccino, which means both 'a jester' (similar to a harlequin) and 'a gay ball.' In the argot of perverts in the United States, gay means homosexual. In Italian card-games, a matta is a 'joker' or 'wild' card, which can have any value at the option of the person who plays it. The 'gay bars' or 'gay clubs' that are found in every sizeable city in our country are places of rendezvous for perverts, but many local citizens are unaware of what the term really means.

hundred thousand and probably more were employed in the Federal government. There was, perhaps, some slight additional shock at the discovery that the Mattachines' head was seconded by Professor M. H. Freedman of the Law School of George Washington University. (Alas, poor George! He was not a "fellow of infinite jest," and I fear that his gorge would rise, if he knew that Freedmans were capering under his name.) Prof. Freedman, a choice fruit from the hothouse of Harvard University, refused to state under oath whether or not he was a Mattachine, but appeared on behalf of the hoary old American Civil Liberties Union to argue that associated perverts have a right to pose as a "charitable" organization and solicit contributions from the public to disseminate propaganda for perversion. It was that impudent solicitation in the District of Columbia that brought the matter before the Congressional Committee of which the Honorable John Dowdy of Texas was chairman, and so led to the published hearings on House Resolution 5990 in August, 1963, and January, 1964. Congressman Dowdy is a Democrat, but I need not add that the Democratic Administration in Washington used every resource of the United States Treasury to prevent his re-election in November, 1964.

The perverts became even bolder when, on May 29, June 26, and July 31, 1965, they threw a line of pickets around the White House, the Pentagon, and the Civil Service Commission to "protest" against "discrimination." Most of the pickets, including clergymen,⁽¹⁸⁾ wore trousers; a few wore skirts. There was no medical examination to determine to what sex, if any, they belonged. Their banners claimed that--despite the discreaminashion of which they complained--there were a quarter of a million of them esconded in the Federal government's bureaucracy, another quarter of a million snugged down in the Armed Services, and a total of 15,000,000 of them in the United States, all, presumably, ready to vote for their heart's desire. The first figure is probably correct; the second probably counts former members of the Armed Services, including the many direct commissions directly ordered by Franklin and Eleanor Roosevelt; and the third is undoubtedly an exaggeration for purposes of political blackmail, since the organized perverts, who have long maintained secret slush funds to elect secret perverts to high political office, especially in California, came partly into the open in 1965 with the establishment of a "Society for Individual Rights" (more commonly designated as SIR--fawncy that!) for the avowed purpose of establishing "a homosexual voting bloc as a political factor to be reckoned with."

"Fifteen million" is certainly an exaggeration, but there seems to be no way of determining how gross an exaggeration it is.⁽¹⁹⁾ If, for example, we deducted ninety per-cent for enthusiasm

(18) A detail oddly omitted in the daily press; see the photograph on the cover of The Ladder, A Lesbian Review, October, 1965.

(19) The figures for Washington, if correct, cannot be taken as representing a national percentage, since our capital has been for decades a cesspool into which vice and crime naturally drain from all over the country. Next to Washington, the highest incidence will probably be found in the very large cities, in which large masses of human refuse are nurtured and subsidized for voting purposes, and in college towns, which are apt to contain a concentration of internationalists and other advanced thinkers.

and political purposes, would the figure of 1,500,000 be too high or too low? Perhaps the latter, but one can only guess. We certainly must not underestimate the efficiency of the perverts in their "missionary activities." ⁽²⁰⁾ Many of them carry on such activities compulsively, and many of them in comparatively high positions take risks that no sane man would take—and do so for no conceivable reason other than an urge to make converts. When, for example, the rector of the wealthiest church in a large town was finally arrested because, after repeated warnings, he persisted in hanging around the gates of an Air-Force training school to accost young recruits and offer them homosexual fun, we cannot suppose that His Reverence was just lonely. He belonged to a club or circle of fellow perverts, and the only explanation is that he felt a call to spread a gospel that he found much more attractive than the New Testament, a Book which he was accustomed to mention on Sundays. When the managing editor of a daily newspaper, long known as a leader in a little clique of his kind, tries to drug and rape a young plain-clothes policeman, we can only suppose that he felt an overwhelming urge to recruit for his cult, although he, of all people, should have been aware of the risk he was taking. Most incidents of this kind are "hushed up" by political and other pressures so that they are seldom known outside the community in which they occur and provide a subject for amused comment, but occasionally, since "Liberal" censorship of our press is not yet complete, some typical episodes become more widely known. For example, the United Press in a dispatch from Philadelphia on October 21, 1965, noted that the Professor of Sociology (and head of the department) in a well-known college had overplayed his luck in his avocation of riding street cars to pick up young boys and entice them to an apartment in which, after plying them with alcohol, he could help them overcome their inhibitions. Of course, the Big Brain could have found plenty of partners—including juveniles—without the slightest risk of arrest, had he been so minded. In England, according to a Reuters despatch from London, April 30, 1965, a slight stir was occasioned when Baron Moynihan, who had been chairman of Britain's Liberal Party, was arrested by the police while he, in the capacity of a "male" prostitute, was accosting men on the streets of London and soliciting business at bargain rates. ⁽²¹⁾ His Lord-

⁽²⁰⁾ This is the term used in police circles, where, of course, the perverts' strange compulsion has long been recognized; cf. Reinhardt, *op. cit.*, p. 43. That is why our local police, although their work has been greatly hampered by corrupt courts, criminals in positions of political power, and nincompoops who snivel over "underprivileged" dregs of society, keep an eye on known perverts: the first concern of the police is to prevent the "homos" from corrupting other people, especially the young. It is a great pity that so many Americans try so hard to avoid learning anything about the many kinds of human garbage with which their police must deal constantly; if our citizens were not so resolutely ignorant, they would know what to do whenever a "Liberal" begins his usual spiel about "equality" and "brotherhood."

⁽²¹⁾ This choice flower of Britain's new aristocracy is now defunct, but has left a worthy heir. According to the press, the present Baron Moynihan is usually to be found in what are euphemistically termed "hot spots," where His Lordship, if sober, bangs the bongo drums while Lady Moynihan, a female of Malaysian extraction, does a belly-dance.

ship, we may be sure, lacked neither money (he had amassed a fortune as a stockbroker) nor safe opportunities. What sent him into the streets was the same compulsion that led to the several arrests of a far more powerful and influential individual, Walter Jenkins, who was Lyndon Johnson's closest assistant until Abe Fortas, now Justice of the Supreme Court, failed in a strenuous attempt to keep news of the arrest entirely out of the press.⁽²²⁾ So far as I know, however, the really significant detail in that affair was noted only by American Opinion (July-August, 1965, p. 79), which commented:

"The degenerate's strange urge to practice perversion in public. . . should not be overlooked in forming an estimate of the creatures. Like Jenkins, many of the perverts in the highest levels of our government have been arrested several times for such offenses. They draw some of the largest salaries paid in this country, and no one can argue that they cannot afford a dollar for a cab-ride home or three dollars for a room in a cheap hotel, where, under the laws of the District of Columbia, they would be immune to arrest. Instead, some strange compulsion drives these creatures to practice their perversions in public parks and in public buildings, such as the Y. M. C. A., where they are subject to arrest when caught in the act."

Part of that compulsion, no doubt, is missionary zeal.

The assiduous "missionary activities" of the perverts would be much less successful, if the way for them had not been prepared by concerted propaganda designed to benumb the normal American's abhorrence of perverts and to prepare adolescents for degrading debauchery. In recent years this propaganda has increasingly included an open apology for, and laudation of, homosexuality, but the most effective form is still the "panel discussion" or sham controversy carefully rigged so that the audience or readers will be left with the impression that they must be "open minded" and "tolerant." The propagandists need not be perverts themselves, and it is likely that many or most of them are not. It is a basic axiom of subversives, formulated by Adam Weishaupt when he organized the conspiracy of the Illuminati in 1776 and reaffirmed by his successors, including Lenin, that the best way to destroy a nation is to undermine its morality. And that, of course, is what the secret and implacable enemies of our civilization have been doing for centuries.

The propaganda comes over every medium of communication. If you are one of the few who read the testimony taken by the Senate Subcommittee on Internal Security, you will not be astonished that the radio stations operated by the Communist-infested Pacifica Foundation try to "educate" the American public on the joys of Bolshevism, addiction to marijuana, and homosex-

(22) At latest reports, dear old Walt was flourishing in plush offices in Austin, Texas, where he was believed to be supervising the training of young thugs in the "Job Corps." He was regarded as politically the most powerful individual in Texas, since it was believed that he could (if so minded) get anything for anyone with just one telephone call to Washington, D. C.

uality.⁽²³⁾ Given the power of homosexuals in the cinema and television, as stated in the article in Human Events from which I quoted above, one may be sure that few opportunities for subtle propaganda, including, no doubt, the devices that Vance Packard described in The Hidden Persuaders, are overlooked. In some parts of the United States, at least, that hoary old bulwark of subversion, the American Civil Liberties Union, sponsors public lectures on the delights of perversion to "promote understanding." The mumbo-jumbo of our fashionable witch-doctors is accepted as "scientific" by those who know nothing about scientific method. For example, Dr. Albert Ellis, formerly director of the New Jersey State Hospital and now one of the brightest blossoms in the great pansy-bed called the State Department, in his best-known book, The American Sexual Tragedy, opined that all men who are not homosexuals are "fetishistic" and suffer from the delusion that women are more fun—and hence must be treated as "victims of psychiatric illness." It is quite possible that there are people who believe Doc Ellis—he's got a college degree, hasn't he? More effective, however, are the many tomes of "sexology" that are not so blatant and merely take it for granted that homosexuality is a "problem" to be solved in terms of what is the most fun, while they tacitly or explicitly ignore as irrelevant such old-fashioned considerations as right and wrong, good and evil.

By its cumulative effect over many years, this propaganda has prepared the way for what is, so far as I know, the most shameless attempt to annex the United States to the Sotadic Zone—a book that is almost incredible. Ten years ago, I am sure, and probably even five years ago, the most pessimistic observer of our rotting nation would have refused to believe that such a work could have been published in the United States, much less accorded glowing reviews and widely circulated. It is the work of a college professor, who, as still happens, is also a man of learning: that makes him the less excusable and the more dangerous. Using the pen-name of J. Z. Eglinton and the insidious title, Greek Love, he has written and published (New York, Oliver Layton Press, 1964) a five-hundred-page panegyric of paederasty, extolling its delights in perfervid and even eloquent terms, condemning such pervert-cliques as the Mattachine Society as timorous and reactionary, and boldly claiming that all men, being created equal, have a perfect right to seduce male children. Professor "Eglinton" believes that boys between the ages of twelve

(23) The hearings, held on January 10, 11, and 25, 1963, were published in three parts under the title, "Pacifica Foundation." More significant, perhaps, than the antics of the Comrats who dodged behind the Fifth Amendment and insolently played peek-a-boo with the Committee was the testimony of the leading director of the Foundation, one Dr. Peter Odegard, Professor of Political Science in the University of California, formerly President of Reed College in Oregon, and before that Assistant to the Secretary of the Treasury in Washington, when that office was held by Morgenthau and controlled by the Bolshevik agent who called himself Harry Dexter White. Professor Odegard swore that he had no faintest suspicion that there was Communist influence in the operations of Pacifica Foundation, and if you choose to believe him, you will have before you a measure of the amount of intelligence now needed to hold a quite important office in the Federal government, the presidency of a fairly well-known college, and the headship of the Department of "Political Science" in one of the largest universities in the nation. You will then conclude that the prediction made by Lothrop Stoddard a quarter of a century ago, that our civilization would collapse for sheer lack of brains, has already been fulfilled.

and sixteen provide the most fun, and he proves his point by recounting, in the style of a romantic novelist, the wondrous fun thus had by university professors, scout masters, graduate students, rabbis, and the like. It would be supererogatory to argue with Professor Eglinton. If you are an American and have children for whom you care, or if you are under seventy and hope that the United States will last your time, it will be obvious to you that his species and ours cannot long coexist in the same territory.

The total effects of homosexuality on our society are really incalculable. The power and activity of the filthy mass of perverts and traitors in Washington is too well-known to require comment here, but there are other effects of which we know so little quantitatively that we can do no more than speculate about their social importance. Consider, for example, the distinguished clergyman (and fervent apostle of "racial equality") whose tastes are described by the experienced police-investigator, Hubert J. Badeaux, in his authoritative book, The Underworld of Sex (New Orleans, privately printed and distributed only to responsible subscribers to the Civic Review, 1959). This Shepherd of Souls is a pervert and has, what is extremely common among his species, a passionate predilection for Negro "husbands." He also maintains, as do many perverts, a wife as protective covering.⁽²⁴⁾ He is thus able to enjoy not only the services of his black "lover," but also the added titillation of watching and participating, while his legal wife serves as a whore for his Congoid "husband." The reverend animal whose delectations are described by Mr. Badeaux is by no means unique. Some observers think it probable that similar amusements account for otherwise inexplicable enthusiasm for the "Civil Rights" movement in clerical circles, and this view is to some extent supported by the behavior of the vermin that the Communist Conspiracy sent into Selma, Alabama, last year.⁽²⁵⁾ It must be emphasized, however, that all such explanations, given the paucity of specific and authenticated data available, can be no more than speculative.

I have commented at some length on homosexuality because that is directly relevant to Mr. Seelig's report of what he and his

(24) This is extremely common. The self-advertised homosexual, Donald W. Cory, in The Homosexual in America, says that for members of the species "marriage is looked upon as a 'front,' an artificial facade . . . the almost perfect silencer of talk which is slanderous, although truthful." Cory demands legalization of marriage between persons of his/its sex. He is modest. Earl Warren, by applying the logic of his infamous "Black Monday" decision, could simply forbid marriage between a man and a woman on the grounds that such a marriage would make perverts unhappy and make them feel inferior. Lawrence Lipton of the University of California in Los Angeles in The Erotic Revolution (Los Angeles, Sherbourne Press, 1965) is principally interested in showing that he has mastered the vocabulary seen on the walls of latrines in the slums, in yelling that all morality is "obsolescent," in whooping it up for universal promiscuity (with wife-swapping clubs for those who are so ultra-conservative as to marry at all), and a general return to the standards of savages. In passing, however, he does recommend a household in which two "male" homosexuals and two "Lesbians" form a foursome, so that joy may be unconfined.

(25) On the behavior of the mangey rats that descended on Selma to promote the Great Society, see Albert C. Persons' booklet, The True Selma Story (Birmingham, Alabama, Esco Publishers, \$1.00). The animals, by the way, were hired at a hundred dollars a head; see the pay-check with authenticating affidavit reproduced in The Birmingham Independent, September 15, 1965.

beloved children have suffered at the hands of organized degenerates and the vast criminal apparatus of which they are an important part. I do not mean to give the subject undue prominence and I hope that the reader will remember that we are dealing with only one of the components of a complex of subversion, the various parts of which fit into one another as do the pieces of a Chinese puzzle.

There are very significant sexual perversions that are not, strictly speaking, homosexual, but, in contemporary society, at least, combine with it to form part of a larger unit. For example, although most of us do not know it, we American taxpayers maintain a Whore Corps to entertain Communists and Cannibals whenever they come to Washington to haul another load of our money out of our Treasury. That, of course, is merely the kind of service to "underdeveloped nations" that everyone takes for granted, but what is significant is that there are real difficulties in maintaining morale in the Whore Corps. Some of the distinguished internationalists who come to promote "world law" by taking our gold do prefer women, but only when they have been suitably prepared with a buggy-whip so that their bodies are covered with the blood that oozes or gushes from welts and wounds thus inflicted. Now although it is doubtless deplorable from a One-Worlder's point of view, it is, I think, understandable that even females who have been thoroughly emancipated from "bourgeois prejudices" and imbued with a desire for "international understanding" quail when the lash bites into their flesh. In fact, it was in consequence of such weakness that many Americans received their first notice of that form of recreation. [A woman, sent by "our" State Department to entertain one of our parasites in the suite we had provided for him, lost her nerve when the whip was produced as soon as she stripped for the occasion; she ran nude through the corridors of the hotel, thus attracting some attention, although the establishment was one frequented by the creme de la creme of our governing ochlocracy. The incident was therefore reported in the press.

The press, however, has not thus far seen fit to comment on the very expensive establishments in Washington and Florida in which the more masculine members of our elite begin by selecting from a rack the jewel-handled whip that will make the female of their choice sexually attractive. Now the great-hearted humanitarians who share the "Marquis" de Sade's passion for "human equality" and related matters are not, in that aspect of their activity, homosexuals, but Americans who have not yet attained "mental health" will regard them as perverts.

Perversion, in turn, is but one phase of the erotic mania that has been cunningly induced in our country, largely through the public schools, and is now being whetted to exasperation by the flood of pornography which, under the patronage of Earl Warren and his acolytes, is now flooding our newstands for the instruction of those children and adolescents who do not have it

forcibly administered to them in their classrooms.⁽²⁶⁾ Most of this sewage is not specifically homosexual; it is simply Sotadic, and could have as its motto the remark attributed to a notorious actress of the past generation: "Male sex? Female sex? What do I care, so long as it is sex?" In this connection, of course, one thinks of the ferret-faced Ralph Ginzberg, who edited the lush pornographic periodical called Eros and now edits a possibly more pernicious thing called Fact while he, having been sentenced to seven years in prison for his lewd publications, is out on bond and waiting for Comrade Earl to think up a pretext for turning him loose. It must be admitted that Ginzberg's excretions, both in themselves and because they were somewhat expensive, were probably not so poisonous as the incredibly filthy novel, The Awakening of Cindy, which was spread over the newsstands as a "paper-back" for the instruction of every schoolchild who had seventy-five cents.

According to Newsweek (April 12, 1965), the author of that printed orgy of homosexuality and pormiscuity was, by chance, discovered to be the Reverend Dr. Arthur Edwin Shelton, pastor of the Wesley Memorial Methodist Church of Norfolk, Virginia. Readers of that report must have wondered whether the Man of God was merely trying to spread degeneracy for a fast buck or found some deeper satisfaction in his labors for his Lord.

It would require a volume, however, to treat pornography and erotic mania in our time, and that, in turn, would be merely one phase of the universal sabotage of our culture and our nation by our enemies. To discuss that, we should have to try to trace the dark history of the Communist Conspiracy.

Whether Americans have, by blind optimism and gross negligence, permitted that crafty and subtle sabotage to go too far for the nation to be preserved is a question both difficult and painful. It will be answered by the events of the next two or three years, at most. For the purposes of this commentary, however, let us assume that the completion of the Bolshevik capture of our country is averted by divine intervention or an almost equally miraculous arousal of our long dormant instinct for self-preservation.

On that assumption, what shall we be able to do about the epidemic of homosexuality? It seems to me that four conclusions emerge from the foregoing discussion, viz.:

(1) We cannot prevent by legislation the practice of homosexuality. Laws are obviously ineffectual when violations of them can be discovered only by rare accidents or in very unusual circumstances.

(2) By simply enforcing the penalties now provided by law in most states, we can inhibit and hold to a minimum the perverts' compulsive "missionary activities." Furthermore, if existing laws were enforced, the control of our Federal government and

⁽²⁶⁾ Pornography is a business which now grosses more than two billion dollars a year in the United States (see United Press despatch from Washington, April 18, 1965); it appears to be largely in the hands of aliens. Many of the vermin engaged in it are notorious Communists and Communist-fronters; see the articles by John Benedict in the American Mercury, January, 1960, pp. 3-15, and February, 1960, pp. 3-21. The vermin retaliated by driving the Mercury from the newsstands throughout the nation. See also the bulletin, "Communism and Pornography," by Captain Robert A. Winston of the U. S. Navy, author of The Pentagon Case.

deep penetration of many state governments by the combined Homosexual International and International Communist Conspiracy could be completely broken. While it would probably be impossible completely to eliminate secret perverts, they could be rendered powerless.

(3) We can stop the present use of the public schools as a vast machine of demoralization designed to create the population of fellahin, brutalized and stultified beings that live without hope and without self-respect, needed as livestock in the Socialist State of which our "Liberals" dream—and which they have almost created.

(4) All our efforts will be futile, unless we succeed in doing what no nation before us has ever done--succeed in reversing the process of demoralization and decay and in recreating a national morality and morale--standards of personal conduct and self-discipline that will be accepted without debate by all Americans, except, of course, the underworld of human refuse that seems biologically inevitable, but which healthy societies know how to quarantine and render socially and politically powerless. And we must accept these standards of conduct and self-discipline with enthusiasm and pride, recognizing them as part of the superiority that is evinced by our physical power.

Is it possible that we, men of the West, members of the only race that has had the intelligence and discipline to master many of the powers of nature, are too stupid to preserve our own civilization? Is it not fantastic that we, who alone can create such intricate mechanisms as electronic computers and automatic factories, should so demean ourselves as to grovel among savages in the filthy hole called the "United Nations"? That we, who have mastered the atom and hold in our hands the lightnings of nuclear power, should cower before the brutish hordes of Genghis Kahn—cower in the insane act of handing our weapons to our eternal enemies? That we, who alone of all races can look far into the infinite universe and can now measure with precision the vast quasi-stars (quasars) that lie at the unimaginable distance of six billion light-years, should enslave ourselves to creatures whose rudimentary minds can never truly comprehend the simple principles that we learn in childhood?

Those are the questions that every man must answer for himself now.

It may be, of course, that Poland's greatest poet, Zygmunt Krasiński, who lived on the frontiers of Europe more than a century ago, was prescient and prophetic when he composed an epitaph for the Christian West:

To the errors accumulated by their forefathers they added yet others which their forefathers knew not: hesitation and timidity. And so it came to pass that they vanished from the face of the earth, and ever since their vanishing there has been a great silence.

Revilo P. Oliver
January, 1966
Urbana, Illinois

Appendix

IN THE CONGRESS OF THE UNITED STATES CITIZEN'S COMPLAINT AND PETITION FOR HEARING

" . . . the right of the people to petition the Government for a redress of grievances."

First Amendment, U.S. Constitution

Frederick Seelig, petitioner, comes before the Congress with the Constitution in his hand and prays the Congress will give hearing to his grievances concerning illegal imprisonment in a Federal penitentiary for nearly two years, without any trial or conviction of any offense whatsoever.

It was a political expedient imprisonment by the Department of Justice after confiscation of his property and files of evidence which were damaging to officials and courts in the State of California as well as to perverts and subversives an government payrolls.

At no time was there any intent to permit a trial for alleged postal libel, before or after imprisonment; nor to allow hearings on the illegality of the proceedings.

The case record will disclose "psychopolitical prosecution" procedures, similar to methods in Communist Russia to get rid of political accusers, and how Federal Courts were "accommodating" in the scuttling of the Bill of Rights with documents falsified, court files juggled and concealed.

It will also evidence collusion and conspiracy by California State officials and Los Angeles County Agencies and courts. They will reveal multiple compounded violations and constitutional rights and Rules of Procedure for the Federal Courts.

Petitioner is an experienced newspaperman with 30 years' background as a reporter, news editor, political and crime investigator. He has no record of libel, or of making false charges or statements; nor has he a criminal, mental incompetence or insanity record.

After he successfully carried his case through the U.S. Supreme Court (No. 841 Misc.), the decisions and mandates were ignored by the lower courts and he was subjected to four more months of torture before he was freed by rigged proceedings to close the case and cover up corruption.

Three times he was transported across the country in chains and leg irons shackled to handcuffs; held in county jails in seven states, humiliated by unbelievable indignities; mugged and fingerprinted more than 20 times. For 84 days after his arrest he did not appear in court.

En route to Los Angeles, petitioner was arrested by a U.S. marshal, Dec. 2, 1960, in Clovis, N.M., and sped to an Amarillo, Texas jail on charges of mailing alleged libelous letters.

On Jan. 2, 1961, more than 30 pounds of his evidence: files, documents, affidavits, pictorial proof, film negatives, quantities of evidence material were confiscated, including his clothing and his luggage. Federal courts denied petitions for recovery.

On Jan. 3, the Amarillo Federal Court (Case No. 2781), without the presence of himself or his counsel, ordered him to a Federal hospital-prison at Fort Worth, under Section 4244, Title 18, U.S. Code, alleging insanity, not by a doctor's examination, but on the U.S. Attorney's "opinion" based on what petitioner had written and was in his evidence files.

The U.S. Attorney then obtained a Federal Grand Jury indictment charging a postal libel offense in the Northern District of Texas.

Petitioner was found sane and competent by five Federal doctors in a month of tests and examinations. He was returned to Amarilla and asked for a speedy trial.

An appointed attorney's falsified motion illegally transferred the trial to the Southern California District Courts where, on March 17, 1961 (Case No. 29529) at Los Angeles, insanity proceedings were renewed under Section 4244-46.

Petitioner was threatened that unless he changed his plea to guilty, he would be declared insane. He refused.

Federal doctors were not allowed to examine him a second time. Instead, the Los Angeles Superior Court's chief psychiatrist, Dr. Thomas L. Gore, was appointed; saw petitioner once, less than an hour, gave no tests and fabricated an insanity report. Dr. Thomas L. Gore testified on April 3 petitioner was a homosexual who "imagined" those he had accused were; that his evidence and charges against Los Angeles County officials and judges were "false"; that he was "insane and legally insane for at least five years," which cover the period of the evidence and what he had charged was true.

Federal Judge Leon Yankwich declared petitioner insane; made him a "ward" of U.S. Attorney General Robert Kennedy with imprisonment in the Medical Center for Federal Prisoners at Springfield, Mo.; then said he had been on the bench of the Santa Monica courts, knew the accused county officials and judges and vouched for their integrity; said the U.S. Senators in the 1950 investigation of homosexuals and Communists on Federal payrolls were "witch-hunters" and "lunatics"; singled out the late Senator Joseph McCarthy with derogatory remarks as to his sanity.

Petitioner's confiscated files were copies of U.S. Senate documents, reports and excerpts from testimony; material from London on the homosexual-Communist international criminal syndicalism dedicated to destroying moral codes and sexual laws in the United States and England.

The Federal case stems from a 1957 divorce action (D-5288862) filed in the Los Angeles Superior Courts against a wife who revealed herself as a lesbian. Basic issues were and still are: Two children, Sandra, then 3 years old, and Edward Seelig, 2 years old, for custody and safeguarding from homosexuality.

Petitioner obtained evidence and witnesses exposing perversion influence and corruption in the Los Angeles County agencies and courts. Homosexual attorneys filed a fraudulent, separate divorce action (SMD 17743) in the Santa Monica, Calif., Superior Courts.

Stanley Mosk, now State Attorney General, was a judge in the Santa Monica courts. His brother, Edward Mosk, was petitioner's attorney; who was "fired" when petitioner verified that organized homosexuals and their statewide syndicate of pervert bars were backing Edmund Brown and Stanley Mosk in the 1958 elections for Governor and Attorney General; that the organized homosexuals (see 1963 House subcommittee probe testimony, Rep. John Dowdy, chairman, on Mattachine Society organized homosexuals) had tremendous "slush funds" to support candidates favorable to them (West Coast One Society) and Communists in State and National elections.

It was NOT UNTIL AFTER the Kennedy Administration took office, and Robert Kennedy became U.S. Attorney General, that petitioner's property and evidence were confiscated and "psychopolitical prosecution" was substituted to avert a trial.

The late President John F. Kennedy, in May and June of 1959, when he was a U.S. Senator seeking the Presidency, had correspondence with a California attorney-politician on petitioner's case and evidence, involving Gov. Edmund Brown and Atty. Gen. Stanley Mosk.

Petitioner penciled two appeals on violations of constitutional rights, and on corrupt practices of U.S. Attorneys and the Federal Courts in letters to the U.S. Court of Appeals. The appeal on constitutional rights was docketed.

On April 24, 1961, petitioner entered the Federal Medical Center; was stripped of his civilian clothes, compelled to wear convict uniform, given prisoner number P-427, integrated into the felon population and penal servitude.

The Medical Center is NEITHER A HOSPITAL NOR a mental institution—it is a hard-core hell-hole penitentiary, housing 1,300 convicts serving up to life sentences; about 90 others, unconvicted.

Only two floors of one of the ten buildings comprise the "hospital". PETITIONER AT NO TIME WAS IN THE HOSPITAL.

Medical school graduates, not qualified to practice as registered psychiatrists, make up the "psychiatric staff." They are being trained in Chinese-Communist brainwashing techniques, Marxist psychopolitical mental health doctrines and the dreaded nerve-breaking to hasten mental and physical deterioration.

Petitioner knows. He was one of the prisoner "guinea pigs", confined to the ward of vegetable-like creatures and zombies, victims of the lobotomy and electro-shocks.

He experienced and suffered torture, diabolical cruelties, beatings; confined eight times in strip-nude drain-hole, become so weak with infections and sores on his feet and legs he crawled for his food; subjected to Chinese-Communist brainwashing—in efforts to persuade him to sign false statements as "confessions" that his evidence and charges had been "imagined and delusional," confined to the nerve-breaking cell to induce him to sign papers to voluntarily commit himself to an insane asylum after he won his case in the U.S. Supreme Court.

Despite prison reports that he was too insane to understand the charges against him or to assist in his defense, and the courts denying him right to counsel in his appeal proceedings, petitioner successfully carried his own case through the U.S. Supreme Court (No. 841 Misc. Decisions, June 18, 1962), winning Certiorari, vacating judgment, forma pauperis and mandates to the lower courts to reopen his case.

The lower courts ignored the decisions and mandates. The psychiatric staff ordered him into the dreaded nerve-breaking cell for nearly four months until he became so weakened he agreed to accept a Department of Justice "approved" attorney, a friend of Judge Yankwich, to take over his case, and to sign withdrawal of "all pending actions before the courts."

He was returned to Los Angeles. On Oct. 24, 1962, an accredited federal court doctor found him sane within 15 minutes. The U.S. Attorney immediately dismissed all charges. Judge Yankwich closed the case, freeing petitioner. It prevented hearing on the illegality of Sections 4244-46 proceedings which imprisoned him and kept him on record as a "mental case." His children were given in custody to homosexuals while he was in prison.

Petitioner prays the Congress will give hearing for a redress of grievances.

"When the humblest citizen comes into this court with the Constitution of his Country in his hand, we dare not disregard the appeal." The late Mr. Justice Coulter rules (Brown vs. Hummel, 6 Po. 86, 97, 47 Am. Dec. 431).

Printed copies of this petition are being mailed to all members of Congress; the original certified copy by registered mail to the Speaker of the House of Representatives for introduction in Congress. Petitioner requests that acknowledgment be sent to his attorneys: William T. Huston, 700 Mobile Bldg. 612 South Flower St., Los Angeles, California, and to Robert Morris, Adolphus Tower, Dallas, Texas.

Dated: June 10, 1964
STATE OF CALIFORNIA
COUNTY OF

Los Angeles
On June 10, 1964
before me, the undersigned, a Notary Public in and for said County and State, personally appeared
Frederick Seelig

Known to me to be the person whose name is subscribed to the within instrument and acknowledged that he executed the same.

WITNESS my hand and official seal.

(Seal) Joe News
Notary Public in and for said County and State.

My Commission Expires March 25, 1967

Under sworn oath the contents are true and can be substantiated by documents and testimony.

Respectfully submitted,

Frederick Seelig
Frederick Seelig, petitioner.

KREMLIN MENTAL HEALTH CURSE ON U.S.

"The Communist Manual of Instructions for Psychopolitical Warfare" was drafted by Soviet scientists for Joseph Stalin and Commissar Lavrenti Beria, former head of the Soviet Secret Police. It became the format for blueprinting the mental health and psychiatry legislation in the United States to regiment the nation under a psychiatric police state.

Congressman Usher L. Burdick and Edgar Hiestand, as well as Kenneth Goff, who for three years was a Communist official for Youth Groups, gave warnings to Congress, with documented evidence entered into Congressional Record, that "mental health" and psychiatry Federal projects originated in the Soviet for subversive regimentation of Americans!

You will readily recognize the mental health and psychiatric advances that have already been legislated in the United States from the excerpts:

"The general propaganda which would best serve Psychopolitics would be a continual insistence that certain authoritative levels of healing, deemed this or that the correct treatment of insanity. These treatments must always include a certain amount of brutality. Propaganda should continue and stress the rising incidence of insanity in a country. The entire field of human behaviour, for the benefit of the country, can, at length, be broadened into abnormal behaviour. Thus, anyone indulging in any eccentricity, particularly the eccentricity of combating psychopolitics, could be silenced by the authoritative opinion on the part of a psychopolitical operative that he was acting in an abnormal fashion. This, with some good fortune, could bring the person into the hands of the psychopolitical operative so as to forever more disable him, or to swerve his loyalties by pain-drug hypnotism.

"The values of a widespread mental health organization are manifest when one realizes that any government can be forced to provide facilities for psychopolitical operatives in the form of psychiatric wards in all hospitals, in national institutions totally in the hands of psychopolitical operatives, and in the establishment of clinics for youth.

"If a psychiatric ward could be established in every hospital in every city in a nation, it is certain that, at one time or another, every prominent citizen of that nation could come under the ministrations of psychopolitical operatives or their dupes.

"Psychopolitical operatives should be alert to the opportunity to organize 'for the betterment of the community' mental health clubs or groups. By inviting the cooperation of the population as a whole in mental health programs, each of these mental health groups, properly guided, can bring legislative pressure against the government to secure adequately the position of the psychopolitical operative, and to obtain for him government grants and facilities, thus bringing a government to finance its own downfall.

"City officials, socialites, and other unknowing individuals, on the subject of mental health, should be invited to full cooperation in the activity of mental health groups. The activity should be to finance better facilities for the psychopolitical practitioner. It must be continually stressed that the entire subject of mental illness is so complex that none of them could understand any part of it. Where groups interested in the health of the community have already been formed, they should be infiltrated and taken over.

"Thus, a psychiatric advisor should be placed near to hand in every government operation. As all suspicions would then be referred to him, no action would ever be taken, and the goal of Communism could be realized in that nation.

"By bringing about public conviction that the sanity of a person is in question, it is possible to discount and eradicate all of the goals and activities of that person. By demonstrating the insanity of a group, or even a government, it is possible, then, to cause its people to disavow it. By magnifying the general human reaction to insanity, through keeping the subject to insanity itself forever before the public eye, and then by utilizing this reaction by causing a revulsion on the part of a populace against its leader or leaders, it is possible to stop any government or movement.

"By perverting the institutions of a nation and bringing about a general degradation, by interfering with the economics of a nation to the degree that privation and depression come about, only minor shocks will be necessary to produce, on the populace as a whole, an obedient reaction or an hysteria. Thus, the mere threat of war, the mere threat of aviation bombings, could cause the population to sue instantly for peace.

"It is a long and arduous road for the psychopolitical operative to achieve this state of mind on the part of a whole nation, but no more than twenty or thirty years should be necessary in the entire program.

"In the field of mental health, the psychopolitician must occupy, and continue to occupy, through various arguments, the authoritative position on the subject.

"Any investigation attempting to discover whether or not psychiatry or psychology has ever cured anyone should immediately be discouraged and laughed to scorn, and should mobilize at that point all psychopolitical operatives. At first, it should be ignored, but if this is not possible, the entire weight of all psychopoliticians in the nation should be pressed into service.

"An immediate attack upon the sanity of the attacker before any possible hearing can take place is the very best defense. It should become well-known that only the insane attack psychiatrists. The person to be destroyed must be involved at first or second hand in the stigma of insanity.

"No layman would dare adventure to place judgment upon the state of sanity of an individual whom the psychiatrist has already declared insane. The individual, himself, is unable to complain, and his family, as will be covered later, is already discredited by the occurrence of insanity in their midst. There must be no other adjudicators of insanity; otherwise, it could be disclosed that the brutalities are not therapeutic.

"Brutalities are committed in the name of science and are inexplicably complex, and entirely out of view of the human understanding. By various means, a public must be convinced, at least, that insanity can only be met by shock, torture, deprivation, defamation, discreditation, violence, maiming, death, punishment in all its forms. The society, at the same time, must be educated into the belief of increasing insanity within its ranks.

"Using criminals and prisoners, the psychopolitical operative in training should then experiment with electric shocks, beatings, and terror-inducing tactics, accompanied by the same mechanisms as those employed in hypnotism, and watch the conduct of the person when no longer under duress.

"Brain surgery, as developed in Russia, should also be practiced by the psychopolitical operative in training, to give him full confidence in (1) the crudeness with which it can be done; (2) the certainty of erasure of the stimulus-response mechanism itself; (3) the production of imbecility, idiocy, and dis-coordination on the part of the patient; and (4) the small amount of comment which casualties in brain surgery occasion.

"Various types of insanity should be characterized by difficult terms. The actual state should be made obscure, but by verbiage, it can be built into the court or investigating mind that a scientific approach exists and that it is too complex to understand. A great deal should be made out of such terms as schizophrenia, paranoia, and other relatively undefinable states.

"Should anyone attempt to expose psychotherapy as a psychopolitical activity, the best defense is calling into question the sanity of the attacker.

"Psychoanalysis can be made fashionable throughout mental health organizations. Members of mental health groups can believe themselves conversant with mental health. Because its stress is sex, it is, itself, an adequate defamation of character, and serves the purpose of degradation well. Thus, in organizing mental health groups, the literature furnished such groups should be psychoanalytical in nature. The word 'psychoanalysis' must be stressed at all times and must be pretended to be a thorough part of the psychiatrist's training.

...—●—...

U.S. Medical Center Prison, Springfield, Missouri, August 6, 1962
U.S. Court of Appeals,
San Francisco, California.

Re: 1407 Misc.
841 Misc. (Supreme Court)

Dear Sir:

I've heard nothing from the Court regarding my case, remanded back from the Supreme Court of the United States after granting of certiorari and vacating judgment, nor from the committing Court, Los Angeles.

This marks my 17th month of imprisonment since my orrest for alleged libel in the mails.

I had filed my appeal on violations of rights guaranteed by the Constitution of the United States; that my commitment in Amarillo by the U.S. District Court, had been unlawful, and had violated constitutional rights as well as federal statutes and Rules of Procedure for U.S. Courts; that transfer of the case to Los Angeles, California, after I had been found sane and competent, was unlawful and violated also the Rules of Procedure as well as federal statutes, and that the commitment by the Los Angeles court was also unlawful; that seizure of my evidence files, documents and personal papers in Amarillo violated the Constitution.

I have been repeatedly denied counsel, have been denied a speedy trial, and am still imprisoned. These, I contend, are violation of due process of law.

Eight times I have been put in prison torture 'holes' for punishment; I am told that I am under the jurisdiction of the Bureau of Prisons 'the same as any other convicted prisoner.

On June 18th, two days after the prison received the Supreme Court order to free me, I was quickly put on the prison ward for the criminally insane, the morons, and sexual degenerates; on June 23rd I was put in a prison torture hole for a week; and on July 23rd I was removed to a tight security punishment ward known as '10-D' where I am confined to a small 'nerve-breaking' cell.

I have been denied medication for infected sores resulting from the cement prison holes. The infection has weakened me and is spreading, causing recurrent fever.

I have repeatedly filed motions and petitions for redress of my grievances and have been denied hearings on all. I've filed four (4) writs of habeas corpus petitions and have been denied rights guaranteed by the U.S. Constitution.

"In capitalistic countries, an insane person has no rights under law. No person who is insane may hold property. No person who is insane may testify. A country's law must carefully be made to avoid any rights of person to the insane. Any suggested laws or Constitutional Amendments which make the harming of the insane unlawful should be fought to the extreme on the grounds that only violent measures can succeed. Communist workers in the field of newspapers and radio should be protected wherever possible by striking out of action, through psychopolitics, any persons attacking them. These, in their turn, should be persuaded to give every possible publicity to the benefits of psychopolitical activities under the heading of 'science.'

I call attention of the Court to *Marburg vs. Madison* (1803) Supreme Court ruling, which declared the Constitution controls any legislative Act repugnant to it . . . A legislative Act contrary to the Constitution is not law . . . is void . . . Courts as well as any other department of government are bound by the Constitution.

I have requested vacating of the commitment, as mandated by the Supreme Court ruling vacating judgment by the Los Angeles U.S. District Court.

The Fifth Amendment of the Bill of Rights states:

" . . . nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb . . . nor be deprived of life, liberty or property without due process of law . . . "

I also contend that the 6th and the 13th Amendments are violated in my being kept imprisoned. I cite: ' . . . the right to a speedy and public trial . . . ; . . . nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted . . . '

I now request again that the Court act on the rights guaranteed me by the Constitution, so that my imprisonment can be terminated immediately and that I be brought into Court for redress of my grievances.

Respectfully yours,

Frederick Seelig

Subscribed and sworn to before me on the 6th day of August 1962.

Notarized by William Toppona

cc: to U.S. District Court in Los Angeles;

U.S. Attorney, Los Angeles;

Supreme Court of the United States; c/o John F. Davis, Clerk.



Feb. 25, 1964

Mr. Donald Z. Albright, Foreman,
Federal Grand Jury, Los Angeles, Calif.

Letter-Petition for
Hearing and Investigation

Petitioner Fred Seelig is invoking his rights as provided for in the Bill of Rights which guarantee and mandate those rights for all Americans. He calls upon the Grand Jury to adhere to these rights and to abide by the federal statutes which provide for certain actions and investigation when charges and complaints are filed against officers, executives and officials of the U.S. Government, and the grievances underlying those charges.

Petitioner charges his constitutional rights were violated by his having been illegally imprisoned in a federal penitentiary without trial or conviction of any offense, by corrupt practices, faking reports, falsifying documents, illegal confiscation of his property, assets, evidence in his behalf—even his clothing; that he was subjected to cruel and inhuman treatment prior to his imprisonment, and to torture and brutality during his imprisonment of nearly two years.

He requests the Grand Jury to investigate the violations of federal statutes and provisions of the United States Constitution. He charges that he was illegally imprisoned under Title 18, Sec. 4244, of the U.S. Codes, and that this was done allegedly by fraud, deception, and corrupt methods.

He further charges that in this corruption and violation of the statutes and of the Bill of Rights, that there is evidence showing the doctor has a criminal record of prior corrupt and illegal practices and there is a question of whether this doctor has been practicing medicine under a fraud of not having a bona fide medical license. Petitioner therefore requests the Grand Jury to investigate Thomas L. Gore, Chief Psychiatrist for the Los Angeles Superior Courts, against whom petitioner has had charges pending since 1958, on the corruption and perversion of those courts and the agencies of those courts.

Petitioner further alleges that he successfully carried his case to the United States Supreme Court where he won decisions favoring him, but that the U.S. Attorneys and the lower federal courts ignored and refused to comply with those decisions. In fact, he was kept imprisoned for four additional months, with intensified torture and brutality inflicted, before he was finally freed. He charges he was denied trial on the original arrest charge of libel, as well as a hearing on his charges of the illegality of his imprisonment.

Petitioner requests a Grand Jury investigation as to whether the U.S. Attorneys and the U.S. District Courts violated their oaths of office to adhere to and uphold the Constitution, thus scuttling the Bill of Rights and following the methods of Communist Russian prosecutions, in which arrest and imprisonment are made with no intent of permitting trial for the alleged offense, and whether these same authorities resorted to tyranny in the petitioner's imprisonment. Petitioner believes the evidence and record will support his contentions.

Petitioner asks for hearings on the record, and the evidence, and that the U.S. Attorneys show cause why they should not be removed from office, and the judges involved to show cause why they should not be impeached as provided for in federal statutes, for misconduct and disregard of the United States Constitution.

Petitioner requests an investigative report be made on the circumstances under which Thomas L. Gore came to be employed by U.S. Attorneys and the U.S. District Court.

Petitioner requests the Grand Jury to subpoena the property, files, documents, clothing, manuscripts, assets and all other material illegally confiscated by the representatives of the U.S. Attorney's office, and of the Department of Justice, and that all be surrendered to petitioner.

Petitioner requests investigation as to whether the U.S. Attorneys were in collusion and conspiracy with the Los Angeles County officials, Superior Court Judges, and State of California officials to get rid of petitioner by imprisonment and confiscation of his evidence and property, to smear and discredit petitioner, and so prevent due process of law on his charges of perversion and corruption against those officials—charges which have never been disproven or challenged.

Petitioner has no criminal record, no conviction of any offense, but was himself the accuser and complainant. His charges stem from, and revolve around the pervert corruption within the courts, and agencies at those courts, in and around Los Angeles; and his efforts to rescue, protect and safeguard his two minor children, Sandra and Edward Seelig, from being reared in perversion by perverts, contrary to laws protective of children.

He further charges that United States agencies cooperated with Thomas L. Gore to cover up county corruption, and to threaten petitioner he would

never see his children again, and that if he did locate them, he would not find them alive. This threat has been made a reality to this extent: Petitioner has not seen his daughter and son for four years, and has been denied knowledge of their whereabouts for five.

All witnesses who might have been of help in locating them have disappeared from the scene. One of these, a foster mother, who had evidence on and brought complaints against two of the social workers helping pervert children. She died of a heart attack brought on while trying to safeguard the children from the two social workers who admitted they espoused homosexuality.

Petitioner charges that the U.S. Attorney's office followed the acknowledged 'pervert line' that 'accusers of perverts are insane' and 'victims of delusional thinking.' He charges that Thomas L. Gare was injected into the case for the specific purpose of getting rid of petitioner, the accuser of perverts, and that it was done by fraud and corrupt practices.

Respectfully submitted,
Frederick Seelig.

.....

Everything I could document as proof of the criminality and destructiveness of psychiatry, I put in affidavits to the Federal Courts in my fight for freedom and continued efforts in behalf of my daughter and son. A documented letter, June 4, 1962, to U.S. Supreme Court Clerk, Michael Rodak, Jr., stated:

"For the record, and inclusion in my case file, No. 841 Misc., I am submitting a carbon of a fourth letter to Solicitor General Archibald Cox (to date no letters have been acknowledged or answered) which makes specific charges against the U.S. District Court of Los Angeles and the U.S. Attorney General's office. My legal file here has been deleted of carbons by prison officials so I will not have a record of documents put in for mailing to the court. Included was a carbon of an Application for Writ of Prohibition to the California Supreme Court in behalf of my two minor children. In November, 1961, a similar petition was refused for mailing by Medical Center officials and psychiatrists.

"I am held in tight security, not allowed to contact attorneys for aid or advice. I can be kept imprisoned here for years. There are unconvicted prisoners who have been in this prison up to 15 years without trial or conviction. They are, as well as I, subject to beatings, various inhuman 'holes,' and to slave labor. My petition asked for a redress of grievances, the right to be heard on the violations of constitutional rights, and my illegal imprisonment.

"This is not a lunacy institution, but a penal institution in which every prisoner is subject to punishment regardless of how brutal or inhuman that punishment is. I give notice of appeal to the U.S. Court of Appeals in St. Louis."

When I sought to appeal in forma pauperis, Kansas City Judge Duncan denied that right. His letter, October 16, 1961, stated:

"I declined you to proceed in forma pauperis in the filing and prosecution of the documents you sent here, on the grounds that there were no allegations of any facts which would confer jurisdiction upon this court. Therefore, I am declining to permit you to file notice of appeal in forma pauperis, because there is nothing from which to appeal."

My reply to Judge Duncan stated:

"Your letter of October 16th, returning documents and petitions for rulings on constitutional rights and confiscation of evidence, stating I have not alleged any ground for Writ of Habeas Corpus, evidences evasiveness. You ...

disregard the Constitution. The Court, in effect, condones imprisonment, brutality, and torture. The Court, under those circumstances, should have the courage to tell me that I am disfranchised as an American; that rights supposedly sacred to all Americans are junked."

After a battle of letters on my rights, I finally got appeals into the St. Louis U.S. Court of Appeals. Torrid letters were also exchanged here, letters from the courts damaging to the justices were seized from my prison legal file so there would be no evidence of them.

The St. Louis Federal Appellate Court denials of the appeals for hearings were made exhibits in Amendment Affidavits to the U.S. Supreme Court. The prison psychiatrists, Judges Yankwich and Gibson, and the Bureau of Prisons tried to prevent my filing affidavits and petitions on the psychiatric criminality in torture techniques.

On October, 20, 1961, a documented letter to Justices Richard B. Chambers, Oliver D. Hamlin, and Ben C. Dinwasy of the San Francisco U.S. Court of Appeals stated:

"Your document, dated October 17th, denying leave to file applications for Writs of Mandamus (on Judge Yankwich) was just received. It completes a perfect score of denials of every type of a hearing and, in effect, tosses the United States Constitution in a sewer. It upholds the United States Attorney and Department of Justice "rigging proceedings."

My defiance was reflected in a July 29, 1961 Affidavit as an Amendment to Case No. 1194:

"Diabolical techniques are being applied; endanger my health and inflict cruel pain as "therapy." Old, sweat-soaked shoes do not fit feet; cause almost unbearable pain to feet and legs, deforming toes. Nerves of legs are raw. Proper fit shoes are denied.

"Psychiatrists Nicholas and Burger ridicule contention homosexuals are perverts and have told him his "improper thinking" will keep him here indefinitely. Prison officials tell him libel trial will give him ten-year prison sentence.

"Prison wing where petitioner is quartered is known as "snake pit." Most of the prisoners are insane, imbeciles, and zombies. His being there is punishment until he submits to psychiatry.

"He is told he is subject to compulsory labor in brush factory. Petitioner refuses to serve in psychiatric slave servitude. For writing this document he expects further psychiatric brutality."

Within a few days I was returned to the strip-nude drain-hole cell, reduced to the status of an animal and forced to crawl for my food.



AFFIDAVIT DESCRIBES TORTURE OF PRISONERS

Perversion, torture, beatings, and maiming of prisoners in Federal Penitentiaries were upheld by Federal Judges. Petitions were filed for relief in Los Angeles, San Francisco, Kansas City and St. Louis Federal Courts. Judges Yankwich and Floyd Gibson denied hearings on cruel and unusual punishment.

Excerpts from an affidavit on violations, with a petition for a cease and desist order, filed October 17th, 1961, in Kansas City Federal Courts follow:

"Affiant Frederick Seelig, first being duly sworn upon his oath, deposes and says: 'Cruelties and inhuman treatment, including torture and brutalities, are inflicted by prison guards at the U.S. Medical Center Penitentiary in violation of the Eighth Amendment of the United States Constitution. Petitioner has been subjected to such maltreatment and he has witnessed cruelties inflicted on other prisoners.

"Sadistic guards flip lit matches in face of a prisoner, hold match container close to face and spark matches into flames close to eyes, torment and taunt for reaction and sadistic pleasure. Prisoners put in "torture-holes" are stripped nude with no blanket, mattress, or cot. Petitioner suffered ear-splitting, loud music emitted day and night from a loudspeaker in ventilator from which cold air emerges.

"Night guards with flashlights beam light directly into the eyes of sleeping prisoners for the pleasure of breaking their sleep. Intimidations never cease on prisoners until they crack-up giving the prison guards and psychiatrists an excuse to order them into "torture holes" or solitary confinement cells. Petitioner is confined to Ward 2-2 East, comprised of homicidal maniacs, imbeciles, and insane. Among them are sex perverts who openly practice sexual obscenities, encouraged by guards who find pleasure in watching. Petitioner is at the mercy of such guards who, at whim, can report that he is disrespectful or accuse him of adverse conduct or behavior, which then subjects him to a "court" trial before prison officials. Punishment is then inflicted.

"Petitioner is NOT a convicted criminal. He requests a cease and desist order against the U.S. Medical Center Penitentiary on torture techniques and practices being applied on him. Maltreatment is impairing and weakening his health.

"Petitioner was the plaintiff and accuser of California public officials and judges involving homosexual perversion of government; concealing evidence against perverts who had sexually molested and abused his two minor children. He had been threatened that if he pressed for hearings and investigation his children would be seized from him and he would be denied all further knowledge of them. He was also threatened that if he refused to plead "guilty" he would be adjudged insane and be held in mental institutions for the rest of his life."

Another documented letter was sent to Judges Richard H. Chambers, Oliver D. Hamlin, Jr., and Ben C. Dinway of the San Francisco U.S. Court of Appeals, dated November 15, 1961. I had appealed for a writ to order U.S. Judge Yankwich in Los Angeles to abide by the Constitution and give rulings on civil rights. A copy attached as an exhibit in a petition to the U.S. Supreme Court reads:

"Your ruling denying me the right to an application for a Writ of Mandamus calling for the U.S. District Court to adhere to the United States Constitution and the Rules of Procedure for United States Courts, was received.

"There is one more petition for a Writ of Mandamus, calling for hearings on the confiscation of evidence, personal papers and effects, which you now have and I expect it, too, shall be denied.

"My faith in courts, and in rights supposedly guaranteed by the U.S. Constitution, has been crushed out of me. Nor do I any longer have any belief in the integrity of the courts.

"What I have learned and experienced: that cases can be "rigged" in Federal Courts by corrupt practices of the United States Attorney; a person can be "railroaded" under a subterfuge of insanity, after a Federal Medical Board has adjudged that same person sane and competent, to cover up corruption in government and in courts as well.

"I am now reconciled that the threat made to me in the Los Angeles U.S. Marshal's office; that if I refused to change my plea to 'guilty of libel' I would be adjudged insane, allowed no witnesses or evidence in my behalf, and would be imprisoned for life--this can happen in the United States.

"Up until now I have been able to withstand the torture and disβολical cruelties in this prison--but now my health has been so reduced that I have no resistance left..

"Homosexuality has proven its power and influence in government as well as in the courts. Once more history is being repeated: Decadence and corruption are synonymous with homosexuality in government."

Los Angeles Federal Judge Leon Yankwich denied all motions and hearings on constitutional rights. He refused my right to file petitions in California State Courts to protect my son and daughter from homosexuality; denied me transcripts of proceedings in his court as evidence and proof they were rigged; denied surrender of confiscated evidence and was upheld on all denials by the San Francisco U.S. Court of Appeals.



U.S. ATTORNEY FALSIFIES AND DISTORTS FACTS

The penitentiary officials and psychiatrists stopped my documents to Federal Courts. They also denied the right of letters to attorneys on the claim I was "too insane and too incompetent to defend myself." My answer was in a "Petition for Order to Enforce Rights Guaranteed by the U.S. Constitution," dated September 30, 1961, and was to be mailed to the Federal Courts in Kansas City, Missouri, as a complaint against R.O. Settle, warden of the Medical Center. The petition was refused mailing. I then made it "Exhibit X-2" in an affidavit to the U.S. Supreme Court. Excerpt follows:

"Frederick Seelig, acting as his own attorney, who, first being duly sworn upon his oath, deposes and says:

"His rights guaranteed by the United States Constitution are being violated by the U.S. Medical Center Penitentiary; letters and documents are being censored and withheld from mailing to United States Courts. Letters he has attempted to mail to attorneys have been refused mailing. He has been told he shall never see or know what became of his minor daughter and son.

"He questions the constitutionality of the prison regulations which prohibit him from communicating with attorneys to seek their assistance. This is in violation of the Sixth Amendment guaranteeing his "right to have assistance of counsel" and Rule 44 for Federal Courts, in pertinent part: 'right to counsel ... at every stage of the proceedings.'

Kansas City Federal Judge Floyd R. Gibson, in denying a Habeas Corpus hearing, referred to the charge against me as a "felony." That, also, was a falsity. His order, dated June 26, 1962, further evidences the Federal Courts do not abide by the Constitution in civil rights for prisoners, especially the unconvicted, imprisoned under the Communist psychiatric prosecution in Sections 4244-46, U.S. Codes. The order covered appeal petitions Nos. 13929, -30, -31. Judge Gibson, as Judge Yankwich did, shifted from criminal codes to civil codes for basis of his rulings-- despite the fact that I had been imprisoned under a criminal statute.

RIGHTS OF HABEAS CORPUS SUSPENDED

Judge Gibson denied forma pauperis to proceed with appeals, denied an order to require Social Security Administration to pay benefits which had accumulated to \$1,400 and were withheld; upheld penal servitude despite statutes prohibiting forced labor on an undonvicted prisoner; denied hearing on torture and brutalities by prison psychiatrists; upheld censorship of court documents and refusal to mail.

He called my petitions for hearings "libelous and scurrilous." Judge Gibson also upheld imprisonment for years without trial or conviction; joined in with Judge Yankwich with an order violating the First Amendment by suspending habeas corpus and denying right to petition for redress of grievances.

My reply, dated July 12, 1962, follows:

Re: Misc. No. 170 Seelig vs. U.S.A.

"The ruling of the court on denial of appeal of the above captioned case for 'Petition for Restraining Order' was received today. The denial endores the court's previous rulings which termed the actions for relief as being 'frivolous,' especially the petition for a Writ of Habeas Corpus. The Supreme Court has rebuked the lower courts; stating no petition for a habeas corpus writ is frivolous.

"The court in previous ruling mentioned that I might have relief when I regained 'mental competence.' The court surely knows my case and I wonder if it meant: 'When you have an acceptance of homosexuality for your children.'"

IN THE UNITED STATES COURT OF APPEALS
FOR THE EIGHTH CIRCUIT
ST. LOUIS, MISSOURI

FREDERICK SEELIG
Petitioner

vs

UNITED STATES OF AMERICA, et al.,
Respondents

No. 127 and
No. 13370-2
U.S. District Court
Kansas City, Missouri
On Appeal

NOTICE OF APPEAL TO THE UNITED STATES SUPREME COURT
ON DENIAL OF APPEAL FOR WRIT OF HABEAS CORPUS
AND ON APPEAL OF MOTION FOR LEAVE TO APPEAL DENIAL OF
RESTRAINING ORDER

FREDERICK SEELIG, petitioner, gives notice of appeal on denial of Appeal for Writ of Habeas Corpus, and on the return by the court of his Appeal of Motion for Leave to Appeal Denial of Restraining Order. He requests permission to proceed in forma pauperis to the Supreme Court of the United States.

He states that because of his poverty he is unable to pay the costs or fees or to give security thereof; that he is a citizen of the United States, and that his motion is taken in good faith, and that he firmly believes he is entitled to the relief sought, pursuant and on conformity with Section 1915, Title 28 USC.

He also certifies that carbon copies of this action were put in the mails from the U.S. Medical Center Prison at Springfield, Missouri and to the Supreme Court of the United States.

Return of the Motion for Leave to Appeal Denial of Restraining Order by the Court on the grounds he did not file a notice of appeal to the United States District Court at Kansas City, Missouri is an unjust claim of the Court. Petitioner did serve such a notice by mail. Petitioner already has served by mail a Petition for Writ of Mandamus for filing in the U.S. District Court of Kansas City, Missouri, on documents to courts not mailed or not affixed the seal of notary after he put his signature in oath the contents are true, and on documents confiscated from him, and others removed from his legal file by the prison.

The Motion returned to him by the Court had been sworn to on May 21, 1962 for immediate mailing to the Court. The received stamp of the Court shows it was not received until May 28, 1962. It requires but one day for mail between Springfield, Mo., and St. Louis, Missouri. He also gives oath in this document that he has a carbon copy of the Notice of Appeal to the Kansas City U.S. District Court.

The stalling and delay by the lower court, and by the United States Medical Center Prison, and the return of that document by the U.S. Court of Appeals for the Eighth Circuit has further done irreparable damage to petitioner inasmuch as that document asked for a restraining order against his being 'railroaded' to a California state insane asylum to close his case with libel charges dropped. He therefore is submitting that Motion in to the Supreme Court of the United States along with an appeal on the denial of a Writ of Habeas Corpus.

'The denial of a Writ of Habeas Corpus, on the grounds that the U.S. Medical Center has not had sufficient time to determine the competence of petitioner after more than 10 months, evidences collusion of the prison psychiatric staff as well as incompetence. The committing court is under charges of rigging proceedings, violation of rights guaranteed by the U.S. Constitution and disregard of Rules for the U.S. Courts.

Petitioner cited prior court rulings favoring such writs, has repeatedly sought relief in the U.S. District Court in Los Angeles, and has been denied relief for hearings on the perjury of Dr. Thomas L. Gore who testified petitioner was 'legally insane for at least five years.'

The court in its denial of a writ of habeas corpus states: 'Also, the length of time that petitioner has been held is not yet such as to give rise on its face to any apparent neglect or disregard of petitioner's rights.'

The Court disregards constitutional rights of a speedy trial and it condones the imprisoning of a person for a year and a half on the subterfuge of insanity when there is a question as to the competence of a doctor who saw prisoner but once, after five doctors found him sane.

The Court disregards the seizure of and confiscation of evidence, files, documents, personal papers of petitioner-which is also a violation of the United States Constitution. It also disregards the maltreatment, brutality and torture to which petitioner has been subjected.

Petitioner had cited dates at proceedings he was not present or represented by counsel, and other irregularities. He was denied right of witnesses, evidence introduced in his behalf, and the trial judge was biased and prejudiced and acted in dual role of judge and prosecutor and petitioner has been denied the transcripts of proof.

The denial enables the U.S. Attorney's office to cover up and suppress a case of influence and power of homosexuals in both state and Federal government.

The Court also does irreparable damage to two small children who will be forever without the protection of their father, and they will continue to be reared in homosexuality, repulsive and obnoxious and criminal to decent society.

Petitioner has charges against the U.S. Attorneys in two districts and the committing court judge, denied the right of hearings on the 'rigging' of proceedings and the criminal misuse of Section 4244-46, Title 18 USC.

Petitioner prays that the Court will grant him forma pauperis to appeal to the Supreme Court of the United States, and he prays the court will investigate petitioner's complaints and charges with open court hearings and testimony open to the public.

Frederick Seelig

Su subscribed and sworn to before me
on this day of June, 1962.
Notary: William Tappana



IN THE UNITED STATES COURT OF APPEALS
SAN FRANCISCO, CALIFORNIA

FREDERICK SEELIG
Petitioner

vs

UNITED STATES OF AMERICA
Defendant

Re: Case 1194 Misc.

MOTION FOR HEARING TO NULLIFY
PROCEEDINGS, TESTIMONY AND ORDERS
OF U.S. DISTRICT COURT,
SOUTHERN CALIFORNIA DISTRICT

Comes now FREDERICK SEELIG, who first being sworn upon his oath deposes and says:

That his rights guaranteed by the United States Constitution and the Rules of the Criminal Procedure for the United States Courts were violated by the United States Attorney and the United States District Court of Southern California in Los Angeles on March 13th, March 20th, and April 3rd, 1961.

His criminal case (No. 2781, U.S. District Court for the Northern District of Texas) (No. 29529, U.S. District Court for the Southern District of California) originated in the U.S. District Court for the Northern District of Texas and was transferred to Los Angeles for trial.

Under RULE 20 of the Criminal Procedure for the United States Courts, the U.S. District Court of Southern California had no further jurisdiction on March 13, 1961 when he pleaded NOT GUILTY and therefore subsequent proceedings, orders and rulings of the California district court were improper, irregular and illegal.

He quotes, in pertinent part, RULE 20:

"If after the proceeding has been transferred the defendant pleads not guilty, the clerk shall return the papers to the court in which the prosecution was commenced and the proceeding shall be restored to the docket of that court."

His commitment to the U.S. Medical Center Prison at Springfield, Mo., was unlawful and he is illegally imprisoned.

The United States District Court of Los Angeles and the United States Attorney proceeded unlawfully in appointing a doctor to testify the defendant, FREDERICK SEELIG is insane, a homosexual, and had been for at least five years. The testimony of Dr. Thomas Gore was faked and falsified.

The lower court and the United States Attorney violated the defendant's constitutional rights when he was denied and deprived witnesses to testify in his behalf, refused a reading of the findings of the U.S. Public Health Service Hospital's five member medical chiefs of staff, after a 30-day examination and observation, upholding his mentality, intelligence, and capability to go to trial.

He therefore cites RULE 5:

"The defendant may cross-examine witnesses against him and may introduce evidence in his behalf."

His evidence was illegally confiscated from him while it was in the custodial care of the U.S. Marshal.

This was in violation of the Fourth Amendment of the United States Constitution, pertinent part of a previous ruling:

"... guarantees individual's right to be secure in his person against unreasonable arrests, as well as against unreasonable search of houses and seizure of papers and effects." U.S. Potts v. Rabb, C.C.A. Pa. 1944, 141 F2d 45.

He was deprived of the right to have witnesses appear in his behalf. This was in violation of the Sixth Amendment in pertinent part:

"... to have compulsory process of obtaining witnesses in his favor."

He had dismissed the substituted attorney for the Public Defender and that the substituted attorney ignored the dismissal notices by letters as well as to the court, and proceeded in representing him.

He therefore cites:

"That one's rights may not be litigated without his authority is an inherent right guaranteed by the 'due process of law' clauses of the Fifth Amendment ..." Mont. art. 3, 27.

He was subjected to, and still is, inhuman treatment with cruelties inflicted. (See affidavits of July 26th Pages 4,5; affidavit of July 29th, page 3; affidavit of Aug. 14th, page 2; sworn letter of August 21; document of June 22nd page 4; amendment to appeal petition dated June 30th, pages 7 and 8; Continued amendment dated July 10th, pages 1 and 2 and Exhibit 1-B.

The aforementioned affidavits and letters disclose numerous violations of the 8th Amendment: "... nor cruel and unusual punishment inflicted."

Cruel and unusual punishment was inflicted upon him in the Potter County (Texas) jail, the county jail at Phoenix, Arizona, the Los Angeles County (California) jail and is being inflicted on him in the U.S. Medical Center Prison at Springfield, Missouri.

Since his arrest, jailing, and imprisonment last December 2, 1960 he was denied outside communication with friends, thwarted by dilatory tactics to obtain counsel, held in tight security in solitary confinement cells, denied due process of law and that the subterfuge of mental incompetency and insanity has been used by the United States Attorney to prevent his being given a trial on slander charges and that the United States Attorney has resorted to irregular, and improper and corrupt practices to seize and conceal his evidence.

As his prosecutor he became his jailer in imprisoning him in the U.S. Medical Center Prison, governed and operated by the U.S. Department of Justice.

He requests a hearing to nullify the proceedings, based on testimony of record and orders of the U.S. District Court of Los Angeles. It will show reasons the court had no jurisdiction and his constitutional rights have been violated as well as the Rules of Criminal Procedure for the United States Courts.

Carbon copies of this instant document are served upon the United States Attorney and the Clerk of the U.S. District Court of Los Angeles.

Respectfully submitted,

Subscribed and sworn to before me
on this 25th day of August, 1961.

Frederick Seelig

IN THE UNITED STATES COURT OF APPEALS
SAN FRANCISCO, CALIFORNIA

FREDERICK SEELIG
Petitioner

vs

THE UNITED STATES OF AMERICA
Defendant

Re: Case 1194 Misc.

WRIT OF MANDAMUS PETITION
TO SHOW CAUSE

I, FREDERICK SEELIG, acting as my own attorney, hereby petition for a Writ of Mandamus to produce the review of the record and show cause for the denial of relief in aforesaid case 1194 Misc.

Your petitioner requests United States Appellate Court to produce the record, requests to see the said record, as to why he was denied his constitutional rights.

Your petitioner also tried for several years to get relief in the California State Superior Courts, the agencies of that State Government, and of Los Angeles County, and the U.S. District Court of Southern California. He has been denied his constitutional rights and the Rules of Procedure for United States Courts have been violated.

To cover up those violations of constitutional rights and Rules of Procedure for U.S. Courts he has been illegally imprisoned in the U.S. Medical Center Penitentiary at Springfield, Missouri, where he is being subjected to brutal and inhuman treatment.

He received maltreatment in the Potter County (Texas) jail at Amarillo where his evidence was confiscated and partially destroyed, and subsequently was committed to the U.S. Public Health Service Hospital prison at Fort Worth for 30 days of tests and observation on claim of the U.S. Attorney he was insane. He was not present nor represented by legal counsel at the hearing.

This was in violation of the Sixth Amendment of the U.S. Constitution, in pertinent part:

"... and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process of obtaining witnesses in his favour, and to have the assistance of counsel for his defense."

The Eighth Amendment, in pertinent part:

"... nor cruel and unusual punishment inflicted."

The Fourth Amendment, pertinent:

Guarantees 'individual's right to be secure in his person against ... seizures of papers and effects.'

He furthermore was denied his right for a preliminary hearing and presentment of his evidence and documents that he was not guilty of libel in the mails as charged; that there was no element of slander or libel in what he stated as truths.

He therefore cites Rule 5 for Procedure in the United States Courts:

"The defendant may cross-examine witnesses against him and may introduce evidence in his behalf."

He also cites Rule 43:

"The defendant shall be present ... at every stage of the trial (proceedings)."

Rule 44:

"... the court shall advise him of his right to counsel and assign counsel to represent him at every stage of the proceedings."

He contends that his commitment to the U.S. Public Health Service Hospital at Fort Worth was in violation of his rights guaranteed by the U.S. Constitution and also in violation of the Rules for U.S. Courts.

After 30 days of tests and observation he was brought back to Amarillo for trial. His case was then transferred to Los Angeles.

Upon his plea of NOT GUILTY on March 13, 1961 in the U.S. District Court Los Angeles that court had no further jurisdiction. He cites Rule 20:

"If, after the proceedings have been transferred, the defendant pleads not guilty the clerk shall return the papers to the court in which the prosecution was commenced and the proceedings shall be restored to the docket of that court."

The U.S. District Court of Los Angeles violated the Rule and continued with proceedings on March 20 and April 3 after denying him the right to have the Fort

Worth Federal Medical Board Report and Findings on his mentality and intelligence introduced and read into the record.

He was refused the right to have his own witnesses and his doctor testify in his behalf. The only witness heard and who testified against him was the Government-appointed private doctor who admitted being on the payroll of the State of California and the County of Los Angeles against whom the defendant for nearly three years has had complaints and charges.

The Justice Department rigged in the Los Angeles County Chief Psychiatrist who falsified in his report and testimony that the defendant was insane and had been "for at least five years" (which covers the entire period of the case against the County of Los Angeles and the State of California) and further falsified when he testified that the defendant "is a homosexual who imagines those he accused were homosexuals."

On the basis of the improper and irregular proceedings of April 3rd and of March 20, the defendant was illegally imprisoned, and still is, at the U.S. Medical Center Prison.

He has been denied counsel to advise him and to assist him in violation of his constitutional rights and the Rules of Procedure for U.S. Courts.

He has been denied forma pauperis despite that he is penniless and has no assets, in violation pursuant to 28 USC, Section 1915a, and of the Sixth

He has been denied the right to transcripts of the proceedings in the U.S. District Court of Amarillo and of the U.S. District Court of Los Angeles as evidence and proof of the violations of his constitutional rights and of the violations of the Rules of Procedure for United States Courts.

He has been denied hearings on the illegal seizure of his evidence, documents of proof of homosexuality in his case and of the homosexual influence and illegal practices of attorneys representing homosexuals and homosexual bars and cafes; on covering up and suppression of crimes committed by homosexuals against him and his two minor children by the County of Los Angeles, the Superior Courts of Santa Monica, California, and the State of California for which he, the complainant and accuser, was charged with alleged libel and instead of trial has been illegally committed as insane on faked and falsified testimony of a doctor who saw him but once.

He also has been denied a Writ of Habeas Corpus by Court of Appeals of San Francisco.

He therefore requests that the Honorable Court produce and show him the reasons for the denial of all relief which, it informed him, was on a "review of the record" and to produce the record for him to see and read.

Carbon copies of this instant document are served upon the U.S. Attorney, the U.S. District Court at Los Angeles via the mails.

Respectfully submitted,

Frederick Seelig

Subscribed and sworn before me
on this 12th day of September,
1961.
William Tappana, Notary

IN THE UNITED STATES COURT OF APPEALS
FOR THE EIGHTH CIRCUIT
ST. LOUIS, MISSOURI

FREDERICK SEELIG
Petitioner

vs.

UNITED STATES OF AMERICA, et al.,
Respondents

AMENDED PETITION
FOR
LEAVE TO FILE APPEAL
ON
DENIAL OF HABEAS CORPUS WRIT

Petitioner requests ruling on his appeal in the denial of his petition (No. 13737 U.S. District Court, Kansas City, Mo.) for a Writ of Habeas Corpus.

Petitioner was arrested December 2, 1960 on a charge of alleged libel in the mails (Section 1718, Title 18 USC). On January 2, 1961, Justice Department agents

at Amarillo, Texas, seized his evidence against homosexual perverts, his personal papers, files, documents and property.

Later, other evidence and documents of proof of the homosexual influence and corruption within Los Angeles County (California) agencies and state courts were confiscated while his property was in the custodial care of the U.S. Marshal and the United States Attorney.

On January 3, 1961, the U.S. Attorney in the U.S. District Court at Amarillo, Texas, without petitioner being present or represented by counsel, claimed petitioner was insane and obtained an order for his commitment at the U.S. Public Health Service Hospital Prison at Fort Worth, Texas, to which he was transported on January 4, 1961.

After 30 days of tests and examinations by a Federal medical board of five doctors, petitioner was adjudged sane and competent and returned to Amarillo for trial.

Petitioner had been illegally committed to the U.S. Public Health Service Hospital. He lites:

Martin vs Settle (D.C.) 192 F. supp. 156: "... a full hearing for an accused at which he has a right to be present. The committing court has the power of determination of the accused's incompetence, and that duty cannot be discharged with the accused in absentia."

Petitioner was also denied the right of witnesses to appear and testify in his behalf and of introduction of evidence in his favor and behalf as proof that his statements were not libelous, but true and therefore he did not violate Section 1718, Title 18 USC. *Petitioner was not served with a copy of the indictment or the information.*

Petitioner also contends the 4th Amendment was violated in the seizures and confiscation of his property, personal papers, files, evidence, pictorial evidence and other material not only in Amarillo, Texas, but in Los Angeles, California, and since his imprisonment in the U.S. Medical Center Prison at Springfield, Missouri, where evidence mailed to him was also confiscated.

Basic issues of petitioner's case concern his two minor children, Sandra and Edward Seelig, and his efforts to protect and safeguard them from homosexual perverts, and from perversion environment, which dates back to 1957, and it involved Los Angeles County agencies in their suppression of evidence against homosexuals.

The U.S. Attorney in Los Angeles rigged proceedings, violating Rules of Court Procedure and rights guaranteed by the United States Constitution. The U.S. District Court in Los Angeles was biased, prejudiced and assumed a dual role of judge and prosecutor; *it was party to the rigging of proceedings* which caused petitioner to be re-committed illegally to the U.S. Medical Center Prison.

Petitioner has repeatedly petitioned and filed motions for transcripts of proceedings held in the U.S. District Courts in Amarillo, Texas, and in Los Angeles, California, as evidence in his behalf and as proof of what he contends to be true.

On March 14, petitioner was taken to the Santa Monica, California Superior Courts (against whom he has charges and states are homosexually perverted in their protection of homosexuals, espousing the cause of homosexuality) for a custody hearing of his daughter and son, *at which homosexual perverts were in attendance.* The proven homosexual mother made motion and proposal that her lesbian lover adopt her as her daughter, and the court gave them custody of the children. This was witnessed by the two deputy marshals who transported petitioner in chains and shackles to the court through a throng of homosexuals in the court corridor.

Dr. Gore testified on April 3, that petitioner was insane, had been 'legally insane for at least five years,' which *covers the period of the charges and complaints against the doctor's employers;* he testified petitioner is a homosexual 'who imagines those he accuses are homosexuals.' He also testified that petitioner had made libelous statements against public officials that are false.

The doctor's testimony exonerated the accused homosexual perverts. *On June 6, 1961, the courts that petitioner had accused and made charges against, as well as the officials of agencies of those courts, removed all restrictions from the perverts, based on Dr. Gore's testimony the father is 'insane.'*

Petitioner entered the U.S. Medical Center Prison on April 24, 1961 under Section 4344-46, Title 18 USC. Upon Admittance, he was stripped of his civilian clothing, compelled to put on convict felon uniform, given a prison number, his luggage and personal effects were confiscated. He was integrated into prison population and forced into penal servitude. Imposed on him were prison rules and regulations. He was assigned a parole officer, as though he had been given a trial, convicted, and sentenced for a crime. Provisions of the United States Constitution which guarantees all citizens certain rights have been denied to petitioner. He was, and still is, unlawfully placed in the same category of convicted felons and is

forced to serve time, which is an indefinite sentence--now more than a year.

Section 4244-45, Title 18 USC, does not provide for serving a sentence as a convicted felon; nor for punishment, torture in prison strip-nude cells. The commitment order called for 'psychiatric treatment' and for determination for a 'reasonable period'--'until such time as he shall be mentally competent to stand trial.' Petitioner has not been given so-called psychiatric treatment but, instead, has been subjected to punitive imprisonment.

Petitioner cites: *Greenwood vs. United States*, C.A. 8, 219 F. 2d. 376

"clearly provides that such commitment is only a temporary one and petitioner cannot be detained thereunder for an unreasonable indefinite period of time."

Higgins v. McGrath (D.C.No.) 88 F. Supp 670:

"Where testimony of petitioner before the court in habeas corpus proceedings for release from confinement showed that petitioner was not suffering from delusions but understood the proceedings of the criminal charge against him, petitioner was ordered returned to court where criminal charge was pending for final determination as to his ability to stand trial despite contrary decision by board of examiners."

Also cited is *Jesse E. Sturdevant v. Dr. R.C. Settle*, Warden, Medical Center for Federal Prisoners, Springfield, Mo., in the U.S. District Court, Western District of Missouri, No. 12734, memorandum and order:

"The Government in this case can no longer constitutionally say to petitioner: 'Wait, you can't raise (your right to trial in Federal Courts until) you have recovered. In the meantime, we'll detain you with the criminal insane, where you will have to live under a cloud of accusation from which we will not allow you to exculpate yourself.'" The Constitutional right of the Federal Government to further retain custody of the defendant-petitioner in this case has run its course."

The U.S. District Court in Kansas City, Mo., in denying his petition for writ of habeas corpus, erred in stating that petitioner is charged with a felony for the statute states that it is a misdemeanor.

The U.S. Attorney denies that petitioner had been found sane and competent a few weeks prior to the recommitment by the U.S. District Court of Los Angeles:

In the U.S. Attorney's Response to Order to Show Cause:

"For further answer, Respondent denies all other allegations contained in said petition, other than those specifically mentioned above."

This contradicts U.S. Solicitor General Archibald Cox's Memorandum to the U.S. Supreme Court:

"Petitioner was examined by medical board at the hospital, which found, on February 1, 1961, that 'he is able to understand the charges against him, to assist in his defense and to cooperate with counsel.'"

The U.S. Attorney contends a "competent psychiatrist" in Los Angeles found him to be insane, but the U.S. Attorney does not inform the court that the doctor is on the payroll of the accused state courts and agencies as an employee or that petitioner was seen but once by the doctor who gave no tests and then testified that petitioner has been legally insane for at least five years. It not only covers the period of the Federal medical board's 30-day tests and examinations finding petitioner sane. It also covers the entire period of the charges against that doctor's employers.

Petitioner states that on January 3, 1961 and on March 17, 1961 proceedings were held on his sanity at which he did not appear. He cites:

Martin v. Settle (D.C. Mo.) Supp. 156 pertinent part:

"... a full hearing for an accused at which he has a right to be present. The committing court has the power of determination of the accused's competence, and that duty cannot be discharged with the accused in absentia."

Also, *Greenwood vs. United States*, C.A. 219 F. 2d 376

"Clearly provides that such commitment is only of a temporary one and petitioner cannot be detained thereunder for an unreasonable indefinite period of time."

In a letter dated September 15, 1961 from the Hon. Richard M. Duncan, Judge U.S. District Court, Kansas City, Mo., petitioner quotes from it:

"The record reveals that you were committed to the institution on April 24, 1961, under the provisions of 4244-46. You have not been in the institution quite five months, which is not sufficient length of time for the filing and consideration of a Petition for Writ of Habeas Corpus. After you have been in the institution nine months, this court might then consider your Petition for Writ of Habeas Corpus."

Judge Duncan violates the Constitution in that ruling; suspends habeas corpus, denies due process of law and gives a nine months penal sentence without trial or conviction of an offense.

Petitioner charges his two imprisonments have been in violation and disregard of the United States Constitution; 1st, 4th, 5th, 6th, 8th, and 14th Amendments.

He is now told that he is to be transferred to an insane asylum in July, which will make it a year and a half he has been imprisoned in jails and in this prison with *crudelties and torture in efforts to persuade him to plead guilty or 'not guilty by reason of insanity.'*

He prays that the Court will uphold his appeal and grant a Writ of Habeas Corpus and issue a restraining order against petitioner being transferred to an insane asylum without a sanity hearing or hearing on violations of the Constitution.

He prays that the court will order trial for alleged libel in the mails so that determination can be made whether his statements were libelous or not libelous.

Subscribed and sworn to before me
on this 29th day of May, 1962
Notary: William Tappana

Respectfully submitted,
Frederick Seelig

.....
In The United States Court Of Appeals
San Francisco, California

FREDERICK SEELIG)	Re: Case 1194 Misc.
)	
vs)	Petition for Mandamus Writ for
)	Transcripts and Copy of Fort Worth
)	U.S. Public Health Service Hospital
THE UNITED STATES OF AMERICA)	Psychiatric findings and report

Comes now, FREDERICK SEELIG, who acting as his own attorney, upon being duly sworn upon his oath deposes and says:

That transcripts of January 3, 1961 of the proceedings in the U.S. District Court of Amarillo, Texas, and of March 13, 20 and April 3 of the U.S. District Court of Los Angeles, California, have been denied him;

That the transcripts will disclose that his rights, guaranteed under and by the United States Constitution, were violated, as well as the Rules of Procedure for United States Courts;

That after he spent 30 days under observation and had been given comprehensive tests as to his sanity and his intelligence at the U.S. Public Health Service Hospital Prison at Fort Worth, Texas, found sane, competent, and had been returned to Amarillo for trial, the sanity report of the five-member medical board was withheld and suppressed both in Amarillo and later in Los Angeles U.S. District Courts;

He therefore requests mandamus writs be issued for the aforesaid transcripts and the medical board's report and hearings be held.

Suppression and concealment of the transcripts and the medical report by the United States Attorney are defeating the ends of justice in his being 'railroaded' into the U.S. Medical Center Prison at Springfield, Missouri, on the faked and falsified testimony and report of Dr. Thomas Gore, appointed by the U.S. Attorney to adjudge your petitioner insane and 'legally insane for at least five years,' after he had seen your petitioner but once and less than an hour. Your petitioner was denied appearance of his own witnesses and his own doctors to refute the perjury of Dr. Gore.

Carbon copies of this document are served upon the United States Attorney and the U.S. District Court of Los Angeles, California.

Respectfully submitted,

Frederick Seelig

September 19, 1961
Subscribed to and Sworn before me
on the 19th day of September, 1961.

LAUGHLIN E. WATERS
United States Attorney
THOMAS R. SHERIDAN
Assistant United States Attorney
Chief, Criminal Division
J. BRIN SCHULMAN
Assistant United States Attorney
600 Federal Building
Los Angeles 19, California
Telephone MADison 5-7411, Ext 543

F I L E D

Apr. 10, 1961

Attorneys for Plaintiff
United States of America

UNITED STATES DISTRICT COURT
FOR THE SOUTHERN DISTRICT OF CALIFORNIA
CENTRAL DIVISION

UNITED STATES OF AMERICA,)
Plaintiff,)
v.)
FREDERICK SEELIG,)
Defendant,)

No. 29529
FINDINGS OF FACT, CONCLUSIONS
OF LAW AND JUDGMENT.

The above-entitled matter having come on regularly for hearing on April 3, 1961, before the Honorable Leon R. Yankwich, Judge presiding without a jury, said hearing having been had at Los Angeles, California, plaintiff being represented by Laughlin E. Waters, United States Attorney, Thomas R. Sheridan, Assistant United States Attorney, Chief, Criminal Division and J. Brin Schulman, Assistant United States Attorney, and the defendant being represented by his attorney, Gilbert O. Steon of Beverly Hills, California, and the court having heard the testimony of Or. Thomas L. Gore, M.D., a qualified psychiatrist appointed by the court to examine the defendant, and the court having received into evidence the written reports of said Or. Thomas L. Gore and his testimony, together with other documents admitted into evidence, and the defendant having taken the stand on his own behalf and the court having heard his testimony and observed the conduct of the defendant during the course of said hearing, and the court being fully advised in the premises, now makes its Findings of Fact and Conclusions of Law and Judgment:

FINDINGS OF FACT

1. That a Federal Grand Jury in the Northern District of Texas, Amarillo Division, returned an indictment in three counts against defendant FREDERICK SEELIG for violation of Title 18, United States Code, Section 1718. Each of the three counts of the indictment alleged the mailing of a letter by the defendant which contained libelous and defamatory writings on the envelope. A copy of the indictment has already been made part of this court's record.
2. On February 20, 1961, the case of United States v. FREDERICK SEELIG, No. 2781-Criminal, Amarillo Division, was called for arraignment in the United States District Court at Amarillo, Texas. At that time the defendant filed a motion to have the case transferred to the United States District Court for the Southern District of California at Los Angeles under the provisions of Rule 21, Federal Rules of Criminal Procedure. Such motion was granted and an order was entered that day transferring the case.
3. On March 20, 1961, before this court, upon motion of the plaintiff, pursuant to the provisions of Title 18, United States Code, Section 4244, an order was made appointing Dr. Thomas L. Gore, M.D., to examine the defendant, FREDERICK SEELIG for the purpose of ascertaining his sanity and medical competency.
4. On March 23, 1961, Or. Thomas L. Gore, M.D. examined defendant FREDERICK SEELIG and made a report of his findings of this examination which report has been submitted to the court, and a copy of same has been presented to counsel for plaintiff and for the defendant.
5. That the defendant is presently insane and otherwise so mentally incompetent as to be unable to understand the proceedings against him or to properly assist in his own defense.

CONCLUSIONS OF LAW

1. That under the provisions of Sections 4244 and 4246, Title 18, United

2. That the defendant should be committed to the custody of the Attorney General or his authorized representative until the defendant shall be mentally competent to stand trial or until the pending charges are disposed of according to law.

In accordance with the foregoing Findings of Fact and Conclusions of Law,
IT IS HEREBY ORDERED, ADJUDGED AND DECREED:

Dated: This _____ day of April, 1961

APPROVED AS TO FORM:
This day of April, 1961.

I hereby certify on April 10, 1961
that the foregoing is a full and
true copy of the original on file with
this court.
CLERK U.S. DISTRICT COURT
SOUTHERN DISTRICT OF CALIFORNIA

JBS:hc

vs.

In the Matter of

EDWARD ALLEN SEELIG
SANDRA RENEE SEELIG

No. 218,062
No. 218,063

In the Juvenile Court of the California
State Superior Court in and for the
County of Los Angeles; SMD 17743 in the
State Superior Court of Santa Monica, Calif.

Petitioner, FREDERICK SEELIG, acting in behalf of his two minor children, Edward Allen Seelig and Sandra Renee Seelig, appeals to the Supreme Court of California to process this document according to the Rules of Court Procedure, and in the interests of justice, and in the best interests of minor children.

He petitions for an Injunction against Judge Edward R. Brand of the Santa Monica Superior Courts; against Karl Holton, director of the Los Angeles County Probation Department, against further proceedings in the above captioned case, No. 17743, and specifically against a hearing on July 6, 1962, is made on the grounds that No. 17743 was illegally and unlawfully filed in the Court of Judge Edward R. Brand in the Santa Monica Superior Court on September 10, 1958 and the Court did not have jurisdiction then and to date has never had jurisdiction.

The petition, SMD 17743, was filed by Charles Morrison, attorney for known and proven homosexual perverts, including the mother of the children, Charlotte

Seelig, who knowingly signed that document, that gave a falsified address, 633 Flower Street, Venice, California, as the established and legal residence, whereas the legal residence and home was at 1057 West 74th Street, Los Angeles, California, and that a proper petition (D-5288862) for divorce and custody of the children was on file since October 31, 1957 in the Downtown Los Angeles Superior Court.

On August 26, 1958, homosexual perverts, together with the mother, Charlotte Seelig, and her lesbian lover, Helen Schade, then known as Helen Armbrust with other lesbians looted the established home at 1057 West 74th Street, Los Angeles, California, taking the two minor children with them into hiding to an address unknown to petitioner, and on or about September 1, 1958, abandoned the children in the care of a juvenile, Dessie Bolen, then 17, in a shack in the rear of 633 Flower Street, Venice, California. The mother and her lesbian lover went to live at another address, unknown to the petitioner.

During this period, petitioner was making a frantic day and night search for his daughter and son and was denied the help of all law enforcement agencies on claim there was no law against homosexuals or homosexuality. In mid-October, petitioner appealed to the California State Senate Committee on Law Enforcement, and California State Senator Edwin Regan. After investigation by the State Senate Committee's investigators, Murray Stravers and Tom Slack, ruled that the children were in the hands of perverts and there were ample laws for police to act and join in the search for the children.

Stravers and Slack were ordered to confer with police officials, accompanied by petitioner, father of the children. At that time only the petitioner and Edward Mosk, attorney, aside from the committee, knew this police action was to take place.

On October 24, 1958, almost on the eve of the police conference petitioner was served with a document--SMD 17743, at a newspaper in Pasadena, California, where petitioner was working. It ended the search and averted official police action.

Attorney Mosk knew the document SMD 17743 was not only irregular but fraudulent and he said he would act on it. He stated that his brother, Stanley Mosk, then a judge in Santa Monica Superior Court, and now Attorney General for California, had been consulted.

Petitioner requested at that time a restraining order against the children being exposed to homosexual perverts, persons of immoral character and immoral environment. Attorney Mosk told petitioner that under California law he would first have to consult with the attorney for the homosexuals, Charles Morrison, for agreement and accord, for a joint filing of such a motion for a restraining order. This was done.

Petitioner also asked for a court investigation of the case. Gloria Busch of the Domestic Relations Department of the Superior Court was appointed not only to investigate but to enforce the restraining order. This she refused to do, giving as her reason that she saw nothing wrong with homosexuality or the children being with homosexuals.

Petitioner then, after securing a visit with his children, took them into protective custody and placed them in a licensed foster home, 1739 Bridgdon Road, Pasadena, California, with Mrs. Cal Watts, who had been recommended by the Pasadena Ministerial Association. He also enrolled the children in a nursery school.

The Santa Monica Superior Court, Judge Brand presiding, refused to issue an order to the lesbians to return the children's clothing and toys. He also refused to issue an order to the lesbians to surrender the petitioner's clothing and personal effects. The children were bought new clothing and toys by their father, the petitioner.

Judge Brand took over as Juvenile Court judge on a report made by Mrs. Busch that was false and contained perjury by Mrs. Busch. Attorney Mosk consented to the children being made wards of the Juvenile Court under protest and against the will of the petitioner, the father of the children.

During the search for the children, petitioner in going to homosexual pervert bars seeking the whereabouts of his children, was told by Jack Fox, operator of the notorious lesbian bar, The Roost, at Pico and Bundy, Los Angeles, that he (Fox) had helped to find a place to hide the children. He further boasted in front of witnesses that the organized homosexual bars in Los Angeles County, estimated at about 80, had a 'slush fund' which provided not only attorneys for homosexuals in any trouble, but also contributions to candidates to public office who were favorable to them. Fox also stated they were financially supporting 'Pat' Brown and 'Stan' Mosk in their election campaigns for governor and attorney general. Jack Fox warned petitioner that if he wanted to see his children again he better not seek investigation or press for hearings.

Judge Brand refused petitioner's request for an investigation of the case by the Los Angeles County Grand Jury. He also told petitioner he would not allow any of the officers of the court to be investigated.

Petitioner was cited for trial for alleged illegal seizure of his children; trial was set for October 31, 1958.

Meanwhile, petitioner had gone to 633 Flower Street, Venice, California, and learned from neighbors that his children had lived in squalor, hovel conditions and had gone hungry with neighbors giving them food; that the mother and her lesbian lover lived elsewhere and had made several visits; told of their vulgarity and obscenity in those visits, the neglect and abuse of his children, and that neighbors had complained to the owner of 633 Flower Street, Mrs. Lee Sherman, that unless the children were removed they would complain to the police.

Petitioner issued subpoena to Mr. and Mrs. Robert Burke, who lived in a cottage in front of the shack at 633 Flower Street, Venice, and to Mrs. Sherman to appear and to testify at the October 31, 1958 trial of petitioner for alleged illegal seizure of his children.

Before petitioner got to the court of Judge Brand in the Santa Monica Superior Court, his witnesses had been dismissed and the trial was cancelled. Thus he was prevented from proving in open court that SMD 17743 was a fraudulent document; that he had acted in the best interests of his children, and that the court had no jurisdiction.

It was then that petitioner dismissed Attorney Mosk as counsel for the children and for himself, when Mosk admitted that organized homosexuals had contributed to election of his brother, Stanley Mosk.

Petitioner had submitted 42 items of evidence, both pictorial and pervert letters written by homosexuals, including those of the mother, and a letter of a lesbian's mother pleading with the lesbians not to continue their perversion activities.

The letters disclosed homosexual inter-state traffic for immoral purposes, of recruiting youth into homosexuality and described obscene love-making by those lesbian perverts.

Petitioner was denied the right by Judge Brand to bring into his Juvenile Court chambers witnesses against homosexuals. Petitioner defied the Court by bringing to the chambers N.A. Taminich, a former Army captain, and Miss Julie Brown, to testify against the homosexuals and of the minor children being taken to homosexual pervert bars: The Paradise Club, the If Club and The Roost.

Miss Brown, before she and Mr. Taminich were ordered out of Judge Brand's chambers, insisted on telling how the mother of the children attempted to recruit her into homosexuality, and of Sandra being taken to the pervert If Club bar.

Mr. Taminich later signed a documented statement of his being 'brow-beaten' by Judge Brand and not being allowed to testify as to what he knew.

Petitioner has cited but a few instances of what occurred. Judge Brand and Judge Rhodes favored homosexuals, protected them, concealed and suppressed evidence against them. Judge Orlando Rhodes gave a default divorce to the homosexual mother after Judges Brand and Rhodes told petitioner that if he did not cause scandal and stigma on his children by not having a divorce trial, there was no chance of the mother ever being awarded custody and that custody of the children would be given him.

Santa Monica Probation Officer James Discoe and Juvenile Officer Ron Ortman had not only investigated the homosexuals but verified it, as well as petitioner's love and devotion to his children and his taking proper care of them.

Probation Officer Discoe had recommended custody be given to petitioner. He had also recommended that the children not be removed from Mrs. Watt's home, and he had subpoenaed Mrs. Busch to bring into court a report on Helen Schade which she had concealed and suppressed. At the same time, Officer Discoe issued a subpoena for Helen Schade for perjury, and made a report to the court together with a doctor's report based on a three-month study of the mother, Charlotte Seelig's incurable homosexuality. Mr. Discoe requested the court to appoint a doctor to examine Sandra Seelig as to her having been sexually molested and abused by the perverts. It was evidenced to the foster mother and the doctor who attended the children.

Mr. Discoe was then removed from the case, and substituted for him was Mary Louise Rymal, a friend of Mrs. Busch, who also favored and espoused the cause of homosexuality.

On February 10, 1959, Mrs. Rymal with another woman, a Los Angeles County administration social service worker, seized the children from Mrs. Watt's home without a court hearing or an order for it. Mrs. Rymal's abusiveness caused Mrs.

Watts to suffer a heart attack from which she later died.

Mrs. Watts had preferred charges against both Mrs. Busch and Mrs. Rymal. Judge Brand refused to give hearing to those charges.

Mrs. Rymal placed the children in the home of a Mrs. Holtz, wife of a Pomona, California professor, who had one adopted child and wanted to adopt two more children.

Probation Officer Discoe gave petitioner Mrs. Holtz's address and told him to make a direct appointment with Mrs. Holtz to see his children.

In a phone conversation, Mrs. Holtz told petitioner that Mrs. Rymal had informed her that the father was a homosexual and was not to see his children. She later phoned petitioner and told him the children had again been seized by Mrs. Rymal and taken to Juvenile Hall and separated for the first time. Mrs. Rymal later told petitioner it was on the order of Judge Brand; he denied it.

On February 26, 1959, Judge Brand made a court entry order for seizure of the children from Mrs. Watt's home. It covered up for Mrs. Rymal's illegal seizure of the children on February 10th.

Throughout his month-long, day and night search for his children, petitioner had been threatened by homosexuals and had been told he would be imprisoned as insane if he continued his fight for his children and for pressing for investigation and hearings on the homosexual influence and power in government agencies and in the state courts.

Restrictions against the mother were dropped, also the orders prohibiting Helen Schade from association or contact with the children were removed.

A petition in the Juvenile Court of the Superior Court dated as filed December 8, 1961, in pertinent part, discloses:

The following grounds on change of circumstances and new evidence now exists:

The mother of the above captioned dependent children has, under the supervision of the Probation Department, established a home for said children at 2659 Benbury Place, Los Angeles 65, California. The said home as made with Helen Schade is a satisfactory one, and the children are progressing satisfactorily. That in the opinion of the undersigned, a sufficiently satisfactory adjustment has been made so that supervision should be terminated, and the Petition making the said children wards of the Juvenile Court should be dismissed.'

Petitioner Frederick Seelig did not learn of this until May 1, 1962 when a registered letter with the above mentioned document was delivered to him at this prison by error. He was not supposed to receive any news regarding his children or of the custody hearing.

On receipt of the document, petitioner responded the same day with an answer to the Juvenile Court protesting and citing reasons why the petition should not only be rejected but the children should be taken into protective custody from the mother and Helen Schade. A hearing had been set for May 4, 1962 on that custody petition.

On or about May 6, 1962, he received a copy of an order issued by the court at the May 4th hearing:

'THEREFORE, IT IS ORDERED AND ADJUDGED THAT: ... MINORS' PHYSICAL CUSTODY HAVING BEEN RESTORED TO THE MOTHER BY ORDER OF JUNE 6, 1961, MINOR SHALL RESIDE UNDER COURT SUPERVISION IN THE HOME OF THE MOTHER AT 2695 BANBURY PLACE, LOS ANGELES 65, CALIFORNIA, pending FURTHER ORDER OF THE COURT. MATTER IS CONTINUED TO THE NON-APPEARANCE CALENDER OF JULY 6, 1962, FOR REPORT AND RECOMMENDATION REGARDING THE NEED FOR CONTINUED PROTECTION.'

The order is deceptive. It permits the children to remain not only with the immoral mother but also with her lesbian lover, Helen Schade, in her home, 2695 Banbury Place.

This is the same Helen Schade about whom testimony had been given in that Juvenile Court--that she had been witnessed in repulsive and obscene homosexual, so-called love-making with the mother, who was, using layman's terms, 'going down on Helen Schade,' with both nude in bed and the mother's head between the legs of Helen Schade, with Sandra, the minor child, watching.

Pervert letters in the handwriting of the mother, among the evidence items in the Juvenile Court, told of her similar obscene love-making with other lesbians.

Despite this, and the other evidence of similar nature, the Juvenile Court gave custody to the pervert mother and her lesbian lover. Petitioner charges the Court criminally and knowingly exposed the children to perversion environment and rearing in homosexuality.

The Los Angeles County Probation department has been criminal not only in being accessories but in espousing the cause of homosexuality and advocating introduction of children to homosexuality.

When the children were taken to Los Angeles County Juvenile Hall for monthly visits with the mother, under supposedly rigid supervision, homosexual perverts were allowed to enter with her to see the children, and petitioner brought charges on it. The visiting card records were then destroyed and the Juvenile Court 'whitewashed' it by closing the case.

Karl Holton, however, admitted it had occurred in a letter to a Baltimore, Maryland attorney and said in that letter the situation had been corrected.

Dessie Bolen, with whom the children were left in the shack at 633 Flower Street, Venice, after she had been picked up by police at 339-B Brooks Street, Venice, California, told police of wild sex parties in the presence of the children at a lesbian's home where they were taken the night of August 26, 1958, until she and the children were removed to the shack on September 1, 1958.

The Juvenile Court refused to allow testimony on it or for the pervert mother or her lesbian lover to testify on that week.

Petitioner learned that the Bolen girl had been taken to Juvenile Hall. When he attempted to get a statement from her, after the District Attorney's office and Juvenile officers refused to do so, she was shipped out of the state of California.

Petitioner, however, later obtained letters from the Bolen girl which disclosed the maltreatment of the children. Those letters were among the evidence and files confiscated by Justice Department representatives at Amarillo, Texas.

Petitioner requests photostats and photocopies of letters and pictures in the files of the Los Angeles County Probation Department, the District Attorney's office and the United States Attorney's office be subpoenaed in behalf of his children.

Petitioner has a few photocopies of evidence items overlooked in the confiscation of his property in this prison but he is not allowed to submit them as evidence in behalf of the children because it would lead to an investigation of Federal agencies covering up the influence and power of homosexuals in government as well as the courts; how he was 'railroaded' with rigged proceedings into this prison so that no trial could be held for alleged libel and what a trial would disclose.

Petitioner prays that the court will issue an injunction against further proceedings, especially that of July 6, 1962.

He prays that the Appellate Court or the Supreme Court will remove the minor children from the jurisdiction of the Superior Court of Los Angeles County and from the jurisdiction of the Los Angeles County Probation Department pending investigation of petitioner's charges.

The attorney for the homosexuals, Charles Morrison, had boasted in the corridor of Juvenile Court in Santa Monica: 'We'll get our own psychiatrist to adjudge the mother cured after we get rid of the father.'

Petitioner has not been allowed knowledge of the whereabouts of his children by the Juvenile Court of Santa Monica since February 10, 1959. He believed his children were being protected from homosexuality.

Petitioner requests his children be told that their father has never ceased his love for or devotion to them.

He further states that three times he has had proper homes for his children and was financially able to more than adequately care for them, but that preference was given to the homosexual mother and to her lesbian friends.

Petitioner prays that the court will appoint a competent attorney to represent the children and that the attorney will be instructed to correspond with petitioner who will disclose to him where duplicate photocopies of evidence can be obtained, the names of witnesses in behalf of his children and evidence on the homosexual activities nationwide.

Malcom Mackay, Los Angeles attorney, in early 1960 in an address before the Board of Governors of the California State Bar gave warning of homosexual attorneys representing their like in courts and of the unethical and unlawful practices in Los Angeles Superior Courts.

Petitioner also states under oath that after cancellation of his trial for alleged illegal seizure of his children, October 31, 1958, that within three weeks all families adjacent to 633 Flower Street, Venice, California, moved (whereabouts unknown) and the property was sold (633 Flower Street), thereby ridding all witnesses.

Petitioner quotes a photocopy of a letter in the handwriting of a mother, Mrs. Sanders of Louisville, Kentucky, pleading with Charlotte Seelig to break off the homosexual relationship with her daughter, Dorothy Sanders, who then appended

a note attached to the letter telling Charlotte Seelig to disregard it--that they would continue as always:

'Charlotte,

My mother and I have had a talk tonight. To do what is best for her and everyone concerned, I won't write or call anymore. Please don't write me here or anywhere else because I've made a promise that I won't write and this time I will have to keep it.

Dorothy

P.S. Please Charlotte.

I am praying for you as same as for Dorothy. You have broken my home and also my heart. Please don't ever cause any more trouble. You have your sweet babies, live a clean life for them. Remember, we reap what we sow. If you have an ans [sic] for this please write me. Don't ever write Dorothy again.

A broken hearted mother,
Mrs. Sanders.'

The originals of all evidence, including film, files, documents, all his assets and property were confiscated by the Department of Justice.

Carbon copies of this document will be submitted as exhibits in the U.S. Supreme Court. He seeks either trial for alleged libel or for his liberty.

A carbon copy will be sent to Attorney Philip M. Gilbert, 3460 Wilshire Blvd. Los Angeles, 5 California, another of the homosexual attorneys representing Charlotte Seelig and the homosexuals involved in this case."

Respectfully submitted,

Subscribed and sworn to
before me on this 20th
day of June, 1962.
Notary: William Tappana

Frederick Seelig

In the United States Court of Appeals

San Francisco, California

FREDERICK SEELIG

vs.

THE UNITED STATES OF AMERICA

Re: 1194 Misc.

Motion to Order
United States Attorney
To Surrender Evidence, Documents
and Correspondence Unlawfully Confiscated

Comes now Frederick Seelig, who first being duly sworn upon his oath deposes and says:

That more than 100 items of evidence on homosexuals and other material pertaining to homosexuality, many linking the influence of homosexuals in government agencies, the Santa Monica County (Calif.) Superior Courts, were unlawfully seized in Potter County (Texas) Jail, in the custodial care of the U.S. Marshal. (See Affidavit date July 26th, Affidavit dated July 29th, Document of June 19th, also of June 22nd.)

The United States Attorney has possession of the aforementioned evidence, his assets, valuable property, massive files and material, or knows the whereabouts and FREDERICK SEELIG requests the Honorable Court to order the United States Attorney to surrender it.

He requests a hearing on the illegal seizure of his personal property and evidence files essential to his trial and to his appeal.

Carbon copies of this document are being served upon the United States Attorney and the clerk of the United States District Court at Los Angeles, California via the mails.

Respectfully submitted,

August 24, 1961

Subscribed and sworn before me
on this 24th day of August, 1961
Notary: William Tappana

Frederick Seelig

TIGHT SHOE TORTURE OF LEGS DOCUMENTED

A documented affidavit, dated August 21, 1961, to the San Francisco U.S. Court of Appeals, supporting an appeal, docketed No. 1194, tells of being compelled to wear tight shoes that lamed the legs, the psychiatric maltreatment and being refused knowledge of my daughter and son's whereabouts:

"Refusal of medication for my left foot, a condition brought about with issuance of improper shoes, causes intense pain and has affected the nerves of both legs, and makes walking a torture.

"Prison officials admitted to me the refusal is retaliatory for the disclosures I have made in affidavits and notarized letters on the inhuman conditions which prevail at this prison.

"I am also denied all knowledge of the whereabouts of my two children and their well-being. I have had no news of them since last October. It is part of the cruel and malicious psychological tactics intended to play on emotions and nerves.

"It is intended to induce a neurotic condition and to convey a belief that, because of my complaints, I have a 'persecution complex.

"The Court has a record of my case dating back to 1957 and what it implicates. It started with complaints, backed by witnesses and evidence never given a hearing, on the homosexual influence and corruption within Los Angeles County Government and the Los Angeles County Superior Courts.

"Due process of law was denied and constitutional rights were ignored. On December 2, 1961, I was arrested while on my way back to Los Angeles with evidence and documents to press for hearings. The evidence was seized and partially destroyed and I was put under tight security, mistreated in jails and the 'railroaded' into a Government hospital on claim I was insane. I was found sane and competent, released and sent back for trial, and again I was 'railroaded' but in the second instance the Justice Department hired a Los Angeles County Superior Court psychiatrist, who faked and falsified a report I was insane and had been for at least five years, which covers the entire period of the homosexual case against the Los Angeles County officials and courts.

"Since April 24, I have been imprisoned at this Federal so-called Medical Center, supposedly for psychiatric treatment, which in not given but instead reversed psycho-therapy techniques are applied, as some of the affidavits I have submitted to the court disclose.

"The prison psychiatric staff, operating under the Department of Justice, my prosecutor and jailor, and taking orders from the Justice Department, met with me for approximately 20 minutes and later I was informed I had been judged 'so mentally incompetent' I could not go on trial for alleged libel.

"It puts the same 'freeze' on the case it has had for three years. It tags the complainant and accuser as being insane, and concurs with the testimony of the only witness heard, Dr. Thomas Gore of the Los Angeles Superior Court who testified I have been insane for at least five years after seeing me once, giving no tests, for a short conversation.

"From what I have experienced in the past, I believe the lower court of Los Angeles will certify me as insane and recommend I be kept imprisoned without trial or witnesses in my behalf.

"It also follows in line with the warning and threat made to me in the conference room of the U.S. Marshal's office in Los Angeles that unless I pleaded guilty to slander I'd be adjudged insane and kept in mental institutions the rest of my life; that no trial would ever be held or witnesses in my behalf heard.

"Meanwhile, I am subjected to the cruelest forms of psychological pressure in belief that eventually I will 'crack up.'

I again beg of the court to appoint legal counsel to represent me and to expedite my case."

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—FIRST AMENDMENT, U.S. CONSTITUTION

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REV. LOUIS P. SHELDON

Founder and Chairman of the Traditional Values Coalition

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CONTENTS

Introduction: Wanted: A Faithful Witness

Part I: Facts and Fiction

1 Destructive Forces

2 A Campaign of Deception

3 A Public Health Disaster

Part II: Changing the Culture

4 Beyond Law and Order

5 Changes in the Workplace

6 Taking Over the Schools

Part III: Safeguarding the Future

7 Safeguarding the Family

8 Awakening the Church

9 Restoring Traditional Values

10 What's to Be Done?

Notes

Bibliography

Index

INTRODUCTION

WANTED: A FAITHFUL WITNESS

Homosexuality is out of sync with God's creation, and it is contrary to the natural order. A homosexual relationship is exactly the opposite of what God ordained. Take anything that was created or designed to operate one way and reverse the sequence of operation, and the inevitable result is destruction. Same-sex unions strike at the very image of God and the natural order.¹

-MATTHEW STAYER

IT'S A SCENE you'll never forget, a reality you should never have to endure: Saturday night in a San Francisco bathhouse-a reality so sordid, so shocking, so sinful and morally repulsive you will never see it on the evening news. Howard Stern's pornographic radio and television broadcasts don't come close, and even the eighteenthcentury sensualist the Marquis de Sade could scarcely have imagined the sheer degradation and perversion that occur in places like this on a regular basis-virtually around the clock.

Amidst all the posturing and campaigning for "equal rights" and "civil rights" by the homosexual lobby, pretending they only want the same privileges that other families enjoy, these scenes reveal the sordid truth as well as the lies that prop up the homosexual agenda. And that's why you will never see them on the major networks. It's no accident that the media avoid these images like the plague: one glimpse of what really happens in the heartland of the homosexual movement and their campaign of deception would be finished. If middle America ever wakes up to what it's really all about-what homosexuals and lesbians actually do to one another and what they have in mind for your innocent sons and daughters-the "sacred cause" of sodomy would be forever lost.

But, in a sense, that's precisely what needs to happen. While no one should ever be exposed to these conscience-searing and mindnumbing scenes of human depravity, this once Christian nation is under assault today as never before, and millions of Americans are in denial. They've either accepted the idea that homosexuality is a natural "alternative lifestyle;" or they've been cowed into silence by the fear-mongering and name-calling of those who, behind a banner of "tolerance" and "diversity," seek to silence the truth and abolish moral judgment in any form.

It's only too apparent now that it's not only foreign terrorists that we need to fear today. The most dangerous radicals who threaten our way of life are

those who live among us. They already hold positions of esteem in government, the courts, our schools and colleges, and even the world of business; and you can be certain they will destroy us if we don't take steps to defeat their radical agenda now. Young people in our schools and colleges are being bombarded on virtually an hourly basis with false and misleading information in an effort to draw them into a dangerous and deadly conspiracy. And I'm sad to say that far too often it seems to be working.

A column by homosexual activist Michael Swift, published in the Gay Community News in February 1987, then later reprinted in the Congressional Record, reveals the dark purposes of many in the so-called "gay rights movement." His long and vulgar diatribe expresses the growing sense of outrage many homosexuals feel for straight America. The article began with the shocking words:

We shall sodomize your sons, emblems of your feeble masculinity, of your shallow dreams and vulgar lies. We shall seduce them in your schools, in your dormitories, in your gymnasiums, in your locker rooms, in your sports arenas, in your seminaries, in your youth groups, in your movie theater bathrooms, in your army bunkhouses, in your truck stops, in your all male clubs, in your houses of Congress, wherever men are with men together. Your sons shall become our minions and do our bidding. They will be recast in our image. They will come to crave and adore us.

This vulgar attack went on for several paragraphs, describing in unfiltered detail the sort of perversion and hostility that lie at the root of this dangerous emotional disturbance.

Clearly, these were not the words of a repressed minority seeking equal rights but a violent tirade from the pit of hell. Men and women determined to undermine the American way of life have a profound hatred for the Christian values that made this nation great. They want not only to redefine the concept of family and normal sexual relationships but also to destroy the family as we know it, and they have said as much. The promoters of the homosexual agenda are full of resentment and anger, mixed with self-loathing and shame, and they won't stop until they have eradicated every trace of morality and self-restraint unless by God's grace we decide to rise up and say no and somehow put a stop to their desperate gambit.

DISCOVERING THE TRUTH

Thanks to years of sophisticated public relations and the support of the major news media and educators at all levels, from kindergarten to the ivory tower, today's homosexual activists have managed to convince many of our neighbors that Christianity—and especially the Christian Right—is the real enemy. It's another example of the way they turn everything upside down.

But make no mistake: those who are working night and day to abolish our capacity for moral judgment are the enemy we ought to fear. That is why I have written this book, to present the facts, to expose the hypocrisy and deceit, and to remind all Americans what we stand to lose if we fail to take action now to stop, once and for all, the agenda of the homosexual Left.

This book examines the history of the homosexual movement and the ruthless tactics of the gay rights movement. In particular, I look at how the homosexual agenda has invaded our schools, colleges, workplaces, churches, and homes. From the Stonewall Riots of 1969 to the infamous 1993 Gay and Lesbian March on Washington, as well as the "gay pride" parades that are held in many American cities today, I have presented a retrospective of how widespread public acceptance of sexual deviance is being used as a weapon against Christianity and traditional moral values.

I look in some depth at how the homosexuals have seized control of the mainstream media and the popular culture, and why the American Psychiatric Association capitulated to homosexual activists who forced these medical professionals to abandon their official policy that classified same-sex attraction as a mental disorder. And, of course, I also include a discussion of what you can do to help stop the radical transformation of our culture and how you can support the effort to protect future generations of young Americans from this insidious evil.

Medical researchers and epidemiologists have shown that homosexual practices are invariably linked to serious and long-term illnesses. AIDS and HIV are foremost among them, of course, but today's homosexual-friendly culture is in denial about the explosion of sexually transmitted diseases in the gay community. With the active complicity of many on the political Left, there is a wide-scale effort to make us believe that homosexuality is a "civil right" and that AIDS is somehow a "badge of honor" rather than the medical scourge and worldwide epidemic it truly is. Fortunately, the African American community has been quick to challenge this fraud, making it clear that homosexuality is no civil right. And I tell that story as well.

In his important book *Homosexuality and the Politics of Truth*, Dr. Jeffrey Satinover illustrates in graphic detail the terrible price exacted by homosexual acts on the human body. I've cited some of that information in these pages. Yet, despite reams of hard-hitting and authoritative information on this subject, and despite fifteen years of educational programs to teach young men and women how to avoid risky behaviors, the homosexual community continues to push their "deathstyle" more aggressively than ever. And thanks to the advocacy of Hollywood and the sympathetic news media, millions more will die as a result-as another generation of innocent children is being captured by their villainy and deception.

Dr. John R. Diggs, a member of the Massachusetts Family Institute and an expert on the effects of AIDS and HIV, reports that the human immunodeficiency virus (HIV) and acquired immunodeficiency syndrome

(AIDS) are by far the leading causes for early mortality in the homosexual community. The infection rates for HIV are highest among homosexual men—as compared to the next most high-risk group, intravenous drug users—and substantially higher than that among heterosexual men and women. In some homosexual communities, HIV infections approach 50 percent.² Furthermore: "High-risk behaviors;" as Dr. Diggs points out, "will continue to be associated with serious life-threatening consequences and significantly shortened life expectancies among gay and bisexual men."³

But is the homosexual community telling us this? Absolutely not. Homosexual men face extremely high risk for certain types of cancerous malignancies, including lymphoma and anal cancer.⁴ But you will never hear this on the news either. Research has shown that human papilloma virus (HPV) infections among gay men are primarily responsible for a high rate of anal cancer.⁵ The incidence of anal cancer among homosexual men now exceeds that of cervical cancer in women, but you'd have to be a detective to find facts like these in the highly charged political environment of today's homosexual movement. And this is a case where ignorance is not bliss.

According to research by Dr. E. L. Goldman, 30 percent of currently twenty-year-old gay men will be HIV positive or dead of AIDS by the age of thirty.⁶ Equally distressing, the journal *Omega* reports that the average age of death for HIV-infected men is thirty-nine, while the average age of death of homosexual men from all other causes is just forty-two.⁷ The problem is not merely the type of sex preferred by homosexuals but the lifestyle they engage in. Disease, infections, alcohol and drug addition, and injury are common, and domestic violence is a major problem among both homosexual men and women—at a rate at least twice that of heterosexual couples.⁸ And the evidence of social and emotional dysfunction is equally dire.

Research by Drs. Alan Bell and Martin Weinberg reveals that 43 percent of white male homosexuals estimate having had sex with five hundred or more different partners, and 28 percent report more than a thousand sexual partners. Fully 79 percent of those surveyed admitted that at least half of their partners were strangers. A study in the early 1980s revealed that only about 2 percent of homosexuals are "monogamous or semi-monogamous;" which means that they've had ten or fewer partners in their lifetime.⁹

THE ROOT OF THE PROBLEM

The power of the homosexual movement rests on two factual distortions. The first is that homosexuals are "born gay" and cannot change. The second is the myth that 10 percent of the population is homosexual. The origin of both these claims, which have been shown false repeatedly by scientists, was the research of Dr. Alfred Kinsey, who shocked the world in the 1940s and 1950s with statistics about human sexuality that were largely fabricated,

falsified, and fraudulent. I examine Kinsey's work and his outrageous claims at length in chapter two.

In fact, no one is born "gay" Gays, lesbians, bisexuals, and transgen- ders, as they like to be identified, are generally people who have suffered either emotional trauma or sexual abuse early in life and whose same-sex attractions in a large number of cases are actually the result of coping mechanisms compounded by inappropriate erotic stimulation during adolescence. There are many critical factors in such an assessment, of course, but the one certainty is that homosexuality is a choice that can be overcome and reversed, as many ex-gays-including some whose stories are told in the final section of this book-will attest.

The average homosexual relationship is highly unstable and terribly unhappy. A 1982 study of AIDS victims by the U.S. Centers for Disease Control and Prevention found that eleven hundred sexual partners was about average for gay men, with some reporting as many as twenty thousand partners in their lifetime.¹⁰ Such a life produces fear, anxiety, guilt, anger, and other disturbing emotions that can do great damage to the human soul. In addition, many surveys have confirmed the extremely high mortality rate among homosexuals due not only to AIDS, STDs, cancers, and bacterial infections, but also to violence, substance abuse, accidents, murder, and an inordinately high rate of suicide. It staggers the imagination that anyone trapped in these circumstances could willingly defend that lifestyle. By any standard, there is nothing "gay" about it.

But the problems that arise from this highly sexualized and pathologically exploitative environment are not restricted to the homosexual community. The National Education Association (NEA) and the Gay, Lesbian, and Straight Education Network (GLSEN) have teamed up to promote homosexuality in the nation's public schools. In fact, the president of the NEA, Robert Chase, was the featured speaker at GLSEN's annual conference in October 2000. In his address, Chase told members of the homosexual teachers organization that the NEA is committed to "ending bias and bigotry" against homosexuals, and he added that his union plans on developing resources to promote homosexuality to all students in the nation's schools.¹¹

Is this what parents really want? Is this what schools ought to be doing? Like it or not, this is what children are being taught in virtually every schoolroom in this country, and it gets even worse. GLSEN claims more than twenty-five hundred chapters on school campuses, and the object of all of these clubs is to desensitize children and their parents to the perversion of homosexuality and to recruit the next generation of homosexuals in the classrooms.

A conference sponsored by GLSEN at Tufts University in Boston even taught teenagers how to perform "fisting" on their sexual partners, by showing them how to shove their fist and arm into the anus of another

person. Instructors also discussed oral copulation and what they should know about swallowing semen and body fluids.¹² Fortunately, this shocking bit of news was made public, and the citizens of that state were appropriately outraged, but many similar incidents go unreported. In another story, we learned of the high incidence of molestation of children in the public schools and the unusually high percentage of young boys who are victimized by their homosexual teachers. The same article revealed that girls molested in the classrooms, in many cases, actually develop an ongoing "relationship" with their abusers.¹³

Honest reporting of these crimes can help stop what's becoming an epidemic of perversion. But standing up takes courage and resources, particularly when the homosexual lobby has convinced many members of Congress, state legislatures, local governments, and even private businesses to enact antidiscrimination policies or "hate crimes" laws to punish people who protest against this disturbing movement on moral grounds. In these pages I look at how totalitarian measures are being pushed by United States senators, congressmen, governors, and mayors of many large cities to punish honest citizens who speak openly and honestly about the inherent dangers of homosexuality. And I also show how Christians are fighting back.

Hate crimes laws are a form of legal apartheid-a new kind of segregation where individuals are "separate and unequal" under our system of justice. The vast majority of Americans do not accept the notion that the law should provide extra legal protections for certain individuals simply because of the way they engage in sex. Yet that is what the politically correct promoters of hate crimes laws are trying to do.

Dr. Daniel Troy, a scholar and researcher at the American Enterprise Institute in Washington, says he fears that this new emphasis on creating racial, religious, gender, and other special interest groups can only divide the nation further. In testimony before Congress, Dr. Troy quoted historian Arthur Schlesinger who said that separatism of this kind "nourishes prejudices, magnifies differences, and stirs antagonisms"¹⁴ And, sadly, this seems to be precisely what the homosexual agenda is after-to divide, delude, and destroy our moral judgment.

PRESERVING THE FAMILY

Throughout recorded history, and long before that, no doubt, the family has been the basis of civilized society. A father, a mother, and their children. This is the foundation and building block of the community and the cornerstone of social well-being. Yet, this is now the target of the homosexual agenda. The great aim of the homosexual lobby and its supporters, as quoted in many places in this book, is to eradicate the moral framework of American society and to elevate and legislate promiscuous couplings of every imaginable type. What they seek is not only the

legalization but also the legitimization of deviant behaviors that the Bible (along with every great society) has referred to as an "abomination"

Is there any chance of stopping this assault on morality? You be the judge. In November 2004, America witnessed the largest voter turnout in our history, and the driving force behind that monumental showing was the 22 percent of people who identified themselves in exit polls as "values voters" They voted in overwhelming numbers for candidates who supported traditional moral values. And in the fourteen states that voted on initiatives to ban "same-sex marriage," every single one of those measures passed with unprecedented levels of support by the voters. Even in Oregon, which favored the Democrat candidate, John Kerry, and is well known for its liberal politics, the voters approved the ban on same-sex marriage by a whopping 57 percent.¹⁵

That election is over now, and the desires of these values voters will have to be translated into policy and laws, and that is another reason for this book. What happens at the polls in 2006, 2008, and 2012 will determine the fate of this nation. As we deal in the weeks and months ahead with a contentious Supreme Court, out-of-control federal judges, lawmakers bent on remaking this country in their own liberal image, along with liberal policymakers in our cities, schools, and universities, we will have our work cut out for us. We need facts, figures, and useful information to help us to fight the good fight.

As a minister of the Christian gospel and chairman of the Traditional Values Coalition, I am deeply concerned about our moral wellbeing, and, for that matter, I worry about the survival of this nation. In a number of places in this book I look at the risks we face and how other nations that have trespassed God's moral order have fallen and disappeared in the sands of time. As we begin to deal with the dangers we face at this late hour, it's up to you and me, along with all those who care deeply about the welfare of future generations of Americans, to help restore our great legacy. We must take back this nation, by sheer moral force, and restore the foundations of moral order before it's too late.

This has not been an easy book for me to write. The homosexual agenda is an all-out assault on everything we believe in and an attack on everything our Founding Fathers hoped to give us when they fought to establish this great nation. In many places in these pages you will encounter facts or language that may be troubling. I wish the story could be told in other ways, but if we want to resist what the homosexual lobby is doing to this country, then we can't afford to look away. We need to have the moral courage to face these facts in order to know our enemy. But the good news is that if we're strong enough and resilient enough in this battle, gaining knowledge that will help to empower our resistance, then I am convinced that we will witness a tremendous victory, and, with God's help, we shall overcome.

What you will encounter in the chapters that follow is the witness of one

man who has spent a large portion of the last thirty-three years learning about this dangerous agenda and standing against the tactics of a relentless enemy. The task has not been pleasant or easy, but I can do no less. To defend the God-given virtues and values of this nation is my calling, and it's in that spirit that I offer this work for your use and consideration.

Part I, which follows now, is entitled "Facts and Fiction," and offers a broad look at the homosexual agenda and the dramatic differences between the fraudulent claims and the deadly realities of this devastating lifestyle. Part II, "Changing the Culture;" looks at how the homosexual lobby is attacking the American culture today in the courts, the workplace, and the schools. Part III, "Safeguarding the Future;" then explores areas where Christians and others are standing up to fight back. These chapters deal with safeguarding the family, awakening the power of the church, and restoring the moral fabric of the nation. In the final chapters, I offer an assessment and some suggestions for ways that you can be involved.

All in all, my goal in preparing this work has been to help each reader understand how pernicious the homosexual agenda truly is, and to call forth millions of faithful men and women-very much like that faithful 22 percent that took charge in the November 2004 elections-to rise in the defense of marriage, the family, and this great nation, for which the founders were willing to sacrifice their lives, their fortunes, and their sacred honor.

I pray that God will inspire you to be a part of this great undertaking and that you will make a renewed commitment to restoring moral judgment in our land.

DESTRUCTIVE FORCES

The homosexual movement has been very successful at removing the sensitivity and stigma formerly associated with non-heterosexual attractions. The whole sexual liberation movement, hetero as well as homo, has expertly manipulated public opinion for close to half a century. People are so afraid of "judge not, lest ye be judged" that they feel they must tolerate anything.¹

-CONNIE MARSHNER FEBRUARY 8, 2002

THE MORAL DEBATE that politicians and pundits refer to as the culture war in America is a real war, in every sense of the word. It's not just a clever turn of phrase or some kind of journalistic shorthand, but a dynamic confrontation, as sociologist James Davison Hunter has said, between forces with two dramatically different visions for America. It's a struggle to define who we are, what we believe, and how we will live our lives in this modern age.²

On one side of this war are those who believe in traditional moral values and biblical standards of right and wrong. We are defending historic moral principles that have undergirded American society for more than three hundred years-and we are fighting to preserve the integrity of our homes and our families. On the other side are those who believe that anything goes. They are men and women who will accept no civil restraint or moral limits on their sexual freedom. The result is that we're engaged in a life-and-death struggle, with fierce battles, real casualties, and very real consequences. For those of us who adhere to a traditional understanding of faith, family, and freedom, the stakes could not be higher.

At a time when America's military is already battling terrorists halfway around the world, we find ourselves engaged in mortal combat at home as well. The forces of darkness are arrayed against us on many fronts. The battlefields of today's culture war are well known to most of us. They include issues such as abortion, euthanasia, the education of our children, day care, feminism, multiculturalism, judicial activism, resisting the anti-Christian and anti-American bias of the liberal media, and fending off the increasingly aggressive forays of those on the social and political Left against religious liberty and biblical interpretation.

Most recently we have witnessed a series of controversial attacks on public expressions of religion, including the attempt by atheist attorney Michael Newdow to strip the words "under God" from the Pledge of Allegiance, followed by his efforts to prevent President George W. Bush from taking the Oath of Office in January 2005 with his hand on the Bible—a custom dating back to George Washington.³ Apparently there is no area of faith or morality the Left won't attack, but there is no area of dispute more volatile or more important to America's future than that which is the subject of this book: the legitimization and normalization of homosexuality.

Thanks to years of social conditioning and the constant drumbeat of homosexual activists—aided by their allies in the media—many people have apparently decided that homosexuality is no longer a matter of concern. Either homosexuals have a right to do as they please in the privacy of their own homes, or, as some would say, "It's nobody's business but their own!" So, they ask, what right do we have to impose our morals on the rest of America?

There was a time when the answers to such questions would have been obvious. Not only were there cultural prohibitions on behaviors of this kind—with a four-thousand-year history of cultural disapproval—but statistics regarding death, disease, and the other social dysfunctions associated with homosexuality were too overpowering to ignore.⁴ But that is no longer the case. As much as anything else, the homosexual agenda has been a carefully crafted plan to blind ordinary Americans to the truth. Through lies, disinformation, falsified data, and manipulation of the news media, homosexual activists have shielded millions from a reality so obvious that only a morally impoverished nation could fail to see it.

From the beginning, the homosexual agenda to erase moral values from our minds and our public policy has been so relentless and so successful that a practical understanding of the risks of homosexual behavior can no longer be assumed.

The greatest tragedy as a result of this agenda is precious lives are being lost every day. Thousands are dying either from their own bad choices or from ignorance about the genuine dangers of the "gay lifestyle." The entire agenda of the homosexual Left is founded upon a conspiracy of ignorance, superimposed over a sophisticated public relations campaign designed by homosexual activists to normalize their lifestyle and induce millions of young people to experiment sexually—often with deadly consequences.

But no matter how much they may try to force middle America to accept a "live and let live" philosophy, we will never do that. For one thing, the gay and lesbian community will not settle for mere "tolerance." They have a strategic plan to enforce, not just tolerate, complete acceptance and affirmation of their lifestyle. They will settle for nothing less than the utter defeat of all who oppose them. But also, Christian compassion forbids us to

concede the victory while so many innocent lives are still at risk. So the struggle continues, and the signs of war are all around us.

DEFENDING THE TRUTH

The news from Canada and Europe ought to give us fair warning of where this battle may be headed if we fail to react appropriately. The Human Rights Commission of the Canadian province of Saskatchewan recently decided that a newspaper ad that quoted biblical passages about homosexuality was a "human rights offense".⁵ Subsequently, both the newspaper and the individual who placed the ad were forced to pay three homosexual accusers \$1,500 each. During the same period, the Supreme Court of British Columbia upheld the suspension without pay of a high school teacher because he had written a letter to the editor of his local newspaper stating his belief that "no one is born homosexual."⁶

Unfortunately, cases like these are not unique. Wherever homosexuality is recognized as a viable alternative lifestyle, anyone who dares to speak out with a different point of view may be subjected to harsh penalties. In England, for example, the Right Reverend Dr. Peter Forster, the Anglican bishop of Chester, was investigated by Cheshire police under hate crimes laws for merely saying that some people can overcome homosexual inclinations and "reorientate" themselves.⁷ In January 2004, a Christian pastor in Sweden was prosecuted for "hate speech" after giving a sermon that included biblical references to homosexuality.⁸ In Belgium, Cardinal Gustaaf Joos was sued for comments he made in a local magazine about homosexuality.⁹ And in Spain, Cardinal Antonio Varela is facing legal action for speaking against homosexuality in a sermon at the Cathedral of Madrid.¹⁰

And this is only a sample of what is ahead for this country if homosexual efforts to abolish moral judgment are successful. If things continue at the pace they're on, homosexuality will soon be not just a tolerated behavior but a civil right, and same-sex relationships will be deemed morally superior to heterosexual relationships. This has been the stated goal of gay activists from the first.¹¹ And it's not hard to imagine that, if they have their way, "homosexual rights" will become the unquestioned law of the land.

I can attest from my own experience that there are physical and emotional risks involved in defending the truth against the promoters of the homosexual agenda. I have been attacked, insulted, threatened, and physically accosted by homosexuals dozens of times over the last twenty years, and I have feared for the safety of my wife and family more than once. But I have not been intimidated by them, because I know that truth is on our side. On one occasion, the liberal pundit Jimmy Breslin attempted to vilify me in a column, which appeared on April 7, 2004, that quoted me as saying that, "Homosexuals are dangerous.... They proselytize. They come to the door, and if your son answers and nobody is there to stop it, they grab

the son and run off with him. They steal him. They take him away and turn him into a homosexual"¹²

Of course, I never said anything of the kind, and I don't remember ever being interviewed by the self-described "hard-drinking" columnist. So I got in touch with the editors of Newsday, where his column appears, and we went back and forth for some time. When the smoke finally cleared, Newsday apologized to me. Breslin claimed he had conducted that so-called "interview" twelve years earlier at the Republican National Convention. He had no notes, of course, and little more than a vague recollection of a brief meeting in a hallway. The Associated Press reported later that Newsday issued a retraction, saying that Breslin's column "did not adhere to Newsday's standard of publishing only direct quotations that are accurate and precise."¹³

When the AP reporter asked Newsday editor Les Payne whether or not Breslin would be punished for his false statements, Payne said simply, "Obviously, whatever action is taken, we keep it in house.... " And then he added, "He [Breslin] made a mistake, and he admits that"¹⁴ That remains an important illustration, for me and others who lobby with me in Washington, of the value of standing your ground. While there are many conservative media watchdog groups, few have been able to get an acknowledgment of journalistic wrongdoing at the level of the Jimmy Breslin/Newsday episode.

But I will also say that the ground I stand on is much too solid for me to be defeated or to lose confidence in the face of adversity. Whether it's homosexual hit squads, angry activists, or irate columnists, I'm not going to take my eyes off of the goal, because the need is too great. There will always be many challenges for those who stand on moral principle, but there's a lot we can do to help turn the tide if we are willing to stand our ground and respond in a conscientious manner. I will chronicle other incidents where I've had to stand against these activists, and in more detail, in subsequent chapters.

WHERE IT ALL STARTED

To understand what we're up against, a little history is in order. According to one sympathetic account, the modern homosexual movement in America began as part of the trend toward urbanization in the late nineteenth century when dislocated workers began leaving the family farms and moving to the big cities. Many who were separated from their families in those days took jobs that were often dirty and dehumanizing, and along the way some of them succumbed to the lure of alcohol and sexual vice. In places like San Francisco's Barbary Coast district, New York's Greenwich Village, and the New Orleans French Quarter, it was easy for young men to fall in with companions with low morals and few scruples, and before long a homosexual subculture began to emerge.

In addition to the brothels and saloons of the era, a number of bars sprang up that catered primarily to homosexuals. To avoid scrutiny and protect their clientele from arrest, the owners of those places often paid protection money to corrupt public officials or police, and the bond of secrecy that developed around these hangouts helped to create a sense of unity (and conspiracy) among the patrons, which contributed to the birth of the homosexual movement.

From the earliest foundations of America to the mid-1960s, the penalty for homosexual behavior was serious indeed. Every state had laws that made homosexuality a crime, and a guilty verdict could lead to imprisonment or admission to a mental institution. During the Second World War, however, changes began to creep in. When millions of servicemen were sent off to the front, many civilian jobs that had been held by men were taken by women. Before long the workforce was predominantly made up of women, and this newfound independence, accompanied by greater access to alcohol and sexual experimentation, led to a breakdown in traditional sex roles for women as well, and the historic bulwark of chastity and feminine modesty began to break down.

When the war ended, many who had tasted forbidden fruits, either in the military service or in the wartime economy, found the doors suddenly closing on their illicit activities. But, as one writer has put it, "the genie of lesbian and gay experimentation had been let out of the bottle. Things could never be quite the same again."¹⁵ During the war, the port cities of New York, San Francisco, and New Orleans became havens for all sorts of hedonistic activities. Bars and brothels were common, and before long homosexual enclaves became common as well.

For whatever reasons, California's lawmakers were apparently more tolerant of such vices, and over the next several years tens of thousands of lesbians and homosexual men relocated to the state. Artists, poets, musicians, and actors who had long been associated with alcohol and drug abuse were among the first to be attracted by the new atmosphere of rebellion against traditional morality and the sexual promiscuity that came with it. After the "Beat" movement took root in the San Francisco Bay Area, popularized by writers such as Jack Kerouac, Allen Ginsburg, and Gregory Corso in the forties and fifties, the region became known as "the capital of the homosexual movement in America."

But the 1950s had a serious side as well, and the House UnAmerican Activities Committee, headed by Senator Joseph McCarthy of Wisconsin, soon discovered that the homosexual community in this country was permeated by communists. In fact, the foremost leader of the so-called "homophile" movement at the time, Harry Hay, was not only a flagrant homosexual but also a long-standing member of the Communist Party USA, and he had been trained in the Soviet Union.¹⁶

Under the Bolsheviks during the 1920s, the communists in Russia had been tolerant of all sorts of deviant behavior, and at one point the decriminalization of homosexuality was a platform issue. Later, however, when Joseph Stalin came to power, the Soviets launched a purge of known homosexuals, and it was at that point, during the mid-fifties, that Harry Hay left the Communist Party to launch a movement of his own called the Mattachine Society, dedicated to the protection and promotion of homosexuality.

In this new role, Hay called for "an ethical homosexual culture" and compared the plight of homosexuals to that of blacks, Jews, and Mexican Americans. He then organized what he termed "discussion groups" to promote the gay agenda and to assure gay men and lesbians that the guilt and discomfort they felt because of their sexual choices were the result of "social conditioning," and not because of any flawlet alone any sin-in their own lives.

COMMUNIST CONNECTIONS

Early on, the Mattachine Society developed a network of cells very much in the style of the Communist Party USA, arranged in five tiers or "orders" The leaders of the movement made up, not surprisingly, the fifth or highest order. Those in the lower echelons were given a range of duties and responsibilities, including recruiting new members, setting up community meetings and activist rallies, and interacting with the press.

Over the next several years, the Mattachine Society experienced many ups and downs and sudden changes of fortune. In 1952 they managed to block the prosecution of a homosexual man when it was shown that he had been a victim of police entrapment. This appeared to be a welcome victory for the cause, but the group's ties to the communists, and the deeply held religious beliefs of most Americans-combined with the natural repulsion most people felt toward homosexuality-meant that Harry Hay and his colleagues were still perceived by most people as a group of dangerous agitators and sexual perverts.

During the fifties, members of the Mattachine Society participated in civil rights marches in the South, not only to substantiate their leftist credentials but to recruit supporters for their cause. One of these men, Frank Kameny, a government worker who had been fired when his homosexuality was exposed, became a spokesman for the "homophile movement" and declared himself a "full-time activist" for "gay rights"

Kameny said he would do for homosexuals what Martin Luther King Jr. was doing for blacks, and when the phrase "Black is beautiful" became a popular slogan of the civil rights movement, Kameny came up with the phrase, "Gay is good." Those words were less convincing for most

Americans, but other factors were about to come into play that would change everything.¹⁷

Just over a decade after Harry Hay launched the Mattachine Society, America was engaged in a full-blown social and cultural revolution. Thanks to the radical teachings of left-wing academics such as Herbert Marcuse, Theodor Adorno, Antonio Gramsci, and others on the Left, American university campuses were suddenly ablaze with protests against everything from grading standards to the War in Vietnam. From Columbia in the east to Berkeley in the west, there were marches and riots, with students chanting the slogans of the "black power" movement, the women's movement, the "free love" movement, and much more. In the middle of all this radicalism and revolt, the fledgling homosexual movement suddenly lurched out of the closet and into the mainstream.

Today, gay activists can be found in virtually every large city in America, and every large university (with few exceptions) offers its students a "gay and lesbian track." In the guise of fighting prejudice and discrimination toward gay men and women, these activists are actively promoting the homosexual lifestyle to our children and working with elements of the media and the national teachers unions to indoctrinate kids as young as four and five years old into accepting (and experimenting with) dangerous sexual behaviors.

Predictably, the homosexual cause was taken up by the American Civil Liberties Union (ACLU), whose roots were also in the Communist Party USA, and suddenly homosexuals began winning cases in court and gaining new converts in many other segments of the culture.¹⁸ But the greatest coup of the homosexual movement by far was coercing the American Psychiatric Association (APA) in 1973 to remove homosexuality from the list of "mental disorders" in its Diagnostic and Statistical Manual of Mental Disorders (DSM). This sudden change of policy was not based on any new scientific evidence, but it was a purely political move, brought about by a relentless campaign of threats, intimidation, and collusion between certain members of the APA and the homosexual activist lobby.

By 1968, representatives of the homosexual Left had approached officers of various psychiatric organizations and their standards committees, demanding that these organizations reclassify same-sex attractions as a normal manifestation of human sexuality. Activists realized early in the campaign that their only hope of gaining broad public acceptance for their practices would be if the members of the psychiatric community were to change their policies and remove the stigma, as old as the helping professions themselves, that identified homosexuality as a "mental disorder"

A DANGEROUS COMPROMISE

In an effort to slow down this initiative, which some individuals were trying to ram through the organization, the APA agreed to participate in a three-year study of the issue to determine what their future policy on homosexuality ought to be. But from the first, members of the APA's Homosexuality Task Force collaborated actively with homosexual organizations such as the Mattachine Society, the Gay Activist's Alliance, and a lesbian group known as the Daughters of Bilitis, and at the same time they ignored any research or anecdotal evidence that was not favorable to the homosexual agenda.

Dr. Abram Kardiner, a former professor of psychiatry at Columbia University, reported that, "A powerful lobby of 'gay' organizations has brought pressure on the American Psychiatric Association to remove homosexuality from the category of aberrancy. This is only one facet of the tidal wave of egalitarianism and divisiveness that is sweeping the country....

"19

Throughout this review process, as related later by Paul Gebhard, who was a colleague of the radical sexologist Alfred Kinsey, anyone known to harbor the belief that homosexuality was a mental disorder was excluded from being a member of the Task Force. And those who might wish to speak up in defense of the historic standards of the organization were denied the right to speak or even to submit written comments. Any psychiatrist or psychoanalyst who attempted to present documentation indicating that homosexuality was a psychological disorder was shouted down. Some individuals were physically attacked at public forums and threatened with bodily harm at conferences, meetings, and other professional events.²⁰

Eventually their efforts paid off, and in 1972 the National Institute of Mental Health (NIMH) Task Force on Homosexuality reported that "exclusive heterosexuality and exclusive homosexuality" are "sexual extremes;" and that most people are naturally bisexual. That report certainly influenced the APA's deliberations. To make their own report appear more scientific, however, the Homosexuality Task Force sent out a letter to all members. These letters didn't ask whether or not the members agreed that homosexuality should be "normalized" Rather, they were signed by candidates for the APR's upcoming officers elections, urging members to "vote" that homosexuality should be declared equivalent to heterosexual relations and equally valid.

Nothing in the letters indicated that they had been written and funded by the National Gay Task Force. One of the signers confessed later that admitting the bias of the signers would have been the "kiss of death" for the pro-homosexual vote they were after. But thanks to their long trail of deceit and coercion, the measure passed narrowly, and the 1973 edition of the Diagnostic and Statistical Manual of the APA reported that homosexuality would henceforth be referred to by its members as a normal and appropriate sexual orientation.

Not everyone in the APA was so easily persuaded, however. Dr. Henry Reicken cut straight to the heart of the matter in a strongly worded dissent printed in the Appendix to the NIMH report. His statement, under the heading "Detailed Reservations Regarding the Task Force Recommendations on Social Policy;" accused the task force of unprofessional (if not unethical) conduct. He said:

It is as if they "the Task Force" said, "Here is a phenomenon about which we know almost nothing and about which there is a great deal of anxiety and concern; therefore, let us suggest a major revision in public policy for dealing with this phenomenon" I cannot escape the belief that this is an utterly unreasonable conclusion to draw from the sea of ignorance and misinformation in which we find ourselves.²¹

The point was that the sudden reversal of the APA's position on homosexuality was not the result of a scientific study, but a crass political coup pulled off by a gang of conspirators from outside the organization and their willing accomplices on the inside.

In 1977, four years after the APA changed its mind on this critical issue, the journal Medical Aspects of Human Sexuality reported that a poll of 2,500 psychiatrists on their view of "current thinking on homosexuality" surprisingly found that fully 69 percent of the respondents agreed that homosexuality is usually "a pathological adaptation as opposed to a normal variation" Less than 20 percent of the respondents to the survey expressed a different opinion.²²

A SHOCKING PROPOSAL

Dr. Charles Socarides is a prominent psychiatrist who does not hesitate to speak openly and honestly to his homosexual patients, and he has helped to chronicle the spread of gay rights in this country over the past forty years. Evidence of the intransigence of many in the movement can be found in the pathology of the disorder. I remember very well Dr. Socarides' comment to me that he was able to cure fully 50 percent of his homosexual patients; 25 percent changed on their own, and the other 25 percent were emotionally unable to overcome the disorder.

Socarides has also written an unflinching analysis of the 1972 APA decision in which he says that the most chilling statement of the homosexual agenda he ever heard was spelled out in shocking detail in a pamphlet called After the Ball: How America Will Conquer Its Fear and Hatred of Gays in the 1990s, written by two Harvard-educated sociologists, Marshall Kirk and Hunter Madsen. "That book," he says, "turned out to be the blueprint gay activists would use in their campaign to normalize the abnormal through a variety of brainwashing techniques once catalogued by

Robert Jay Lifton in his seminal work *Thought Reform and the Psychology of Totalism: A Study of Brainwashing in China*.²³

In their disturbingly transparent treatise, Kirk and Madsen describe indoctrination and brainwashing techniques that were used successfully to transform the nation of China into a revolutionary "People's Republic" during the infamous "Cultural Revolution" of the late 1960s. This work was carried out by silencing critics, staging protests and riots, and using every tool of intimidation and violence to overpower their critics. Kirk and Madsen understood how the revolution had been won in China, and they believed that-with enough time, enough money, and enough influence within the media and the popular culture-the homosexual community could force their goals (if not their values) down Americans' throats, whether we liked it or not.

The techniques they prescribed were labeled "desensitization, jamming, and conversion" First of all, they proposed that the homosexual community must desensitize the American people to what homosexuality is all about by spreading the idea that gays are "just like everyone else" Second, they would attempt to shame conscientious resisters and moral conservatives by labeling them as "homophobes" and "bigots" This was what they called jamming. They said:

The trick is to get the bigot into the position of feeling a conflicting twinge of shame.... Thus, propagandistic advertisement can depict homophobic and homohating bigots as crude loudmouths.... It can show them being criticized, hated, shunned. It can depict gays experiencing horrific suffering as the direct result of homohatred-suffering of which even most bigots would be ashamed to be the cause.²⁴

When the process was effective and resisters were effectively silenced, they would achieve what the authors referred to as conversion. Their agenda could be successfully enforced, they reasoned, by keeping up intense pressure on Christians and other moral critics. Eventually, through the combined impact of all these forms of pressure, there would be a "change of heart" in the general population. "Conversion aims at just this," they wrote, "conversion of the average American's emotions, mind, and will through a planned psychological attack in the form of propaganda fed to the nation via the media."²⁵

If you think that agenda is too outrageous to be real, just look at what has happened over the last thirty years. In 1973, the American Psychiatric Association removed homosexuality from its list of emotional disorders. By the late 1970s, homosexual groups were making major inroads into the largest religious denominations in the country, while dozens of homosexual political action committees formed over the previous decade continued to shake things up on the political scene and to make resistance to

homosexuality in all areas of life a very unpleasant experience.

Between 1972 and 1978, at least forty state legislatures granted "civil rights" to homosexuals comparable to those accorded to ethnic minorities.²⁶ At least twenty states repealed their sodomy laws, and in 2003 the United States Supreme Court, in the case of *Lawrence v. Texas*, ruled the sodomy laws of Texas unconstitutional, forcing by implication all fifty states to take similar action. All across the country, openly gay political candidates have been elected to public office, ranging from local city councils to the United States House of Representatives. And in 2004, the state of Massachusetts and the city of San Francisco, California, both began issuing marriage licenses to same-sex couples. The combined result is that today there is virtually no area of society where homosexuals do not have a highly visible presence.

THE 'GAY RIGHTS' PLATFORM

The 1972 platform of the gay rights movement alerted average Americans to where this issue is headed. The agenda included a program of sweeping changes to virtually all the basic institutions of society. The following objectives were included in the list of demands announced by the Gay and Lesbian Task Force during their March on Washington in 1993:

- Implementation of homosexual, bisexual, and transgendered curriculum at all levels of education.
- Lowering of the age of consent for homosexual and heterosexual sex
- Legalization of homosexual marriages
- Custody, adoption, and foster care rights for homosexuals, lesbians, and transgendered persons
- The redefinition of "family" to include the full diversity of all structured families
- Access to all programs of the Boy Scouts of America
- Affirmative action for homosexuals
- The inclusion of sex-change operations under a universal health-care plan

I will deal with this list of demands in more detail later, but is there any chance that these or any of the other fifty-four demands of homosexual activists will actually be met? Read the headlines. Every day, it seems, another fortress of America's traditional moral values faces the wrecking ball, while judges, juries, and legislators tell us that the values we once took for granted can no longer be invoked. More and more it seems, Christian

virtues are forbidden, while sexual hedonism is everywhere exalted and homosexual behavior may not be challenged.

For most of the last decade, the liberal media have trumpeted the news that researchers have found proof that homosexuality is innate, genetic, and normal behavior within a sizable percentage of the population. In particular, the findings of researchers Simon LeVay and Dean Hamer were held up as irrefutable proof that homosexuality was innate and inborn. News accounts suggested that these new discoveries only confirmed what homosexual activists had been saying for years and proved at last that anyone who objects to homosexuality is bigoted, ignorant, and a danger to society.

The only problem was that their findings, along with their methodology, were imprecise, unorthodox, and chock full of holes. Reports fed to the media were misleading, and the stories they generated were quickly proven false. In the wake of all the sensationalism, researchers at Yale, MIT, Columbia, and the Washington University School of Medicine pointed out the errors in LeVay and Hamer's findings, denying that any of the data or accompanying analysis could substantiate their claim of a so-called "gay gene" Some analysts even said that a proper interpretation of the data would lead to the precise opposite conclusion. But, predictably, evidence indicating that homosexuality is a learned behavior and not a genetic trait went mostly unreported by the media.²⁷

Fortunately, politically correct spin and wishful thinking cannot change the facts. The tactics proposed by Kirk and Madsen have had a profound effect on the culture, but the facts speak for themselves. Homosexuality is an emotional disorder with deep psychological roots, but it is also, despite arguments to the contrary, a learned behavior. Homosexuals have waged a relentless campaign for decades to focus the debate on "rights" instead of "behavior;" but they haven't convinced everyone quite yet.

In the age of civil rights, the gay rights lobby understood that their chances of winning public acceptance would be greater if homosexuals and lesbians were perceived as oppressed minorities rather than as the sexual hedonists they are. The last thing they wanted America to think about was what they actually do behind closed doors.

But not everyone is buying the cover-up. African Americans and Hispanics who have won legitimate civil rights victories since the 1960s have a right to be offended by the claims of the homosexual lobby. Former Secretary of State Colin Powell, expressing opposition to President Clinton's efforts to permit gays to serve in the military, remarked, "Skin color is a benign, non-behavioral characteristic. Sexual orientation is perhaps the most profound of human behavioral characteristics. Comparison of the two is a convenient but invalid argument."²⁸

The point is well made: skin color is morally neutral and tells nothing about the character of a person. Sexual behavior, on the other hand, has

everything to do with character and tells us a great deal about the person. But these are facts that the homosexual community wants Americans-particularly young Americans-to simply ignore.

A WARNING FROM HISTORY

The gay rights movement has trumpeted its successes, and perhaps that's only fair. They have done the impossible by turning an ancient sin once punishable by death into a celebrated and protected right, practically overnight. But before they celebrate too much, there's one troubling fact of history they ought to consider: namely, the rise and fall of nations. For hundreds of years historians have chronicled the fate of empires, large and small, and the lessons are painfully clear. The excesses of sexual libertinism, combined with social and economic decay, have led to the collapse of great societies since the beginning of time. And America is by no means immune from such a fate.

Empires that once rose to greatness as a direct result of temperance, self-restraint, and obedience to established moral and ethical standards have collapsed in shame and humiliation because they failed to hold firmly enough to the beliefs and values that made them great. The spectacle is sad but true. But will this also be the fate of America? Will this once proud nation, the world's longest surviving constitutional republic and a beacon of liberty to the world for centuries, succumb at last to an excess of the very liberties we have treasured and defended? If you doubt that it could happen here, then you haven't been paying attention.

In his 1979 book, *Our Dance Has Turned to Death*, Christian sociologist Carl Wilson outlines the dangers facing traditional marriage and the family in today's increasingly sexualized culture. Wilson recognized what would happen to the family if American society continues to be tolerant of every sort of sexual perversion, and his analysis was eye-opening.

History reveals that nations decline and eventually die when sexual immorality becomes rampant. If the traditional family is discarded in favor of group sex, homosexuality, infidelity, and unrestrained sexual hedonism, cultural norms cannot survive. In that landmark study, Wilson cited the writings of the great British anthropologist J. D. Unwin, whose 1934 book, *Sex and Culture*, chronicled the decline of dozens of cultures. Looking at the history of some eighty-six different empires of history, Unwin presented some shocking facts, among which was his discovery that no nation that rejected premarital sexual chastity and monogamy in marriage survived longer than a generation after it had embraced sexual hedonism.

Unwin put it this way:

In human records there is no instance of a society retaining its

energy after a complete new generation has inherited a tradition which does not insist on prenuptial and postnuptial continence.²⁹

In other words, premarital sex and sex outside of marriage will destroy the vitality of any civilization.

Very much as the British historian Arnold Toynbee reported in his massive, lifelong research project, *A Study of History*, Unwin saw that nations that valued traditional marriage and sexual abstinence were creative and productive. These cultures flourished. He described it as a cultural energy that could only be maintained so long as sexual activities were restricted to traditional patterns of fidelity within the sacred bonds of marriage.

Russian sociologist Pitirim Sorokin, who authored another classic work in this field, *The American Sex Revolution*, observed much the same thing. In his review of the breakdown of tradition that began in the late 1960s, Sorokin warned that America was in the process of committing "voluntary suicide" through unrestrained sexual indulgence. As individuals began engaging in premarital sex unrelated to marriage, Sorokin predicted with remarkable insight that the birth rate would decline and our nation would begin to be depopulated. He also predicted the inevitable increase in divorce, desertion, and an epidemic of sexual promiscuity resulting in a rise in illegitimate births and abortions. As we now know, those predictions have all come true in the most heartbreaking ways, and society is paying a terrible price.

Sorokin's exhaustive study of decadent cultures convinced him that a healthy society can only survive so long as strong families exist and sexual activities are restricted to marriage. Centuries of solid evidence make the point only too well: sexual promiscuity and a loss of respect for the sanctity of marriage lead inevitably to cultural decline and eventual collapse.

In his research project, Carl Wilson found that decadent cultures display seven distinct characteristics of social and moral change:

1. Men reject spiritual and moral development as the leaders of families.
2. Men begin to neglect their families in search of material gain.
3. Men begin to engage in adulterous relationships or in homosexual sex.
4. Women begin to devalue the role of motherhood and homemaker.
5. Husbands and wives begin to compete with each other, and families disintegrate.
6. Selfish individualism fragments society into warring factions.

7. Men and women lose their faith in God and reject all authority over their lives.

It is not surprising that in such a culture moral anarchy reigns supreme. The loss of religious faith means that virtues such as trust, honor, and respect must fail, and the customs of chastity and selfdenial no longer restrain society's worst impulses. Then, once families begin to collapse, the entire society follows. The point is very simple. George Santayana said it long ago: those who will not learn from history are condemned to repeat it. And, once cultural decline begins, it's almost impossible to turn things around.

PROMISES TO KEEP

In his compelling little book *The Broken Hearth*, former Secretary of Education William Bennett offers a dramatic assessment of America's predicament at this hour:

My concern is that we are now embarked upon an experiment that violates a universal social law: In attempting to raise children without two parents, we are seeing, on a massive scale, the voluntary breakup of the minimal family unit. This is historically unprecedented, an authentic cultural revolution-and, I believe, socially calamitous. We may be under the illusion that we can cheerfully deconstruct marriage and then one day decide to pull back from the brink. But as a friend of mine puts it, once you shoot out the lights, can you shoot them back on again? As the long record of human experimentation attests, civilizations, even great civilizations, are more fragile and perishable than we think.³⁰

If our society is to avoid the disasters that come from such a dangerous shift in the social and moral order, we must strengthen traditional marriage and promote the value of strong families in our schools, our churches, and our homes. We must promote abstinence before marriage and reject attempts to undermine the laws of human nature by redefining marriage to include nonmonogamous couples. To do less would be unthinkable. But in order to empower those who are determined to stand against the tide of moral relativism, we need more and better resources.

Even highly motivated and well-meaning citizens need encouragement to stand up against the tidal wave of popular culture. And we especially need support for our views about marriage, the family, and human sexuality. In a society with a media climate that has become hostile to the Christian religion and traditional values, good intentions aren't enough. We need motivation and inspiration to empower every man, woman, and child to withstand the destructive forces that threaten our nation's survival. And that only comes with a solid faith commitment.

The constant barrage of pro-homosexual programming makes it difficult for young men and women to escape the indoctrination. High-school age and younger children are already damaged by family disintegration, the erotic images of television and the movies, vulgar rock music, a wide-open Internet, and other media that contribute to identity confusion. Some vulnerable children are being catapulted into destructive and desperately unhappy behaviors.³¹

It is not coincidental that, from earliest times, homosexuality has been discouraged. Civilized societies promote traditional families, founded on a lifelong commitment of marriage between a man and a woman, and the bearing and/or adoption of children. The encouragement of family formation has allowed societies to prosper, to reproduce themselves, to avoid sexually transmitted diseases, and to provide healthy nurture and training for future generations. We turn our backs on that sane and responsible model only at our great peril.

This book has been written as an urgent appeal for a return to a safe, sane, and responsible understanding of human sexuality. My purpose throughout these pages is to awaken each reader to the seriousness of the issues. Homosexual activism is at the center of an enormous cultural debate, and I want to make a case for a renewal of morality and self-restraint to restore the foundations of decency throughout American society while there's still time.

On many occasions homosexual activists have said that the only thing standing between them and full acceptance of the homosexual agenda is the Christian activist who believes in the Christian gospel and who holds to biblical standards of right and wrong. Clearly, we are the main target of a massive public relations campaign, and when we come against what the homosexuals stand for, things really start to light up. But that must not deter us.

President Abraham Lincoln reportedly said to a White House guest in 1865, "It is true that you may fool all of the people some of the time; you can even fool some of the people all of the time; but you can't fool all of the people all of the time" Christian morality is under attack in this country as never before, but sooner or later the truth will be visible to everyone, for, indeed, you can't fool all the people all the time. It's with that conviction that I have prepared this work. God is with us, and we will not be silenced.

2

A CAMPAIGN OF DECEPTION

You can forget about trying to persuade the masses that homosexuality is a good thing. But if only you can get them to think that it is just another thing with a shrug of their shoulders, then your battle for legal and social rights is virtually won. And to get to shoulder-shrug stage, gays as a class must cease to appear mysterious, alien, loathsome and contrary. A largescale media campaign will be required in order to change the image of gays in America.¹

-MARSHALL KIRK AND ERASTES PILL, IN "THE
OVERHAULING OF STRAIGHT AMERICA"

FOR AT LEAST the last two thousand years, civilized people have understood the nature of homosexuality and the social, physical, and emotional problems involved. Every great society has condemned it, and the Bible leaves nothing to the imagination. Repeatedly, from Leviticus in the Old Testament to First Corinthians in the New, we are warned of God's judgment of sexual sin and the condemnation upon individuals-and entire nations-that ignore those stern warnings. It's impossible to interpret St. Paul's words any other way: those who willingly indulge in hedonistic sexual activities have no place in God's perfect order (1 Cor. 6:9-10).

The historic, cultural, and religious proscriptions against homosexuality make the point very well that there is simply no grounds for the notion that homosexual practice is a legitimate social good, or that it was ever considered normative in our culture. As I often say when I speak on this topic, "The body parts don't fit!" The male body and the female body were designed to complement one another: they're part of a set with a dynamic and creative purpose. In *The Bible and Homosexual Practice*, author and Bible scholar Dr. Robert A. J. Gagnon points out what's really at stake in the homosexual debate and reminds us of the undeniable fact that "same-sex intercourse constitutes an inexcusable rebellion against the intentional design of the created order."² To confuse the form and function of our bodies, and to misuse them through homosexual intercourse, is not only physical abuse but an act of willful rebellion. Dr. Gagnon goes on to say that:

It degrades the participants when they disregard culture's obvious

clues, and results in destructive consequences for them as well as for society as a whole. These consequences include matters of health (catastrophic rates of disease and shortened life expectancy) and morals (unstable and destabilizing patterns of sexual behavior where short-term and non-monogamous relationships constitute the rule rather than the exception).

How much clearer could it be? In light of so much history, and with such alarming evidence of social and moral disorder, the attempt to convince people that homosexuality is a reasonable and normal lifestyle would require an act of incomparable deception and a level of cold-hearted calculation almost inconceivable in a civilized world. But that's exactly what the gay rights movement has done. By manipulation of public opinion, by loud and offensive denunciations of their detractors, and by shrewd and deceptive marketing techniques, they have succeeded in changing the attitudes and habits of millions around the world. The result, sadly, is a legacy of shattered lives and broken dreams, all recorded in heartrending detail in the statistics of death, disease, and emotional dysfunction within the homosexual community.

So how did all this happen? How could so many be so deceived? By almost any measure, the twentieth century was one of the bloodiest in all of human history. Not just because of the tragedy of war and rumors of war, but also for the sheer human toll exacted by tyrants, butchers, and despots of every description. In that one century we witnessed the ravages of Adolf Hitler, Josef Stalin, Mao Zedong, Tojo Hideki, Pol Pot, Idi Amin, Nicolae Ceausescu, and Saddam Hussein and the massacres in Biafra, Rwanda, Sudan, and many more. By some estimates, no fewer than 175 million men, women, and children were killed in the carnage of that century.

The moral and spiritual fallout of those turbulent years has been profound. The impact of two world wars, coming practically back-to-back, was felt most strongly in Europe, where millions have apparently given up on God. In some places in that part of the world, belief in traditional values seems to have disappeared altogether. But America has been affected too, and we must never forget that this was also the century of Margaret Sanger, the outspoken leader of the eugenics movement who founded Planned Parenthood, and of Harry Blackmun, the Supreme Court justice who manipulated the Constitution and the Court in order to create, with no moral or legal justification, "a woman's right to choose" to abort her unborn child. By some estimates, as many as forty-five million innocent children have died in that holocaust so far, and the toll continues to mount.

THE GREATEST OF LIARS

The twentieth century was also the era of Alfred Kinsey, the professor of zoology at Indiana University who is celebrated today by pornographers,

pederasts, and perverts everywhere as the father of the "Sexual Revolution" Who knows how many more lives will ultimately be lost to AIDS, sexually transmitted diseases (STDs), cancer, suicide, and all the other horrors of disease, disability, and death that Kinsey's fraudulent research on human sexuality has unleashed upon mankind?

Of all the deceivers who ever violated the social order and corrupted the human spirit, none has done greater damage than Alfred Kinsey. From start to finish, Kinsey's life work was a fabric of lies: the product of an embittered and perverted mind, invented to satisfy his own sordid lusts. His research methods and published findings violated the most basic standards of his own profession. Far from being objective, Kinsey knew before he ever began his studies what he wanted the data to say, and he skewed his findings to get the exact results he had in mind.

Kinsey and the graduate students who assisted him did not use conventional sampling techniques, but selected informants for their study who were (in dramatically large numbers) either incarcerated sex offenders, pedophiles, homosexuals, or prostitutes. Kinsey's young assistant, Clyde Martin, admitted that he had no training in statistics and was utterly unqualified for the tasks he was given. But when challenged to add a qualified statistician to his team by the Ford Foundation, who was funding the projects, Kinsey adamantly refused. Furthermore, he refused to allow competent researchers to examine his data, his interview techniques, his methodology, or his calculations. And the reason is perfectly clear: Kinsey had an agenda, and transparency was the last thing he wanted.

The son of a Methodist minister, Kinsey rejected his father's religion as a child and was a lifelong atheist, a homosexual, a sexual exhibitionist, and a pedophile.⁴ During his undergraduate studies at Bowdoin College, and later at Harvard, he volunteered as a Scout leader in order to gain access to young boys. Accounts of his conquests, his voyeurism, his perverse exhibitionism, and his fascination with pornography and masturbation-all now part of the public record-are too sordid to describe here. But these things certainly cast a somber light on Kinsey's work as a "scientist" and help to explain why his two most infamous books aroused such shock and dismay in the 1940s and 1950s.

I was in the eighth grade when Kinsey's first book appeared, but I remember very well the public reaction when his findings came out. It was shocking. *Sexual Behavior in the Human Male* (1948) was followed by *Sexual Behavior in the Human Female* (1952), and everyone I knew was scandalized by it. No one really understood what this man was saying, but shocking rumors were whispered in corners, and we knew these books were going to shake things up.

Among his many disturbing pronouncements, Kinsey concluded that 10 percent of the U.S. population was homosexual, all or part of the time. When my mother read about that in the *Washington Post*, she sat me down

one afternoon and said, "Louis, you let me know if any man ever approaches you in an inappropriate way." It was perfectly clear that America was not ready to accept homosexuality at that time, but Kinsey had opened Pandora's box, and all the evils of mankind were being loosed upon the world. By the mid-fifties it was clear that something terrible was happening to American society.

To this day, the Kinsey Institute at Indiana University continues to burnish the reputation of its founder and to propagate specious studies of human sexuality. The Institute still refuses to reveal their sources of data or their research methods. The first rule of scientific inquiry is that no study can be deemed authoritative unless it can be replicated and validated by other scientists working in a reasonably similar environment. But Alfred Kinsey was so averse to public scrutiny that he once said he would destroy all his files and go to jail before he would let outsiders see any of them.⁵ And the Kinsey Institute still operates in much the same manner.

Kinsey's assertion that 10 percent of the population is homosexual was undoubtedly his most controversial and most unsubstantiated claim. Many studies over the last forty years have found no grounds for it. The best estimates of the actual occurrence of homosexuality, in both the male and female population, have never been higher than 2 percent.⁶ Yet Kinsey's false claim has become the loudest boast of the gay rights movement and a pillar of the sex-education movement in America's public schools.

Gershon Legman, who was the researcher that compiled Kinsey's pornography collection, revealed in his 1964 book about erotic literature that Kinsey's whole purpose in creating the "10 percent myth" was to "respectabilize" homosexuality, fornication, and other stigmatized practices.⁷ In order to bolster his own misleading reports and to undercut anyone who might object, Kinsey even claimed that the Holy See, at the Vatican, maintains the largest archive of pornography and erotic literature in the world. Investigators quickly discounted those claims, but Kinsey refused to recant, and he continued to promote that baseless charge for years.⁸

At the height of public reaction to Kinsey's spurious findings, Dr. Abraham Maslow, a highly regarded psychologist and researcher at Brandeis University, best known for his work on "self actualization," demonstrated conclusively that the large number of sex offenders, prostitutes, and other volunteers that Kinsey had used in his study would skew the results and lead to seriously flawed conclusions. But Kinsey not only ignored Maslow's assertions, he also abruptly ended their long friendship.

In their landmark study of Kinsey and his claims, Dr. Judith Reisman and Edward W. Eichel concluded, "Kinsey's human sexuality research may be the most egregious example of scientific deception in this century."⁹ In their examination of eight separate studies conducted by reliable social scientists, these authors determined that the actual incidence of homosexuality in this

country is no more than 1 to 2 percent.

NO TRUTH IN THE TIMES

Despite the work of Reisman, Eichel, and others who have uncovered the hidden secrets of Dr. Kinsey's world, the damage to the culture has already been done. Over the last twenty years there have been scores of groundbreaking books, journal articles, magazine features, and newspaper accounts outlining the flaws in Kinsey's work, including the horror of his sexual experiments with children and even infants. But, sadly, Kinsey's message came at a time when the American culture was in transition, and there were some who wanted nothing more than a Sexual Revolution, with unrestricted sexual license and a repudiation of Christian morality.

For Hollywood, the music industry, and the mass media, the Sexual Revolution was a bonanza. And for many in that world, homosexuality is not just a matter of "rights" but a cause celebre. Instead of unbiased treatment of the genuine risks and dangers associated with sexual promiscuity and the "gay lifestyle," many in the liberal media aggressively defend sexual license and excoriate those who would dare to point out the lies and hypocrisy that prop up their agenda. The film *Kinsey*, which starred actor Liam Neeson, was merely Hollywood's most recent attempt to resurrect the reputation of this pathetic figure.

Such people still use Kinsey's research to defend homosexuality, and they use the gay agenda, in turn, as a ramrod to transform the culture. Following in the wake of the homosexual movement are all the other movements that have been built on that foundation of lies. And that's really what it boils down to: men and women with a deep hatred for our Judeo-Christian roots believe that if they can simply break down our moral resolve on this issue, then everything else will follow. To see how this plays out in contemporary society, just consider what has happened to the news media over the last twenty years.

There may be no better example of the media's bias against moral absolutes than the case of Pinch Sulzberger, who was an outspoken advocate for homosexuals in the newsroom from the day he first joined the staff of his father's newspaper, the *New York Times*, in 1984. Despite profound misgivings about his young heir, Arthur Sulzberger Sr. nevertheless gave his son, Arthur Jr. (nicknamed "Pinch"), control of the media giant in 1997. And what has happened since then? In a candid admission in July 2004, the paper's ombudsman had to confess that the *Times'* coverage of homosexuality is more like "cheerleading" than objective reporting. What the ombudsman didn't say was that homosexuals now make up fully 75 percent of the editorial board that decides what stories to report and how they're reported by the *Times*.¹⁰

In the powerful new book *Libel* by the New York Times, attorney J. Edward Pawlick says the Times "is personally managed by its latest chairman, who is using his power to further his personal agenda of imposing 'gay marriage' nationwide..."¹¹ Hardly a worthy goal for a periodical renowned as the nation's "paper of record" But Ed Pawlick knows what he's talking about. In the aftermath of the Massachusetts Supreme Court's 2003 decision allowing gay marriage in that state, Ed Pawlick and his wife, Sally, led a citizen group that collected 130,000 signatures for an amendment to overturn the court's outrageous ruling. Predictably, the New York Times and its satellite publication, the Boston Globe, weighed in on the other side of the issue and pressured lawmakers to skip the vote, thereby silencing the voice of the people. Which they effectively did.

Even though a vote was required by Massachusetts law, the citizens' initiative was killed there, and the liberal media applauded loudly. Pinch Sulzberger and company weren't concerned about objective journalism or constitutional principles-they were too busy shaping the way America thinks. The goal was to defeat moral limits on sexual libertinism in general and homosexuality in particular. But Ed Pawlick's response was precise: "Gay marriage didn't just happen in Massachusetts;" he writes in his book. "It was engineered by the Times."¹² And that is the paper's focus today: vigorously promoting the gay agenda and then gloating when they receive awards from organizations like the Gay & Lesbian Alliance Against Defamation (GLAAD), as they did recently, praising the Times for its "outstanding coverage overall"

THE LAVENDER MAFIA

While the Times maybe the highest profile purveyor of pro-homosexual propaganda, they are by no means the only ones. The National Lesbian and Gay Journalists Association national conference, as reported in September 2000, was funded by media conglomerates such as the Hearst newspaper chain, Knight-Ridder, CBS News, the Gannett Foundation, CNN, NBC News, Bloomberg News, Fox News Network, the Los Angeles Times, New York Daily News, the Dallas Morning News, and the San Francisco Chronicle, among others.¹³

Attending the conference were such influential reporters and media figures as Paula Madison, vice president of diversity at NBC and news director for WNBC in New York; CBS News correspondent Jeffrey Kofman; and Ramon Escobar, an MSNBC producer. During one panel discussion, these "objective journalists" argued against presenting alternative viewpoints about the issue of homosexuality. Jeffrey Kofman said, "Why do we constantly see in coverage of gay and lesbian, bisexual and transgender issues the homophobes and the fag-haters quoted in stories when, of course, we don't do that with Jews, blacks, et cetera?"¹⁴ And Paula Madison concurred: "I agree with him. I don't see why we would seek out ... the absurd, inane point of view just to get another point of view."¹⁵ So much for

fair and balanced coverage.

Members of the National Lesbian and Gay Journalists Association hold high level positions at newspapers and broadcast organizations from coast to coast, and they aggressively censor the news each day to make sure that one, and only one, point of view is given credible coverage. According to the association's Web site, major participants in previous national conferences have included media superstars such as Leslie Stahl, Katie Couric, Dan Rather, Peter Jennings,¹⁶ Tom Brokaw, George Stephanopoulos, and, no surprise, Linda Ellerbee. These are the people who determine what you will see and read about in the mainstream news. Is it any wonder that millions of Americans are tuning out and turning off the networks, looking instead to talk radio, the Fox News Channel, or the Internet, where objective reporting still exists?

How things have changed. In the fifties and sixties we had TV shows like *Leave It to Beaver*, *Ozzie and Harriet*, and *Father Knows Best*, all of which offered positive portrayals of family life and real moral values. But little by little, Hollywood ditched the ethical approach and turned its attentions in a very different direction. The first network program to feature a homosexual character in an ongoing role was the soap opera *One Life to Live* in 1992. By 1999, there were twentyfive sitcoms or daytime dramas with homosexual characters. Without exception, these characters were portrayed as witty, clever, lovable, and just a little quirky.

It's perfectly clear what the Hollywood writers and producers were doing—grinding away at public morality, using comedy as a vehicle to overcome the natural resistance of adults, and playing on the curiosity and credulity of children. By sheer persistence, the gay-friendly media have been forcing Americans to accept homosexuality as a normal and natural choice, whether they believe it or not.

The media conspiracy to subvert the morals of children became painfully apparent in January 2005 when several major children's television shows joined with the We Are Family Foundation to promote the homosexual agenda under the guise of teaching children "tolerance and diversity." Among the TV characters taking part were such kiddie favorites as Arthur, Barney, Bob the Builder, Dora the Explorer, and Jimmy Neutron. The characters all sang together, "We Are Family," and kids were directed to the Web site of the pro-homosexual We Are Family Foundation, which teaches them to accept and celebrate differences of race, class, gender, and "sexual identity."

The cartoon feature aired on the Disney Channel, Nickelodeon, and PBS on March 11, 2005, and was supposed to be shown to kids in sixty-one thousand schools all across the country. Each child was to be given a workbook designed by the very liberal, very pro-homosexual Anti-Defamation League (ADL). Can somebody say "brainwashing" here? There's no question what was really going on. And to top it off, children were being

urged to visit a Web site where they could sign the "Tolerance Pledge;" which promises to respect all people whose "abilities, beliefs, culture, race, sexual identity, or other characteristics are different from my own"

PIED PIPERS OF HOLLYWOOD

There's no limit to how low some of these organizations will go, using technology, comedy, and entertainment, to wrest control of children's minds and emotions away from parents. The children's network Nickelodeon was promoting homosexuality as a normal lifestyle choice in 2002, when liberal commentator Linda Ellerbee hosted a program called *My Family Is Different*. To promote the acceptability of same-sex "families;" Ellerbee featured a homosexual school principal, a homosexual New York fire fighter, the lesbian entertainer Rosie O'Donnell, and several children who were being raised in homosexual homes. Of the thirteen individuals featured on the program, only three teenagers spoke against homosexuality. The rest were all for it.

Of course, the program was produced with input from the Gay, Lesbian, Straight Education Network (GLSEN), Gay & Lesbian Alliance Against Defamation (GLAAD), Parents and Friends of Lesbians and Gays, and other pro-homosexual groups. It was a set piece from start to finish: a pro-homosexual snow job worthy of Adolf Hitler's propaganda chief, Leni Riefenstahl. Unfortunately, Nickelodeon isn't the only player promoting the homosexual agenda. Networks such as PBS, "E" the Entertainment Network, the Disney Channel, Home and Garden TV, the Food Network, A&E, and the Discovery Channel-not to mention the hard-rock channels MTV and VH1-all feature homosexuals in positive roles. Among the young crowd today, it's cool to be gay, and Hollywood is leading the way.

For several years Hollywood has been under the thumb of a group of writers, producers, and directors known as the "Lavender Mafia," which is an informal network of homosexuals and gay-friendly movers and shakers. These are the people who produce many of the programs our children see on TV and in the movies. Among them are people like Kevin Williamson, the producer of TV's *Dawson's Creek* and the *Scream* film series; Jenny Bicks, a gay activist who has written for *Sex and the City* on HBO and *Leap of Faith* on NBC; Craig Zadan and Neil Meron, who worked on *Gypsy* with Bette Midler, and then collaborated with Glenn Close and Barbra Streisand on the pro-homosexual film, *Serving in Silence: The Margarethe Cammermeyer Story*. They also helped create the program *What Makes a Family?*, a pro-homosexual film for the Lifetime cable channel.

David Geffen, a partner at DreamWorks, the production company founded by Stephen Spielberg, was producer of the film *American Beauty*, which presented a dismal image of heterosexual marriage and a very positive portrayal of homosexuality. This film was written by homosexual

screenwriter Alan Ball and produced by Dan Jinks and Bruce Cohen, both homosexuals. But perhaps the most flagrant and dangerous indoctrination has come not from the world of the "R-rated" and adult films but from the place you would have least expected-the "Wonderful World of Disney."

THE OTHER EVIL EMPIRE

Walt Disney once said that, "'To captivate our varied and worldwide audience of all ages, the nature and treatment of the fairy tale, the legend, the myth, has to be elementally simple. Good and evil, the antagonists of all great drama in some guise," he said, "must be believably personalized."¹⁷ Little did he know that one day those words would take shape, not just in his studio's pictures and cartoons, but in the boardroom of the organization he created.

It's no longer a secret that Disney's once fabled empire of childfriendly films, cartoons, theme parks, merchandising, and related ventures is now in the grasp of the homosexual agenda, but it is nevertheless one of the saddest and most disappointing aspects of this story. Disney chairman Michael Eisner and Joe Roth, chairman of Walt Disney Motion Pictures, have both served on the board of a group called Hollywood Supports, which is a homosexual lobbying organization founded by Barry Diller of the Home Shopping Network and Sid Sheinberg of MCA/Universal to advocate for homosexual benefits in the film industry and to influence public opinion, in all areas, regarding homosexuality.

Elizabeth Birch, a lesbian activist and former executive director of the Human Rights Campaign, reported to participants at the Aspen Human Rights Summit in Colorado on a brief conversation she'd had with Michael Eisner. When she encountered Eisner at a meeting, she said, she told him, "Michael, 30 percent of your employees are gay." To which Eisner said, "You're wrong, Elizabeth. It's 40 percent!"¹⁸ Obviously, he was well aware of what was going on, and some recent estimates have suggested the actual total may be even higher.

A decade ago, a feature story in Buzz magazine entitled "Disney Comes Out of the Closet" chronicled the conversion of Disney under Eisner's leadership into a fortress of gay culture and the foremost promoter of homosexuality to America's children.¹⁹ Tom Schumacher, who was president of Walt Disney Feature Animation and the man who oversaw production of the animated film *The Lion King*, is an outspoken homosexual. Another gay executive at Disney, Lauren Lloyd, produced the film *Boys Town*, which was a 2002 Disney feature dealing with the murder of a homosexual in West Hollywood.

So why would a child-friendly organization like Disney go to such lengths to support the gay agenda? As the old saying goes, follow the money. As one

analyst puts it, "Homosexuals are a wealthy and identityconscious consumer group, and Disney knows it"²⁰ The large number of films, cartoons, books, television features, and theme-park spectacles with gay characters and themes has given this cash-hungry company a massive following in the gay community. Some studies show that homosexuals are more than three times as likely as the general population to see two or more movies a month, and their influence at Disney Studios is immense.

This plays to Disney's financial interests, of course. And the open, welcoming environment at Disney World and other theme parks that feature "Gay and Lesbian Day" each year only helps to increase loyalty among the homosexual crowd. Never mind that it also alienates millions of Christian families and contributes to the deterioration of moral standards for everyone. The moguls at Disney believe they can overcome the resistance of parents and moral opponents in the community by powerful advertising aimed at children, and, by all accounts, the gamble is working just fine.

But the toxic waste spewing from Disney doesn't stop there. Another Disney subsidiary, Hyperion Press, promotes homosexuality in America's bookstores with publications aimed at "the homosexual children of heterosexual parents" One such example was Hyperion's 1995 publication *Growing Up Gay*, written by comedians Jaffe Cohen, Danny McWilliams, and Bob Smith and designed to help kids adjust to homosexuality. Hyperion has also published an autobiography of the transvestite entertainer RuPaul and a series of "self-help" guides for parents and their troubled teens.

In a book entitled *Tinker Belles and Evil Queens*, author Sean Griffin chronicles the transformation of the Disney organization by describing how the company's vision changed after the death of its founder, Walt Disney. Griffin begins with the early days and how the homosexual connection began; then he examines the degree to which "gay culture" now pervades everything Disney does. Although the author speaks of these changes in generally favorable terms, he nevertheless reveals how homosexuals have co-opted Disney's cartoon characters, films, parks, and other products for their own purposes, and how they've manipulated the images of Mickey Mouse and the Magic Kingdom to insinuate homosexuality into every American home.²¹

LIVE AND LET LIVE?

Some might argue that the transformation of Hollywood and the news media that I've just described is a good thing. Those who favor the idea of "Live and let live!" may even believe that it's only fair to include and encourage gays and lesbians, to give them a role in organizations like Disney and others where they can make a positive contribution. Though well meaning, that view misses the point entirely. The homosexual agenda has nothing to do with making a positive contribution. Furthermore, gay rights activists will

never settle for a "live and let live" role. Their goal is to enforce acceptance and legitimization of their lifestyle and to overpower and overwhelm by sheer force anyone who dares to stand in their way.

Does anyone doubt that? Then take a look at what homosexuals have said about their own game plan. Homosexual activists have a strategic marketing plan to promote homosexuality and to vilify their enemies. That plan was published in Guide magazine in November 1987, and it makes for some pretty eye-opening reading. In "The Overhauling of Straight America," homosexual activists Marshall Kirk and Erastes Pill describe several strategies that homosexuals can use to push their way onto center stage. For example:

- Talk about gays and gayness as loudly and as often as possible.
- Portray gays as victims, not as aggressive challengers.
- Give protectors a just cause.
- Make gays look good.
- Make the victimizers look bad.²²

To make those who object to the homosexual lifestyle look bad, they say, homosexuals are to use words, images, and slurs that compare opponents to the Nazis, Klan members, and ignorant "homophobes" The object is not to convince or persuade, but to destroy their opponents by linking them to racists and "right-wing crazies" A publication we produced at the Traditional Values Coalition, called "Homosexual Propaganda Campaign Based on Hitler's 'Big Lie' Technique," goes into detail about this type of campaign and how "hate speech" is used against Christians and others who oppose the normalization of sodomy.

This is what it's really all about-deception, misdirection, coercion, and brute force when necessary, and, above all, perpetuating the "Big Lie" that homosexuality is a natural "lifestyle alternative" and that those who oppose it are to be branded as intolerable bigots. As Marshall Kirk and Erastes Pill prescribe:

Portray gays as victims, not as aggressive challengers. In any campaign to win over the public, gays must be cast as victims in need of protection so that straights will be inclined by reflex action to assume the role of protector.... Straight viewers must be able to identify with gays as victims. Mr. and Mrs. Public must be given no extra excuses to say 'they are not like us'... Our campaign should not demand direct support for homosexual practices, but should instead take antidiscrimination as its theme.²³

You can be certain this is not merely a passive campaign of resistance. It

is above all an aggressive campaign to demonize opponents of the gay agenda. Case in point: Kirk and Pill write:

Make the victimizers look bad.... The public should be shown images of ranting homophobes whose secondary traits and beliefs disgust middle America. These images might include: the Ku Klux Klan demonstrating that gays be burned alive or castrated; bigoted southern ministers drooling with hysterical hatred to a degree that looks both comical and deranged; menacing pugs, thugs, and convicts speaking coolly about the 'fags' they have killed or would like to kill; a tour of Nazi concentration camps where homosexuals were tortured and gassed.²⁴

There is nothing benign here, no reasonable disagreement, no respect for the opinions or moral reservations of those who have expressed concern for the dismantling of our culture. Rather, what's being presented here is a plan for combat and the conquest of a nation.

In a report entitled "Special Class Protections for Self-Alleged Gays: A Question of 'Orientation' and Consequences," the founder of Colorado for Family Values, Anton V. Marco, makes the logical connection between the words of the pamphleteers and their even more sinister precursors who masterminded the tyrannies of the last century. The words, tactics, and attitudes expressed in the manifesto written by Kirk and Pill, says Marco, bear a striking resemblance to those of a directive of the Communist Party USA that was quoted in the 1956 "Report of the House of Representatives Committee on Un-American Activities;" which said in part:

Members and front organizations must continually embarrass, discredit and degrade our critics.... When obstructionists become too irritating, label them as fascist or Nazi or anti-Semitic.... Constantly associate those who oppose us with those names that already have a bad smell. The association will, after enough repetition, become "fact" in the public mind (Volume I, p. 347).²⁵

The message of both documents is the same. Furthermore, the tactics are the same. And gay rights activists have learned this lesson well, as illustrated by an incident in Colorado cited by Marco. In the early 1990s, Christians and other concerned citizens were urged to stay away from a city's "Gay Day Parade." They were urged to "Boycott Gay Day." At the same time, however, promoters of the homosexual event had taken a very aggressive position in the media, warning about the possibility of violence from "right wingers" Most of the local population, in fact, stayed away from the event, and the demonstrators ended up marching down virtually empty streets, with no evidence of protest or resistance of any kind.

But did this silence the homosexual activists' claims that they were victims of violence? Of course not. Despite the total absence of so-called

"gay bashing" or dissent at the parade or anywhere else that day, spokesmen for the event told the sympathetic news media that they were victims of Colorado's hate mongers, KKKers, neo-Nazis, and other right-wing bigots. They weren't interested in telling the truth or protecting themselves. Their object was to portray themselves as victims, as Kirk and Pill had prescribed, and to demonize their opponents.

BEYOND ALL MORAL LIMITS

The reality of what the homosexual bullying tactics were meant to accomplish was revealed in an article published in the gay tabloid the Washington Blade a short time later. In an article by Eric Pollard, who was the founder of the confrontational homosexual group, ACT UP / DC, we find the following confession:

I have helped to create a truly fascist organization.... The decision to create ACT UP / DC was conceived when I and another early member attended an OUT! rally. I had taken copious amounts of LSD. We were impressed with the energy and with the self-righteous anger of the crowd. We conspired to bring into existence an activist group that ... could effectively exploit the media for its own ends, and that would work covertly and break the law with impunity.... Under the influence of powerful, illicit drugs, it really seemed like a good idea .²⁶

Furthermore, Pollard revealed that the group had adopted "subversive modes, drawn largely from the voluminous *Mein Kampf* (the book by Adolf Hitler that describes how he seized power in Germany in the 1930s), which some of us studied as a working model. As ACT UP / DC grew, we struck intently and surgically into whatever institution we believed to stand in our way... "²⁷

Then at one point in the article, Pollard admits, "I have left ACT UP, more correctly, they have thrown me out for insisting on the viability of individual dissent"²⁸ These are strange admissions, as Tony Marco points out, for the homosexual movement that has made a living by accusing moral opponents of using Nazi tactics. But, again, this is all part of what Hitler had called "the big lie" If you tell a big lie, tell it often, and repeat it boldly enough, people will begin to believe it-and the bigger the lie the better.

What matters to the propagandist is that his tactics will allow him to overwhelm and defeat the opponent. Truth is not only not the issue in such a campaign of deception, but truth is also the enemy. "Propaganda must not serve the truth," Hitler wrote, "especially not insofar as it might bring out something favorable for the opponent." And this is obviously why Eric Pollard and his ACT UP companions found Hitler's advice so applicable to their own efforts. The idea is to change the debate, to humiliate and

discredit the adversary, and to create an entirely new reality based on lies. Once again, Hitler's words say it very well: "Through clever and constant application of propaganda, people can be made to see paradise as hell, and also the other way round, to consider the most wretched sort of life as paradise" ²⁹

I will be the first to say that these descriptions of the homosexual agenda and the renewed importance of principled resistance to it are not always an easy message to deliver, but it is a message I can by no means fail to deliver at this critical hour in our nation's history. When all's said and done, I don't want to be guilty of the sin of omission, and I'm convinced that God will hold us all accountable if we don't have the courage to stand up and challenge the "big lie" and to vocally and physically resist the wickedness that is invading our culture.

FACING THE FACTS

The tactics of deception that I've described in these pages are part of a gradual softening process designed to wear down the natural resistance of regular Americans. But beyond that, it is part of a sophisticated social and political campaign that threatens immeasurable damage to our nation if we fail to stand our ground.

What's really at stake in allowing homosexuality to become a "viable lifestyle alternative;" as they phrase it, is that the homosexual agenda is a denial of God's creative order. It is a rejection of the obvious truth of Genesis 1 and 2. When you remove the pristine doctrine of Creation and the incredible work that was done there by the Creator God, then the rest of Scripture can be taken tongue in cheek. If Genesis 1:26 is not a fact-that God made us both male and female, created in the likeness of His own image-then nothing is true, and we're all in trouble. To deny the Creation account and its meaning for maintaining an orderly and moral society is like denying God's plan of redemption merely to satisfy some notion of political correctness being pushed by the homosexual community, and that would be unthinkable.

For much of the last century, homosexual activists and their friends have been pushing the idea that homosexuality is a normal, and even desirable, lifestyle choice. Their papers and magazines say they were "born that way;" but there's no reliable science to support that claim. In fact, most homosexuals don't believe that their orientation is genetic and inborn. In that regard, it's only fair to point to a survey administered by Alfred Kinsey in 1970 based on a questionnaire administered to a group of 979 homosexuals about this question. Even Kinsey came closer to the truth than today's propagandists. What he found in that study was that less than 10 percent of respondents believed they were "born that way." And more than 80 percent attributed their orientation to childhood trauma or other

environmental influences. Here's what they said:⁵⁰

Reasons Given for Orientation	Percent
Early homosexual experience with adults or peers	22%
Around homosexuals a lot, have a lot of homosexual friends	16%
Poor relationship with mother	15%
Poor relationship with father	14%
Unusual development (labeled sissy, tomboy, etc.)	15%
Heterosexual partners unavailable	12%
Social ineptitude	9%
I was born that way	9%

What the medical community is discovering about homosexuality and the incidence of disease and premature death among gay men and lesbians offers a somber contrast to the images put forth by the homosexual lobby. But no amount of hype and disinformation can change the fact that, while there are genuine psychological and emotional factors involved, homosexuality is a learned behavior and ultimately a choice-not an inborn biological condition. And homosexuals themselves know this. It's just another example of their campaign of deception.

3

A PUBLIC HEALTH DISASTER

Debilitating illness, chronic disease, psychological problems, and early death suffered by homosexuals is the legacy of this tragically misguided activism, which puts the furthering of an "agenda" above saving the lives of those whose interests they purport to represent. Those who advocate full acceptance of homosexual behavior choose to downplay the growing and incontrovertible evidence regarding the serious, life-threatening health effects associated with the homosexual lifestyle.¹

-DR. TIMOTHY J. DAILEY

WHAT'S LOVE GOT to do with it?" When Tina Turner recorded that hit song back in 1984, she was only putting into words what many young Americans had apparently already concluded. Based on the loose morals and broken lives of a "no-fault divorce, anything goes" culture, love was just a secondhand emotion. In her song, Turner said that if there could be a broken heart, then one should just skip all the formalities and take pleasure wherever you find it-self-indulgent hedonism and low-risk "hook-ups" were the answer. Those were the ethics of a bruised and battered generation. Earlier, as America entered the strung-out seventies, songwriter Stephen Stills put it even more bluntly in his song "Love the One You're With;" which told listeners to love whomever they were with if they couldn't be with the one they loved.

What a sad epitaph for modern civilization. In God's perfect order, sexual intimacy has always been reserved for marriage. The union of man and wife produces life. It's an expression of divine unity. The two become "one flesh," and the consummation of human love as it was meant to be includes the promise of a lifetime commitment of love, fidelity, and accountability. But whenever God's natural order is scorned, and wherever mere hedonism and sexual license are allowed to prevail, chaos inevitably ensues. It's a law of nature as certain as thunder and lightning: promiscuity and infidelity lead to brokenness, unhappiness, suffering, and death.

When you look at the statistics of the "free love" movement from the sixties right up to our time, what you will discover is a heartbreaking chronicle of damaged lives, deadly diseases, and a level of cultural confusion and emotional despair that is unprecedented in history. And no component

of this breakdown of the moral order is more conspicuous or more dangerous to our future than unrestrained dissipation and the aberrant sexual recklessness of the homosexual movement.

FACTS DON'T LIE

Here are some of the troubling medical facts. In 1993 and 1994, Dr. Paul Cameron conducted an important study of the mortality rates of homosexuals. He recorded the age of death for homosexuals as reported in death notices of eighteen homosexual journals over an eleven-year period, and what he found was that the median age of death was the late thirties for those with acquired immunodeficiency syndrome (AIDS). For those who had not developed AIDS, the median age of death was only slightly longer, in their early forties. Statistics for lesbians indicated an average life span of less than fifty years. At the end of the study, Cameron concluded:

Our results suggest that AIDS has reduced the homosexual life-span by about 3 to 5 years, making homosexuality appreciably more dangerous today than in the past [if we assume an average age of death of 42 before AIDS, then AIDS is associated with a 7% to 12% reduction in life-span].²

Evidently long life is not much of a factor in the homosexual "lifestyle" But what makes these results all the more disturbing is the fact that longevity has been on the rise in the general population in this country for most of the last century. Life expectancy for males has increased from about forty years in the mid-nineteenth century to more than seventy-five years today. For females, life expectancy is now at least seventy-nine years for those with normal health and lifestyles, and even longer if the individual has already reached middle age.³

By any measure, homosexuals and lesbians have a substantially shorter life expectancy than heterosexuals. Another study released in 2004 suggests that young men who engage in homosexual relations before age twenty are unlikely to reach retirement age.⁴ The incidence of not just AIDS and HIV, but also of more than thirty highly infectious sexually transmitted diseases in this group, has reduced life expectancy by as much as thirty years. And "quality of life" for practicing homosexuals is practically nonexistent whenever symptoms of illness and disease are detected.

A study published in the International Journal of Epidemiology on the mortality rates of homosexuals in Canada, as just one example, concluded that life expectancy for gay and bisexual men is eight to twenty years less than for other men. If current patterns continue, the researchers said: "We estimate that nearly half of gay and bisexual men currently aged twenty years will not reach their sixty-fifth birthday. Under even the most liberal assumptions;" scientists added, "gay and bisexual men in this urban centre

are now experiencing a life expectancy similar to that experienced by all men in Canada in the year 1871." ⁵

What all this tells us is that just 2 percent of homosexual men will ever reach old age, defined as age sixty-five or older. Even when AIDS is not present, fewer than 12 percent of homosexual men will ever reach old age. Even Alfred Kinsey's research in the 1930s and '40s, although he strongly supported homosexual and lesbian relationships personally, indicated that fewer than 1 percent of homosexuals could expect to live to age sixty-five or older. ⁶

Paul Cameron's studies of life expectancy among homosexuals reveal that the average life span for lesbians is only slightly higher than that of homosexual men. Life expectancy for lesbians is approximately age fifty if neither HIV nor AIDS is present, and age forty-five if either disease is present. But it should also be noted that longevity figures like these are not the only things that ought to trouble the promoters of the homosexual "lifestyle."

Homosexual relationships are also highly unstable and emotionally charged. Physical abuse is at least twice as high among gays as it is among heterosexual couples. But such facts are ignored by the media and the homosexual culture. I have often said that homosexuals are not merely men and women who prefer the same sex, but people who are "pansexual" In other words, they are people who seek sexual gratification in any place and by any means available to satisfy their erotic desires. They are hedonists in the truest sense of the word, and longstanding monogamous relationships are the last thing most homosexuals want. This is just one more reason why the whole idea of "gay marriage" is such a fraud.

A 1978 study revealed that 28 percent of homosexual men have had a thousand or more sexual partners. Fully 79 percent of individuals surveyed said that more than half of their sex partners were strangers. Just under 50 percent of white homosexual males said they had as many as five hundred sex partners. ⁷ A separate study of AIDS victims by the U.S. Centers for Disease Control and Prevention (CDC) revealed that about eleven hundred sexual partners was the average for most homosexuals, while some men estimated that they'd had as many as twenty thousand partners in their lifetimes. ⁸ Such figures are simply staggering, but that's not the worst of it.

Since the AIDS contagion was first diagnosed in 1985, the rate of infection has skyrocketed to more than sixteen thousand new cases every day of the year. ⁹ If you wonder how this is possible, you only need to consider what's happening in today's homosexual culture. Patient zero of the worldwide AIDS epidemic, according to the findings of epidemiologists, was a Canadian flight attendant named Gaetan Dugas who traveled almost exclusively internationally. As an active and promiscuous homosexual, Dugas passed the AIDS virus to anonymous partners around the globe. It

would not be stretching the truth by much to say that every man or woman who had engaged in homosexual relations over the past thirty years is, by implication at least, connected in a morbidly frightening way to Gaetan Dugas.

What all this should tell us is that there's nothing "gay" about the homosexual lifestyle. To try to persuade the American people that this "deathstyle" is somehow worthy of protection and promotion is a fraud of tragic proportions, and frankly, it is the most diabolical campaign of deception I can imagine.

A TROUBLED PAST

The history of the homosexual movement is a long and inglorious affair. As I indicated in the first chapter, there have been homosexual cliques in this country since the eighteenth century, motivated in part by the spirit of "Enlightenment" that erupted in Europe during the seventeenth and eighteenth centuries. Many activists in the modern gay rights movement, however, prefer to trace the beginnings of their movement to June 27, 1969, when a riot broke out in a gay bar in Greenwich Village called the Stonewall Inn. The Stonewall Riots ignited a firestorm in lower Manhattan for nearly a week, but the implications of what happened there continues to this day.

There were other hangouts for homosexuals on Christopher Street in lower Manhattan, but on that summer day the New York Police Department had received a complaint saying that a group of gay men was openly engaging in sodomy and oral copulation in and around the Stonewall Inn. When officers arrived at the bar, they confirmed what they'd been told and immediately started making arrests. Three or four men were handcuffed and hauled off to jail, but suddenly, egged on by a group of drunk and disorderly patrons, bystanders started tossing drinks, glasses, and eventually chairs at the policemen. Backup calls were made to other precincts for reinforcements, and before long a full-scale riot was under way.

Rumors spread quickly, and by the next day news of the "Stonewall Riots" was all over the nation's newspapers. New Yorkers were scandalized by what was happening, but during the sixties it didn't take a lot to turn a small disturbance into a national media event, and over the next five days the police found themselves in pitched battle against not just homosexuals and other free-thinkers in Greenwich Village, but against protestors from all over the East Coast, marching for "homosexual liberation" There's more to this story, of course, and much that preceded and followed these events, but many homosexuals today refer to that week as the birthday of their movement and the beginning of the so-called gay rights campaign.¹⁰

For many on the political left, Stonewall was a great victory. It was a cause to fight for and even to die for. And that attitude has now seeped into

the mainstream culture. In December 1999, during the presidential campaign, Vice President Al Gore promised that if elected he would "eliminate this unacceptable form of discrimination" against homosexuals. Like many in his party, Gore found it was politically expedient to refer to homosexuality as the last frontier of discrimination in America. Unfortunately, that view is in dramatic conflict with both science and psychology, and in response the Traditional Values Coalition launched a massive grassroots campaign in Mr. Gore's home state of Tennessee in the fall of 1999, showing the voters what the candidate had said, as well as the facts about the homosexual lifestyle in our video *Gay Rights, Special Rights*. The voters got the message, and, as history now records, Mr. Gore lost that historic vote because he failed to carry Tennessee.

There have been many victories and defeats in this struggle over the years. As courts, legislatures, and other governing bodies from Massachusetts to California, and even the Supreme Court, have come out strongly in favor of homosexual marriage (and against the sanctity of the traditional two-parent family), the battle to preserve the sanctity of the home seems to be growing hotter than ever. And sometimes even our friends seem to be looking the other way. On October 13, 2004, in the final presidential debate of the 2004 campaign, the question was asked: "Do you believe that homosexuality is a choice?" Senator John Kerry answered simply, "No, it is not a choice" And President Bush, who should have known better, answered, "I don't know."

As for Senator Kerry, we witnessed the same kind of disinformation we've always seen from those on the Left, pretending that homosexuality is natural and an inborn condition. On the other side, however, we saw a refusal to speak the truth because of the potential controversy that might have erupted in the middle of a political campaign. What neither candidate would admit was that there is no evidence to suggest that homosexuality is anything but an emotional disorder.

Never has any research institute, any school of medicine, any journal of medicine, or either of the major therapeutic organizations-the American Psychiatric Association or the American Psychological Association-or even the National Academy of Sciences ever said that medical researchers have found a "homosexual gene." That's because no such gene exists. There is no conclusive science to show any correlation whatsoever. But that hasn't stopped the homosexual community from making false claims.

Researchers Dean Hamer, Simon LeVay, Michael Bailey, and Richard Pillar have all conducted research projects that set out to prove the innate nature of homosexuality. But in peer reviews and laboratory trials, none of these studies have ever been successfully replicated. This means either that the research data were flawed to begin with or the parameters of the experiments were unsatisfactory because the results of those experiments could never be duplicated under controlled laboratory conditions. Unless research of this nature can be approved and confirmed through peer review, and unless those who are competent in genetic studies are able to replicate

the findings of the initial study, then the evidence can't be trusted.

Perhaps the best example of this was the claim of Dr. Simon LeVay, who exhumed forty-one cadavers, of which about half were former homosexuals who had died of AIDS. After the study, LeVay reported that the hypothalamus (which is the part of the brain that regulates metabolic processes related to sexual response) was smaller in the bodies of men who were homosexual than in those who were heterosexual.¹¹ Again, and predictably, the press picked up on this and reported, "Aha, it's genetic!" By LeVay's logic, homosexuals simply don't have the capacity to be attracted to the opposite sex. Therefore, many concluded, homosexuality is normal. But it didn't take long for LeVay's trial balloon to be punctured.

The study was quickly ripped apart by responsible researchers who said that a proper analysis of the hypothalamus would have to be conducted over a much longer span of time. To conduct a postmortem on men at age thirty-five or forty was not enough. There would need to be an analysis of these individuals at age twelve when they entered puberty, as teenagers with the capacity for reproduction, in their midthirties, and so on over a much longer period of time. Also, analysts asked, if the hypothalamus wasn't functioning properly, then why did these individuals have an attraction for any sex? Why were they attracted to their own sex if this organ was defective? So in the end, LeVay's research was repudiated.

The evidence proves that the studies conducted by LeVay, Hamer, and the others were flawed. That story needs to be told, because the mainstream media have continued to cite LeVay's data as fact. The truth is, there is no medical evidence that would allow homosexuals to claim a biological basis for this condition, and those in positions of authority—including the president of the United States and legislators in Washington and all fifty states—need to have the information and the moral courage to say so.

THE IMPACT OF AIDS AND HIV

There was a lot of talk about health care, prescription drug benefits, and government-funded health programs during the 2004 election season. But almost nothing was said about the potential cost to the nation if taxpayers are forced to pay for medical treatment for the diseases associated with homosexuality. This is very much an issue for social reformers on the Left, who are eager to force all Americans to pay for the mistakes of the few. But if taxpayers are forced to foot the bill for the full cost of medical care for everyone who has contracted AIDS, HIV, or the dozens of STDs associated with homosexual practices, the price tag will be crippling to our federal economy.

Most Americans understand that AIDS is a very expensive disease that is found primarily among homosexuals, drug abusers, prostitutes, wives of

promiscuous men, recipients of tainted blood, and certain others. Over half of all people diagnosed with AIDS in the United States, and as high as 56 percent of new HIV infections, are homosexual males.¹² As I indicated earlier, the AIDS disease was first diagnosed as a disease of homosexual men. It was spread by homosexual men, and long-term study confirms that it is increasingly a "gay disease"¹³

More than half of AIDS patients in this country are homosexual males in their twenties and thirties.¹⁴ Treatment of debilitating illnesses of young or middle-aged patients consumes a much larger share of public resources. Unlike elderly patients receiving subsidized care, most of whom have already paid for their treatment by decades of social security deposits, younger beneficiaries of public medical care are drawing on the system at a time they ought to be making their greatest contribution.

A report published in the Los Angeles Times in 1995 examined government documents dealing with the costs of medical care for AIDS and HIV patients and concluded that the impact of socialized care for these individuals would consume approximately 1 percent of the entire Gross Domestic Product (GDP) of the United States.¹⁵

According to another report cited by the Wall Street Journal in February 2004, as high as 3 percent of all men living in New York City already have HIV. In the nation's prisons, HIV is on the average of seventeen times more common than in the general population. For the most part, these are not elderly patients. They are men who, except for their own bad choices, should be active, contributing, and productive members of society. But now their health care is being paid for by the American taxpayer, and this enormous debt just continues to rise.

Politicians and pundits talk about the need for compassion for those who are infected with STDs, genital cancers, and all the other medical maladies that come from homosexual promiscuity, and that's true. We ought to care and help where we can. But there's hardly a word of caution or concern for the actions that produce these illnesses. Instead, the media glorify the gay and lesbian lifestyle by presenting images of happy, clever, carefree homosexuals and defying anyone to point out what's really happening to these men and women.

The media rarely associate the diseases with the behaviors that produced them, and that's a real problem. At least 43 percent of the homosexual men estimate they've had sex with five hundred or more different partners in their lifetime. And 28 percent admit to more than one thousand partners. The result of all this sexual profligacy is that homosexuals now account for at least 80 percent of America's most serious sexually transmitted diseases.¹⁶

Young people who engage in homosexual acts are twenty-three times more likely to contract a sexually transmitted disease than those who are

strictly heterosexual.¹⁷ Male homosexuals are fourteen times more likely to contract syphilis than heterosexuals, and they're thousands of times more likely to develop AIDS.¹⁸ The obvious conclusion has to be that homosexuality is not a lifestyle. It's a deathstyle, but the mainstream media won't say it, the political Left won't say it, and the cost of medical care for those afflicted with these maladies is out of control.

THE HIGH COST OF DENIAL

Medical researchers estimate that there are as many as ninety thousand new AIDS cases in the United States each year. It is estimated that one in every two hundred fifty persons in this country is HIVpositive, with more than ten million cases worldwide. The cumulative cost of treating the HIV-infected population in America now exceeds \$13 billion, and the average yearly cost of treating persons with AIDS is at least \$38,000 per year. The cost of treatment throughout an AIDS patient's life is estimated at over \$130,000.¹⁹

The cost of AIDS treatment to the global economy was estimated to top \$514 billion in the year 2000, and to amount to more than 1.4 percent of the world's gross domestic product. The cost to the United States alone was estimated between \$81 billion and \$107 billion.²⁰

The impact of HIV/AIDS on the economy and the health-care industry is enormous. A report in the mid-nineties estimated that each AIDS patient costs hospitals as much as \$260,000. In some hospitals, according to the National Public Health and Hospital Institute, AIDS patients take up more than 7 percent of the beds. The average hospital stay for AIDS patients is 12 days, compared to 7.2 days for the typical hospital visit. The report further suggested that taxpayers should expect economic losses to increase, due to the fact that 90 percent of HIV-infected patients in public hospitals rely on Medicaid, Medicare, or charity for funds to support their treatment. At the same time, the Journal of the American Medical Association reported that the average cost of intensive care unit treatment and hospitalization for AIDS patients averaged \$174,781 per year of life saved.²¹

AIDS and HIV infections may be the most pernicious health concerns for epidemiologists today, but the spread of sexually transmitted diseases (STDs) is no less dangerous for society. Except for monogamous heterosexual couples who avoid all other forms of sexual conduct, there is no such thing as "safe sex"

A report in the December 15, 2004 issue of the Journal of Infectious Diseases revealed that homosexual men are contracting diseases that were once found only in women. For example, human papillomavirus (HPV), which has been causally linked to cervical cancer in women, was found in 57 percent of the homosexuals who participated in the study, and it is linked to anal cancer in men.²²

The same study reported that HPV infection rates are highest in certain cities. Among participants from San Francisco, 61 percent were infected; from Boston, 57 percent; 60 percent from New York City; and 49 percent from Denver. One of the principal contributing factors leading to HPV infection, researchers said, was the number of different sex partners the participant had during the previous six months.²³

According to researchers Dr. Brandon Bankowski and Susan Bankowski, at least one in four persons will contract an STD at some point in their life. More than twelve million Americans, including more than three million teenagers, are infected with STDs each year. And as many as fifty-six million American adults and adolescents may already have a lifetime incurable STD. They write:

Many STDs occur without symptoms, are more severe in women, and often go undetected until permanent damage has occurred. If left untreated, they can lead to long-term complications, including severe pain, infertility, birth defects, various cancers and other diseases, and even death. Young adults are at greatest risk of acquiring STDs, for reasons that include having many sexual partners, partners who are more likely to have an infection, and lower use of contraceptives. As well, the public and private costs of STDs are immense. Conservative estimates of total costs are around \$10 billion in the United States, rising to \$17 billion if HIV infections are included.²⁴

AIDS, HIV, and STDs are already taking a toll on public welfare, and it's clear that the lives of homosexual men and lesbians are being devastated by illness. But the problem doesn't end there either. A report on suicide in the United States prepared by the National Center for Injury Prevention and Control reveals that more people die from suicide each year than from homicide. In the year 2000, there were 29,350 suicides, which is 1.7 times higher than the homicide rate. Today suicide is the eleventh leading cause of death for all Americans, and the third leading cause of death for people between the ages of fifteen and twenty-four.²⁵

Figures concerning catastrophic illness, suicide, and death among young people are easily the most troubling. And these data are not restricted only to those on the fringes of society. The Centers for Disease Control and Prevention (CDC) and the American College Health Association estimate that one in five hundred college students is infected with HIV.²⁶ This estimate is based on the results of a blind study conducted at nineteen American universities. A followup study at twenty-four colleges found HIV infection to be about .2 percent, which is consistent with the earlier study.²⁷ If this seems like a high percentage of college-age young adults, consider that the CDC estimates the rise of HIV infection for all Americans of all age groups to be one in two hundred fifty.²⁸ On top of this, there are at least eleven hundred suicides on college campuses in this country each year, which

ought to tell us that the faddish popularity of "sex, drugs, and rock 'n' roll" among young adults today, combined with the celebrity status of homosexuality, is a lethal combination.²⁹

Males are more than four times more likely to die from suicide than females, but females are more likely to attempt suicide than males, and the rate of suicide among homosexual males is highest of all.³⁰ According to one assessment of this crisis from the National Center for Health Statistics, there were at least 4,960 suicides among young people between the ages fifteen and twenty-four in 1993 alone. In fact, these numbers may actually be substantially higher since many suicide³¹ deaths are wrongly categorized as accidents.

In the forty-three years between 1952 and 1995, suicides among adolescents and young adults nearly tripled. And from 1980 to 1997, the rate of suicide among persons aged fifteen to nineteen increased by 11 percent. Among those aged ten to fourteen there was a 109 percent increase, while the increase for black teenagers in the fifteen to nineteen age group was 105 percent. In 1999, more teenagers and young adults died from suicide than from cancer, heart disease, AIDS, birth defects, stroke, and chronic lung disease combined. Anecdotal evidence makes it clear that the main reason for this epidemic of suicide is the feeling of being overwhelmed by life, by the lack of connection with parents and peers, and by the emptiness of their sex-and-drug saturated lives.³²

SHOOTING THE MESSENGER

The worldwide AIDS epidemic is considerably worse than has been reported. International figures distributed by the United Nations suggest that one in every one hundred sexually active adults worldwide is infected with HIV. Of those, however, only about one in ten is aware that he or she is infected with the virus. If estimates of current transmission rates are reliable, there may be as many as forty million diagnosed and undiagnosed cases of AIDS and HIV worldwide. And if you track groups most affected by the outbreak, you begin to see where the problem comes from.

Again, here are the facts: The source for 77 percent of all transmission of AIDS/HIV among whites is homosexual males. Among blacks, 49 percent of AIDS/HIV transmission is from homosexual males, and these high rates are consistent across all racial and ethnic lines.³³ The mainstream media and our cultural elites are working overtime to alert us to the dangers of smoking, alcohol abuse, environmental pollutants, obesity, and even SUVs. All these things, we're told, can reduce our "life expectancy." But, far and away, nothing reduces life expectancy like the homosexual lifestyle.

For untold centuries we've known that there's only one sane and healthy form of sexuality and only one way to avoid contracting sexually transmitted

diseases. And that's to reserve sexual intimacy to the marriage bed and the husband and wife to remain monogamous and faithful to one another forever. But this is not the message the mainstream media and the cultural elites want you to hear. They are too busy promoting an agenda that will destroy the lives of millions.

In 1985, the state of California passed a law that fined medical practitioners as much as \$10,000 and threatened them with a year in jail for violating the confidentiality of patients diagnosed with AIDS or HIV. While this new law may have prevented embarrassment for the individuals concerned, it also meant that physicians and nurses could not alert members of the medical staff of the risks of contagion during surgery. And it meant that employers and even spouses could be denied critical, life-saving information.

TABLE 2: Estimated number and percentage of persons with HIV/AIDS diagnosed, by race/ethnicity, sex, and transmission category—32 states*, 2000–2003³⁴

Transmission category	White, non-Hispanic		Black, non-Hispanic		Hispanic†		Asian/Pacific Islander		American Indian/Alaska Native	
	No.	(%)	No.	(%)	No.	(%)	No.	(%)	No.	(%)
Male										
Men who have sex with other men (MSM)	25,842	(76.6)	19,535	(48.5)	9,047	(60.9)	399	(64.8)	308	(60.9)
Injection-drug use (IDU)	3,264	(9.7)	7,372	(18.3)	2,362	(15.9)	74	(12.0)	76	(15.1)
Both MSM and IDU	2,251	(6.7)	2,018	(5.0)	753	(5.1)	25	(4.0)	55	(11.0)
High-risk heterosexual contact‡	2,071	(6.1)	10,815	(26.8)	2,527	(17.0)	106	(17.3)	62	(12.2)
Other¶	310	(0.9)	537	(1.3)	162	(1.1)	12	(1.9)	4	(0.8)
Total	33,738	(100.0)	40,278	(100.0)	14,851	(100.0)	616	(100.0)	505	(100.0)
Female										
IDU	1,999	(30.4)	4,060	(16.7)	674	(17.8)	21	(11.4)	61	(29.1)
High-risk heterosexual contact‡	4,390	(67.1)	19,510	(80.4)	2,982	(78.7)	153	(83.6)	146	(69.3)
Other¶	166	(2.5)	685	(2.8)	136	(3.6)	9	(5.0)	3	(1.6)
Total**	6,545	(100.0)	24,254	(100.0)	3,792	(100.0)	183	(100.0)	210	(100.0)

* States with confidential, name-based reporting of HIV infection. Alabama, Alaska, Arizona, Arkansas, Colorado, Florida, Idaho, Indiana, Iowa, Kansas, Louisiana, Michigan, Minnesota, Mississippi, Missouri, Nebraska, Nevada, New Jersey, New Mexico, North Carolina, North Dakota, Ohio, Oklahoma, South Carolina, South Dakota, Tennessee, Texas, Utah, Virginia, West Virginia, Wisconsin, and Wyoming

† Hispanics might be of any race

‡ Sexual contact with someone of the opposite sex known to have HIV/AIDS or at least one of the following HIV risk factors: MSM, IDU, or hemophilia

¶ Mother-to-child exposure, receipt of blood transfusion, blood components, or blood products, receipt of organ or tissue transplant, artificial insemination, or unintentional occupational exposure to human blood or other body fluids

** Totals include one person of unknown sex and also can differ from the apparent sums because of rounding of estimates that resulted from adjustments for reporting delay and missing risk factors.

Like homosexuality itself, the AIDS epidemic has become a massive industry dedicated to denial, subterfuge, and disinformation, aimed at preventing normal Americans from making the perfectly logical connection that homosexuality is the primary cause of AIDS and HIV. Not only does this limit the possibilities of suitable treatment, but it is also an assault on prevention and early diagnosis of conditions that may lead to the diseases. Instead of being treated like the pandemic that it has in fact become, AIDS has been given the status of a "civil right" and a badge of honor among many homosexuals and their supporters.

Many in the homosexual community are in denial about the consequences of their behavior. But ignoring the link between homosexuality and life-

threatening illness is a sure formula for disaster. According to a report by WorldNetDaily on June 2, 2005, doctors in Canada and the United States began reporting a surprising increase in a highly contagious STD that some are calling the "new AIDS" According to a report in the Canadian Medical Association Journal, lymphogranuloma venereum, or LGV, is on the rise among homosexual men, and the CDC is now reporting confirmed cases in San Francisco, Atlanta, and New York City. LGV is a form of chlamydia, and if left untreated, it causes swelling of the genitals and rectum. It can lead to meningitis, encephalitis, and death.³⁵

Even more tragically, doctors are now reporting a surge in the number of cases where young homosexual men have deliberately sought to contract HIV and AIDS in order to be a part of this "heroic campaign." Surely, this phenomenon has to be the expression of a death wish and a psychotic reaction to an epidemic that has grown immeasurably worse because of denial and delusion within the homosexual community.

Is THERE ANY HOPE?

Let me say it again: same-sex attraction is neither inborn nor even permanent. Rather, it's an emotional choice. Psychologists tell us that in many cases something generally traumatic has happened in the life of certain individuals that has created a "gender-identity conflict" This in turn fosters an emotional disorder that can lead to homosexuality. But science and psychology have also shown that even long-term homosexuality can be cured, and the stories I've heard from countless individuals who have "come out" of the gay lifestyle are truly inspiring. I will share some of those in another chapter. Very much like recovery from alcohol and drug dependency, it's never an easy process. But with God, all things are possible.

By exposing the myths that have been passed on by the homosexual community, and by providing strong arguments for holding on to biblical and historical standards, my aim here is not to further brutalize or stigmatize homosexuals. The evidence is so clear that they are already in a life-and-death struggle with their own desires and the physical reality of their condition. But in this book I am determined to marshal arguments and evidence that may help to counter the downward drift of our culture into sexual chaos and anarchy. The figures of death, disease, and dysfunction in this chapter are somber, and on the surface they can also be disheartening. But I truly believe that with God's help, there is hope.

Disease can be controlled or moderated in many cases, and homosexuals can indeed change. I know that God is big enough to stop the advance of homosexual advocacy in our homes and schools. And I'm convinced that, with His help, we can win this struggle. But it will take all the courage and resolve we can muster, and in this regard, I can speak from experience.

Homosexual hit squads have spray-painted my house, and they've shouted my colleagues and me down in many different places. It has happened at public gatherings and at churches. For a long time, in fact, some churches wouldn't invite me to come to speak because they were afraid of the consequences if homosexuals were to attack us. But God has preserved me, and the message continues. The fact is, God wants this word to get out. And when all is said and done, I'm convinced that God will hold us all accountable if we don't have the courage to stand and be counted. You only need to turn on your television to see evidence of the wickedness that's invading our culture and corrupting America's youth. So, whatever the cost, I'll be at my post.

On the other side of the issue, I know from experience that we can win this debate if we will dare to take a stand and speak up when called upon. As just one example, in 1993 the Equal Employment Opportunity Commission (EEOC) announced that they were going to issue a new regulation calling for a "religion-free workplace" This was, of course, shocking to Christians and to many others all across the nation. So I consulted with my staff, and we decided to put out an alert to our friends and supporters. Then I spoke with the leaders of several Christian organizations, and over the next few weeks we got on the phone and talked to thousands of people all over the country. Before long, more than one hundred thousand letters flooded into the EEOC offices in Washington, calling on them to withdraw that odious new regulation.

We then made an appointment at the EEOC headquarters and met with three members of their legal team. As I sat there with Gary Bauer, Beverly LaHaye, Ralph Reed, and representatives from the EEOC, I sensed that the lead counsel for the EEOC was about as lesbian as the pope is Catholic and that I needed to raise the issue of sexual diversity. This was, incidentally, on the heels of the homosexual March on Washington in 1993, which was also Bill Clinton's first year in office. So I said to her at one point, "Have you taken the issue of sexual diversity into consideration, in any way that would have affected this decision?" It was like I had stuck a hot fork in a filling in her mouth! That woman couldn't have jumped further, and she went into utter disequilibrium.

A friend who had been in the room said to me later, "Lou, I thought you were going to have to go over there and do an exorcism on her!" Well, it was hot and heavy that day, but it was definitely worth the effort.

Those one hundred thousand letters made a huge impact, in part because it had required unusual measures for them to process so much citizen response. The EEOC had to rent a warehouse to enter all that data into their computers, and they even had to hire additional staff to record all those names. Consequently, the department went over budget trying to process all that information. And you know that had a huge impact on their ultimate decision. Subsequently I went to see Senator Howell Heflin of Alabama, and he decided to call a special hearing on this matter. That hearing, in turn,

helped to set back the homosexual agenda in the workplace by years.

Within a week of those meetings, one of the commissioners on the EEOC, a woman who was a holdover from the first President Bush, called me and said, "Man, did you blow that lawyer out of the water! As a result of your visit to our offices, we are totally rejecting the religion provisions of that statute. All the business about a 'religion-free workplace' is gone now." So that was just one example of the kinds of victories we've witnessed. It's evidence of the spiritual warfare we're engaged in, and there are many stories like that.

TURNING THE TIDE

If Christians and others who understand the consequences of the gay agenda and who struggle with statistics like the ones I've cited previously will begin to stand their ground, we will see change, and I'm convinced we'll see surprising victories in the months ahead. But that doesn't mean the struggle is over. Sexual hedonism still pervades the airwaves, and the Howard Sterns and Michael Eisners of the world aren't going away without a fight.

I'll have to admit that in some ways, the Tina Turner song I mentioned earlier was correct. The homosexual subculture has nothing to do with love or marriage or a lifetime commitment. As gay men have routinely confessed, monogamy is the last thing they want. What they want is unrestrained sexual license with absolute freedom to do to and with anyone they please whatever they please. But as any sane person should see, this is a formula for absolute disaster, and this is why the public health disaster for homosexuals in this country is out of control.

Blocking advance of this homosexual deathstyle and restoring the moral foundations of our culture ought to be at the forefront of every Christian's concerns. As anthropologist J. D. Unwin made clear in his important work on sexuality and culture, no nation that rejects monogamy in marriage and premarital sexual chastity can last longer than a generation after it has embraced sexual license.³⁶ Therefore, if we don't have change, renewal, and spiritual revival, along with a recommitment to the values that once exalted and ennobled this great nation, then our civilization will only sink deeper and deeper into dissipation, denial, and disaster.

What this means, then, is that spiritual revival is essential for our national survival. What we need is not just legislation, not just activism, and not just change, but an authentic spiritual awakening that is bold enough and broad enough to restore the hope and vigor of our nation.

Yes, we need a constitutional amendment to fully protect marriage. We need laws in Congress, the state legislatures, and all our local municipalities that uphold the importance of the intact two-parent family. But we must

also have a renewed commitment to what is morally right and socially responsible if we want to see a turnaround in this prognosis of defeat.

Homosexuality grows out of social disorder in the family, complicated by various other factors. This is not my discovery but the determination of countless psychologists and scholars. In general, homosexuality is rarely a factor where you have fathers training their sons to be responsible citizens and productive members of society. When mothers teach their daughters to be morally straight, when community organizations cooperate to support and defend the family, and when the messages coming from the media and other forces in the mainstream culture begin to celebrate and applaud morally responsible behavior, our children will have a healthy view of their sexuality and their role in society.

But before I give the impression that all the problems are on the other side, or that they're the problem of the secular culture, let me be quick to say that the church, and particularly its leaders, has a lot of explaining to do as well. Because many have tried to avoid this issue, or have tried to avoid using biblical phrases and Scripture to point out what's at stake here, we have in a sense become unwilling coconspirators in this tragic loss of virtue. And now our own loss of moral judgment is staring us in the face, to such an extent that we not only smell the smoke at three o'clock in the morning, but also we suddenly see the flames racing down the hall.

Sometimes I feel as if the church has become codependent on the corrupt culture, on the order of an alcoholic who wants to break the habit but can't let go of his familiar habits. Somehow we have to awaken the prophetic spirit and the immense power of the church to engage the culture in a more dynamic way. We need to regather our strength and our moral courage in order to help bring about a new moral formation and to bring a halt to the threats to our homes, families, and this nation. The church has to be the church once again. For too long the church has surrendered its moral authority, but there's an awakening taking place. Christians are reclaiming our mandate from God to become what Christ commanded the church to be. The successes of "values voters" has helped, but there's a lot more to do.

BACK TO BASICS

For years we heard people say, "Never mix politics and religion! Church and state must remain totally separate:" But that philosophy simply won't work, and our Founding Father George Washington expressed the reason why that's true as well as it's ever been done. He said: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports" They are, he said, "the great pillars of human happiness;" and they are absolutely indispensable if our society is to function the way it was designed.

The separation of church and state is a lie. But the really good news is that today, more than ever, Catholics, Protestants, Jews, and many others are joining hands in this fight to help restore the foundations of our civilization. The loss of moral authority over the last forty years hurt us a lot, but we should be quick to celebrate the fact that there's a new movement rising in our midst like a phoenix out of the ashes. It's a movement that is biblical, sanctified, and deeply committed to rebuilding the walls-like Nehemiah in the Old Testament-of what our forefathers called "the New Jerusalem"

When I was a boy in Washington DC, we never had a Christian Booksellers Association Convention. We didn't have the National Religious Broadcasters. But today we have both these tremendous organizations, which are being mobilized to change the culture. What we have is a re-creation, a clarification, and a reformation of where we stand. What I see so often these days is sophisticated Pentecostals, evangelical Protestants, and life-affirming Roman Catholics who are beginning to find common ground. That's what we're beginning to see around these social issues, and I couldn't be happier about that.

At the Traditional Values Coalition we say that there are five moral issues that have been taken from us by the secular culture, and these are the ones we must now recapture. That's part of the battle that surfaced during the 2004 presidential election when people motivated by values showed up in record numbers. Let me list them because I think the fact that Christians and other moral conservatives agree on these is a monumental step forward. The five are:

1. The right to life-including the sanctity of life, euthanasia, stem cell research, and so on
2. Pornography and obscenity, and how to limit their impact on families
3. Supporting the family and the rights of parents to direct the destiny of their children (including all aspects of education and the home school movement)
4. Religious liberty-keeping the state off the back of the church
5. The homosexual agenda-the defense of marriage and defending against the indoctrination of our children in the schools and colleges

These are our issues. They're biblical issues, and we will define and defend them. They're the gold standard and the silver standard, and they're matters that ought to be central to the hopes and prayers of every believer. The price of potatoes or pork bellies or other things on the commodities market, those aren't our issues. But the Word of God and the moral and cultural issues that come forth from it, those are our issues. The sanctity of life and the prosperity of the family are our concern.

In 1977, the talented singer and actress Anita Bryant was invited to Virginia Beach by Pat Robertson after she had helped to defeat a major homosexual initiative in Florida. I was on the platform that day when she spoke, and the first time she used the word homosexuals, the homosexual activists stood up and started shouting and causing a disturbance. That was the first time I'd ever seen that sort of thing in a public place. That was their tactic then, and it still is. Because the homosexual community cannot deal with truth, and because they can't argue with the statistics in this chapter in any sort of rational manner, they try to intimidate those who disagree with their agenda.

Those are Brown Shirt tactics. They're not new. Hitler used them to diabolical effect, and they are still being used today. But there's a new spirit in the air. With God's help, we will get the word out, and we will win this debate. We will stand our ground because when homosexuals lie, people die, and this is one battle that God's people simply must win.

BEYOND LAW AND ORDER

The only foundation of a free Constitution, is pure Virtue, and if this cannot be inspired into our People, in a Greater Measure, than we have it now, They may change their Rulers, and the forms of Government, but they will not obtain a lasting Liberty. We have no Government armed with power capable of contending with human passions unbridled by morality and religion.... Our constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other.

-JOHN ADAMS OCTOBER 11, 1798

IN CUPERTINO, CALIFORNIA, a fifth-grade teacher was forbidden to teach vital documents of American history, as the school's principal explained, because it would be a violation of the separation of church and state. Patricia Vidmar, principal of Stevens Creek Elementary School, demanded that Stephen Williams submit all his lesson plans and supplemental materials for her review, and she stipulated further that any document that mentioned God or the Bible could not be used. Among items censored by the school were the Declaration of Independence, the diaries of George Washington and John Adams, writings of William Penn, and constitutions of the thirteen colonies.¹

No, this is not a scene from Brave New World. It actually happened in November 2004, and with the full support of the independent school district of that city. But now that intense media scrutiny has been focused on this case, is there any chance the principal's decisions will be upheld? In a statement to the media, Mr. Williams' lawyer from the Alliance Defense Fund, Gary McCaleb, said: "The district is simply attempting to cleanse all references to the Christian religion from our nation's history, and they are singling out Mr. Williams for discriminatory treatment. Their actions are unacceptable under both California and federal law"²

But what is the law? And what sort of defense do we need to uphold traditional Christian values and beliefs? Incidents involving the suppression of religious speech, and many of them much worse than this one, happen every day. Indeed, most of them go unreported. But in light of all the anti-Christian rulings of the last thirty years, including especially the issues discussed in these pages, we have to wonder if law and order still exist in

this country.

Judges, lawyers, and liberal activists have been playing fast and loose with law and order for years now. The idea of a "separation of church and law" that was hatched by the Supreme Court in its 1947 Everson decision has been a battering ram for shoving Christianity out of the public square.³ Since that time, every sort of perversion has crept into the public schools, and the slightest mention of Jesus Christ or the Bible can lead to litigation and outright persecution of Christians.

In some places people are being prosecuted for hate crimes that often amount to little more than name-calling. In Canada and Western Europe these laws are becoming truly sinister. Recently the campaign to destroy religious freedom got a huge boost in Canada from a statute pushed through the Canadian parliament by homosexual activists. This legislation, known as Bill C-250, adds "sexual orientation" to Canada's hate crime laws. The day the bill passed, a homosexual activist named Mark Hanlon, at Memorial University in the Canadian province of Newfoundland, sent an e-mail to pro-family groups that said:

These right-winged conservatives are teaching these same messages to their children for the good of society and for the good of morals and ethics. Let's get this one thing straight to all you Conservative groups-your children's attitudes, if they inherit these beliefs from you, will be in a minority down the road. You are setting them on a dangerous path of intolerance and hate. Stop this path-before the world of tomorrow judges them, and thanks to this bill, prisons [sic] or fines them. Crimes of hate against the LGBT community will be treated equally with anti-Semitism, and anti-African Canadian hate crimes.⁴

Rest assured, if homosexual activists have their way in the United States, we will see the same sorts of intimidation, along with an increasing mobilization against Christianity and moral values by those on the Left. The same people who scream "tolerance" and "diversity" are the first ones to persecute Christians and others who resist the gay agenda and the legalization of homosexual marriage.

There have been some signs of backlash in Canada and a few other places, efforts to stop threats and harassment of this kind. But if you think for a minute that the same type of fascist mind control can't happen here in the United States, then you haven't been paying attention.

SUPREME INJUSTICE

There may be no better evidence of the homosexual agenda and the war being waged on moral judgment than the victory handed to homosexuals

and their supporters by the Supreme Court in the case of *Lawrence v. Texas* (2003). In that contentious ruling, the Supreme Court overturned its own prior decision in *Bowers v. Hardwick* (1986), which held that state laws that outlawed sodomy were constitutional. In *Bowers*, the Court held that such laws were statebased and therefore not federal issues. But by the time the esteemed justices came to the *Lawrence* case twenty years later, things had changed. The agenda had done its work, and the Court struck down not just a Texas law that prohibited homosexual sodomy, but also similar laws in thirteen states.

The case, followed closely by the homosexual community, was a huge win for the gay agenda. Groups such as the Human Rights Campaign, the National Lesbian and Gay Task Force, and the Gay & Lesbian Alliance Against Defamation celebrated wildly, sending talking heads to every media outlet. The Court never comments on its rulings and wouldn't do so in that case. But when presented with an appeal shortly thereafter to block a ruling by the Massachusetts Supreme Court that allowed homosexual marriage, the Supreme Court of the United States refused to hear the case, effectively declaring that homosexual marriages would be allowed to proceed.

As a consequence of the legislative and judicial activism in Massachusetts, not only would homosexual weddings be allowed to proceed in that state, but also the "full faith and credit" clause of the Constitution could be invoked to sanction "civil unions" and "same-sex marriages" that had been enacted by the Vermont legislature in 1999 and by the mayors of San Francisco and New Paltz, New York, in February and March of 2004, among others.

What happened between 1986 and 2003 to change the Court's view of sodomy? According to one reporter for a prominent homosexual publication, "The justices have spent an unprecedented amount of time with out gay men and lesbians and have even faced speculation about the sexual orientation of one of their own, David Souter"⁵

But whether or not any member of the present Court may be homosexual, or merely supportive of the homosexual agenda, there are homosexuals on the staff of the Supreme Court. Consequently, the shift in thinking among these justices is not merely ideological but also practical—a matter shaped to some degree by the day-to-day realities of their working environment.

Not everyone on the Court, however, was so blind to what was actually happening in the *Lawrence* decision. Justice Antonin Scalia penned a powerful dissent in the *Lawrence* case that made more than clear what was behind the Court's misguided ruling. In it, Justice Scalia said, "Today's opinion is the product of a Court, which is the product of a law-profession culture, that has largely signed on to the so-called homosexual agenda, by which I mean the agenda promoted by some homosexual activists directed at eliminating the moral opprobrium that has traditionally attached to

homosexual conduct."⁶

The Supreme Court was less than objective in this case, he said, and with the concurrence of justice Clarence Thomas, Justice Scalia was letting the Court and the nation know that their lack of honesty and objectivity were not being overlooked by the American people. In his extensive remarks, the associate justice went on to say that:

It is clear from this that the Court has taken sides in the culture war, departing from its role of assuring, as neutral observer, that the democratic rules of engagement are observed. Many Americans do not want persons who openly engage in homosexual conduct as partners in their business, as scoutmasters for their children, as teachers in their children's schools, or as boarders in their home. They view this as protecting themselves and their families from a lifestyle that they believe to be immoral and destructive.⁷

The Supreme Court views any effort by citizens to resist homosexual indoctrination as discrimination, Scalia added, which is something the members of the Court apparently believe they're empowered to stamp out. Then Justice Scalia said:

So imbued is the Court with the law profession's anti-antihomosexual culture, that it is seemingly unaware that the attitudes of that culture are not obviously "mainstream"; that in most States what the Court calls "discrimination" against those who engage in homosexual acts is perfectly legal.⁸

There was little doubt that the mainstream media and those on the political Left would bristle at these words, but this man of conscience was not backing down. He made it clear that he wasn't merely being narrow and judgmental in his view. But, rather, he said:

Let me be clear that I have nothing against homosexuals, or any other group, promoting their agenda through normal democratic means. Social perceptions of sexual and other morality change over time, and every group has the right to persuade its fellow citizens that its view of such matters is the best. That homosexuals have achieved some success in that enterprise is attested to by the fact that Texas is one of the few remaining States that criminalize private, consensual homosexual acts.⁹

Using the power of persuasion is one thing, he said, but for the Supreme Court to impose its liberal bias on the nation, and to create policies by judicial fiat that would never be approved by the voters, is not justice but totalitarianism. Then Scalia went on to say that, "What Texas has chosen to do is well within the range of traditional democratic action, and its hand

should not be stayed through the invention of a brand-new 'constitutional right' by a Court that is impatient of democratic change."¹⁰

The travesty wasn't just that a 143-year-old Texas statute had been struck down by the Court, but the abuse of power that came with it and the attitude of a six-justice majority that felt their own personal ideology could trump constitutional law and "the will of the people." After all, as Justice Scalia concluded, "it is the premise of our system that those judgments are to be made by the people, and not imposed by a governing caste that knows best."¹¹

TAKING SIDES WITH THE ENEMY

In state after state, and now even in the U.S. Supreme Court, we are seeing how the homosexual lobby and their legions have managed to convince the justice system to do their bidding. Using tactics they learned from Hitler's manifesto, *Mein Kampf*, and other forms of coercion and intimidation more appropriate to the Soviet gulags, the homosexual hit squads aren't simply responding to mere provocation. They're not defending themselves; they are on the attack against every sign of resistance to their battle plan for the conquest of moral judgment.

As if the *Lawrence* decision weren't bad enough by itself, the Court's misjudgment has opened the doors to other bad laws in other jurisdictions. In February 2005, a federal judge in Pennsylvania was so moved by the *Lawrence* decision that he declared federal obscenity laws to be unconstitutional. In one of the most outrageous cases I've ever seen, Judge Gary Lancaster declared that "public morality is not a legitimate state interest sufficient to justify infringing on adult, private, consensual, sexual conduct, even if that conduct is deemed offensive to the general public's sense of morality."¹²

According to Lancaster's warped sense of justice, the Constitution guarantees a "right to sexual privacy, which encompasses a right to possess and view sexually explicit material in the privacy of one's own home" Specifically, he was referring to the case against a group of pornographers called *Extreme Associates* that films women being beaten, raped, tortured, and even murdered. In their own advertising, the individuals who run this despicable operation claim to explore "the depths of human depravity." But Judge Lancaster saw no wrong and found the pornographers innocent of any crime. But we saw this coming. This is where bad law like the *Lawrence* decision is bound to lead.

Another example of a situation where law enforcement got it all wrong was the case of the eleven Christians who were arrested on October 10, 2004, at an "Outfest" gay pride event in Philadelphia. When homosexual activists spotted this small group of Christians, merely praying, singing, and

reading Scripture on a city sidewalk, they sounded the alarm and called on a gang of homosexual vigilantes known as "The Pink Angels," who did everything imaginable to obstruct, impede, and prevent the Christians from speaking freely in a public forum.¹³

The homosexuals cursed and threatened the Christians, and then held up large sheets of cardboard to keep passers-by from reading the signs the protesters were holding. But these belligerent homosexuals weren't stopped or even warned by the police. Instead, Philadelphia's finest hand-cuffed and arrested all eleven members of the Christian group, Repent America, from seventeen to seventy-two years of age, and hauled them off to jail. Eventually five of them, including the group's founder Michael Marcavage, along with Mark Diener, James Cruse, Dennis Green, and a seventeen-year-old teenager, were ordered to stand trial.

Labeled the "Philadelphia Five" by the media, these were simply Christians dedicated to peaceful resistance to public displays of perversion. By singing, praying, and sharing the gospel with any who would listen, they were trying to provide an alternative point of view. But the homosexuals were having none of that, and charges filed against the Christians included criminal conspiracy, ethnic intimidation, and incitement to riot, all felonies, plus five other misdemeanor charges.

If convicted, they were told, these Bible-believing Christians would have faced up to forty-seven years in prison and fines as high as \$90,000. As the news of this outrage was broadcast around the country, I'm sure many people had to be asking themselves: What's the world coming to when honest Christians can be threatened with forty-seven years in jail for speaking against sin, while a crowd of angry homosexuals are given the red carpet treatment?

Philadelphia Municipal Court Judge William Austin Meehan reportedly charged the Christians after viewing a videotape of the incident. You have to wonder what he was seeing. But what disturbed me most of all was the report that attorneys for the United States Department of Justice (DOJ) were present at the scene and had apparently advised police officers to arrest only the Christians. Later, a confidential source at the DOJ told WorldNetDaily, a popular Internet news site, what had happened.¹⁴

LEAPING INTO THE FRAY

As soon as I learned of the government involvement, I immediately contacted the Department of Justice (DOJ) in Washington to find out what was going on. I was shocked that federal attorneys were advising Philadelphia police to arrest innocent Christians who were, in fact, being threatened and harassed by a gay mob. Shortly thereafter we also learned that the Outfest organizers had planned in advance to confront and attack

any Christian protesters they encountered.

As chairman of the Traditional Values Coalition, I asked for an investigation into the matter, and if it turned out that DOJ lawyers were actually involved, then appropriate action would have to be taken. At the very least, the federal government would be implicated in a civil rights violation and could be sued in federal court. Eventually a judge of the Philadelphia County Court of Common Pleas dropped the charges, while implicitly accusing the Christians of using KKK and Nazi tactics.

But the senior attorney for the American Family Association's Center for Law and Policy, Brian Fahling, wasn't letting this fiasco fade silently away. Instead, he filed charges in federal court on behalf of the Philadelphia 11 and called for a Department of justice investigation of the corruption and abuse of power by officers of the court in "the city of brotherly love."¹⁵

This is just one more example of how far the homosexual lobby will go to silence its critics. But make no mistake: society cannot survive if law enforcement turns a blind eye to hostility and intimidation toward the Christian majority by homosexuals, and then excuses those guilty of targeting citizens who have a First Amendment right to speak their mind in a public forum. And more importantly, we can't even call ourselves a constitutional republic when justice Department lawyers are suddenly taking sides against moral values and standing with sexual deviants.

Unfortunately, this sort of behavior is all too common today, as one expert witness pointed out at a congressional hearing a few years ago. When Robert Knight, then on the staff of the Family Research Council, testified before a U.S. Senate committee in 1999, he made it clear that Christians and other moral conservatives are being targeted by homosexuals. As in the Philadelphia case, the homosexual antagonists are almost always excused while the Christians are prosecuted under hate crimes laws.

In that testimony, Knight pointed out that these new politically correct hate laws are not enforced equally. He cited the example of Pastor Ralph Ovadal, founder of Wisconsin Christians United, in Madison, Wisconsin, who was physically attacked in 1996 while protesting a pro-homosexuality photo display at a public school. Pastor Ovadal and a friend held up signs that said simply, "Homosexuality Is Wrong" and "Homosexuals: Repent or Perish"

But suddenly an angry gay man in the crowd grabbed one of the signs and ran away. When Pastor Ovadal confronted him, the man turned and punched Ovadal and knocked him to the ground. A medical report filed later indicated that the assault had caused "abrasions, contusions, and an injured ankle" However, here again, police took the other side in the dispute. The angry homosexual wasn't charged with a "hate crime;" even though the city of Madison has a strong hate crimes law in place. Instead, the belligerent attacker was able to bargain for a misdemeanor charge that was about as stiff as a traffic ticket.

In another case in 1991, Dr. Charles McIlhenny's home was firebombed by homosexuals who were "offended" by his stand against the homosexual agenda in that community. When his church was attacked, he had called the city's hate crimes unit and was told that "the Christians have their point of view, and the homosexuals have theirs" So they "cancel each other out;" and no charges could be filed. This is what happens to "law and order" when homosexuals rule.

Despite the destruction of property, physical assault on a pastor and his parishioners, and the disruption of a worship service-a clear violation of California state law-the police in that case refused to help, and I will have more to say about that shortly. But as Robert Knight testified before the U.S. Senate, "Apparently, some hate crime victims are more important than others" And that's why "hate crimes" laws are always a bad idea.

UNSAVORY TACTICS

For students and teachers at a church school in Ohio, their opposition to homosexuality took a sinister turn when a homosexual activist called them with a bomb threat. In that incident, the pastor of St. Paul Lutheran Church and School in Westlake, Ohio, took the call from an individual who demanded that the pastor go on local TV and announce that he had changed his position on homosexual marriage. If the demand wasn't satisfied in one hour, the caller said, he would set off an explosive device hidden in the building. School principal Jim Krupski said later that the caller was angry about the Lutheran Church Missouri Synod's stance on homosexuality. "That's as much as we know," he told reporters, "and we leave it in the hands of God to hopefully turn this person's heart so that they repent of what they've done..."¹⁶

Westlake police were called, and they quickly evacuated all 280 students and the staff from the building, but found no bomb. But St. Paul's Church wasn't the only Christian group targeted by homosexuals in that city. A few weeks earlier, a janitor at another church in Westlake had been beaten by a group of homosexuals in retaliation for the pastor's recent sermon on the sin of homosexuality. Troubling? Yes. Uncommon? No, and less so every year. But this is what may be happening everywhere if current trends continue. Homo-fascism is a reality now in Canada, and it's only a matter of time until the assault on Christianity and moral values invades every city and town-unless, by God's mercy, justice is somehow restored.

For thousands of years we've known the consequences of sin, and the Bible offers a safe and secure guide for maintaining a healthy and vibrant society. But how much have things really changed over the centuries? King David put the question long ago: "If the foundations are destroyed, what can the righteous do?" (Ps. 11:3, NKJV).

Today we're still trying to answer that question and deal with the consequences of our choices. In the preceding verse, the psalmist says, "The wicked bend their bow; they make ready their arrow on the string, that they may shoot secretly at the upright in heart" (v. 2, NKJv). The technology has changed since David's day, but there's no question that evil men still prey on the righteous. Only today they have advocates in some of the highest offices in the land.

It's common knowledge that hate crimes laws punish religious freedom and attempt to control private thoughts and beliefs, yet in May 2003 Senator Ted Kennedy reintroduced what he calls the Local Law Enforcement Enhancement Act (S. 966), to try once again to create a federal hate crimes initiative. As you would imagine, this is a high priority for homosexual activists. Kennedy attempted to pass virtually the same legislation in 1997, 1999, 2001, and then in 2003. The latest version included the term "gender," which is a code word for crossdressers, transvestites, and transsexuals. Kennedy insists that the bill is needed because of an epidemic of hate crimes against minorities and homosexuals. When he reintroduced the bill in 2003, he said, "Hate crimes based on sexual orientation continue to be a serious danger, constituting 14 percent of all hate crimes reported" But those statistics are misleading.

A study by the Republican Policy Committee of the Senate, published in the months following Kennedy's proposal, reported that this bill would seriously undermine local law enforcement efforts. With Kennedy's bill, every crime labeled as a "hate crime" would be federalized, meaning that federal prosecutors would be in a position to prosecute local cases. The study said that:

In practice, every interracial crime with minority victims will automatically have to be considered a possible "hate crime"-as will every crime where the victim is a homosexual, a transsexual, a transvestite, disabled, or a known member of a religion; such consideration will even extend to most crimes in which the victim is a woman. The bill would encourage police to treat victims differently depending on whether they fit into a special status created by Congress.

Kennedy's bill set out to criminalize the beliefs of millions of Americans who are critical of homosexuality, and it included any criticism of deviant sexual behaviors in the same category with racism, misogyny, and anti-Semitism. The closing statement of the Republican report put these matters in proper perspective. In it, Senator Jon Kyl writes that:

The moral and religious objections that many millions of Americans have toward homosexual, transsexual, and transvestite behavior ought not be compared to the marginalized and hateful viewpoints of a few on issues of race. But if Congress truly seeks

such an extension of the civil rights laws to reach homosexuals, transvestites, and transsexuals, it should do so through appropriate legislation that provides for the full airing of that debate. By including these groups in hate crime legislation, advocates seek a "stealth" addition to the legislatively defined "protected classes" of the civil rights laws.¹⁸

Kennedy's bill actually said that moral disapproval is "inappropriate and unacceptable" It further condemned the beliefs of Christians, Jews, and Muslims who hold strong reservations about homosexuality and compared them to Nazis and members of the Ku Klux Klan. What Jon Kyl's group wanted to do, however, was illustrate the hypocrisy and absurdity of those charges.

No 'HATE CRIMES' EPIDEMIC

The FBI's 160-page report that summarizes hate crimes reported by law enforcement agencies around the nation says there were a total of 8,715 offenses, 9,100 victims, and 6,934 offenders involved in hate crimes incidents in 2003. Of those, 51.4 percent were racially motivated; 17.9 percent were due to religious bias; just 16.6 percent were attributed to sexual orientation; and 13.7 percent involved the ethnicity or national origin of the victim. In addition, 0.4 percent of the cases involved persons with a physical or mental disability.¹⁹

None of these crimes are acceptable, of course. Attacking anyone because of his race, religion, nationality, or personal appearance is offensive and ought to be punished. But let's take a closer look. For example, how do these numbers compare to overall crime rate in this country? According to FBI and DOJ statistics, there were 16,500 murders in the United States in calendar 2003, which comes to almost six murders for every 100,000 U.S. residents. In addition, there were 413,402 robberies that year, which is a rate of 142.2 robberies per 100,000 residents.²⁰

An earlier FBI report reveals that of the 18,097 murders committed in calendar 1997, 13 of them were listed as hate crimes. The victims were all men, and the perpetrators were all men. Exactly 3 of the victims in those cases were homosexuals. Of 16,914 murder victims in 1998, FBI records show that 4 could be considered hate crimes directed at homosexuals. Of the 1,317 crimes reported as hate crimes against homosexuals in 1999, all of them involved simple assault, physical intimidation, or name-calling. And of a total of 11.6 million crimes reported to the FBI in 2000, only 1,517 involved sexual orientation. This is slightly more than one one-thousandth of 1 percent. Hardly an "epidemic." ²¹

What ought to concern us is not an array of insults labeled as hate crimes, but situations when there are actual infractions of the law, such as arson,

assault and battery, burglary, drug offenses, gang violence, murder, rape, vandalism, and things of that nature. All of these crimes are already on the books. They don't have to be invented. Furthermore, they're crimes that civilized societies have always punished. And they don't single out certain privileged groups for special rights. They are there to protect all citizens, as the law is intended to do.

The prophet Jeremiah got it right: "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). But the laws of a just and virtuous nation are meant to punish wrongful behaviors, not to police what a person may be thinking at the time of a violent act. It's God's job to judge the heart; the law can only judge actions and behaviors, and that's a concept the Founding Fathers surely understood.

When they penned the Bill of Rights included in the United States Constitution, the Founding Fathers meant to protect American citizens from unwarranted assaults by law enforcement on the privacy of citizens. The Fourth Amendment says:

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

Likewise, the First Amendment, which was specifically written by James Madison and Thomas Jefferson to protect individual liberties, holds that:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

This is what liberty is all about. All citizens have the right to speak their mind in the public forum, so long as they do not incite violence or physically harm another person in the process. The free exercise of religion, if nothing else, certainly means that we possess the right to read Scripture, sing hymns, and proclaim the gospel without fear of intimidation by goons or government agents. Neither Congress nor any law enforcement agency can change that fact: so says the Constitution. But as we're discovering, some who hold high and mighty offices prefer to ignore or to misinterpret these words.

DOMESTIC VIOLENCE AMONG HOMOSEXUALS

If public officials really want to stem hate and violence against homosexuals, they might start by reading the book entitled *Men Who Beat the Men Who Love Them*, by David Island and Patrick Letellier. These authors, who are editors of a National Lesbian & Gay Domestic Violence Network newsletter, report that there may be as many as 650,000 incidents of domestic violence among same-sex partners each year. "The probability of violence occurring in a gay couple," they write, "is mathematically double the probability of that in a heterosexual couple..."²² In the light of media scrutiny following that widely publicized comment, the authors backtracked slightly on their estimate. But by any measure, the amount of violence in homosexual households far exceeds that of heterosexual couples.

Another study published in the law review of Valparaiso University reported that from 50,000 to 100,000 lesbians and as many as 500,000 homosexual men are battered each year in this country.²³ And a separate report published in 1998 by the American Bar Association estimated that domestic violence among gay and lesbians is a major concern for between 25 to 33 percent of all cohabiting same-sex couples.²⁴

So where is the hate? Clearly, the problem is not primarily in traditional homes or among heterosexual couples. But thanks to intense pressures from the homosexual community, police and law enforcement are looking for ways to punish those who resist the homosexual agenda. If they succeed, it will only be a matter of time until hate crimes laws are used against pastors and others who preach against homosexuality from the pulpit. Pastor Kristopher Okwedy, of Port Richmond, New York, offers a case in point. In 2000, he put up two billboards with quotes from Leviticus about homosexuality. He was forced to remove the quotes a few days later because they violated that city's pro-homosexual antidiscrimination ordinance.

In Madison, Wisconsin, Christian firefighter Ron Greet lost his job for distributing a pamphlet entitled "The Truth about Homosexuality" to his colleagues at the firehouse. My dear friend—who is a gifted speaker, a former congressional candidate, and an outspoken leader of the black community in that city—was eventually suspended and ordered to attend diversity training for violating Madison's antidiscrimination code. On campuses all over the country, students are forced to attend "sensitivity training" to enforce acceptance of homosexuality, and many large corporations now insist that employees maintain a homosexual-friendly culture.

These are just a few examples of how hate crimes laws have been used to silence those who have legitimate objections to homosexuality on biblical grounds, and there are many others. The homosexual lobby's efforts to create a new category of crime are actually an effort to punish individuals who stray from the politically correct orthodoxy. Employers and employees will lose freedom of speech and religion if those, like Senator Kennedy cited above, have their way. Typically, hate crimes laws have prohibitions against "intimidating" or "coercing" an individual. Depending on who is doing the

accusation, this could be as simple as quoting Scripture to a co-worker or leaving a tract on someone's desk.

An article in the Wall Street Journal described the tyranny of hate crimes laws. Like all restrictions on free speech, the writers said, any ban on "racist" or "homophobic" speech would rest on a slippery slope. Most Christian denominations believe that homosexuality is a sin. So are these people to be silenced by law because their view is unacceptable to gays? Maybe we aren't there yet, they write, but when people can be given additional time in jail for what they were thinking while committing a crime, we're fast approaching "rule by a thought police" A good many people, the journal reporters suggested, including some who support hate crimes legislation, might find that "a hateful outcome"²⁵

Political scientist Ronald J. Pestritto, who teaches at St. Vincent College in Pennsylvania and serves as an adjunct fellow with the Claremont Institute observed recently that hate crimes legislation is actually a political fad that "seeks to criminalize all feelings, thoughts, or attitudes that run contrary to the trends of the day."

In his article "The Ideology of Hate Crimes;" Professor Pestritto said that hate crimes laws must first assume that "there are more serious crimes out there than murder, or the taking of human life."²⁶ And advocates of hate crimes laws must believe that "crimes motivated by animus toward homosexuals must be considered the most hateful of all. Thus, we see that anti-homosexual murder is considered worse than other kinds of murder, yet beating another human being unconscious with a brick and dancing with glee about it-as Los Angeles rioters did live on television a few years ago-is hardly considered a crime at all since it was motivated by rage over the racist Rodney King trial verdict."²⁷

In their book Hate Crimes: Criminal Law & Identity Politics, James B. Jacobs and Kimberly Potter write that hate crimes laws are aimed at criminalizing personal opinions and beliefs. The term "hate crime;" they say, isn't about hate at all, but what a person believes about right and wrong. "By linking hate speech prohibitions to generic criminal law," they write, "many well-meaning advocacy groups and politicians seek to shake a fist at the kind of ideas, opinions, and degenerate personalities that 'right-thinking' people abhor.

"But;" they add, "we must consider whether punishing crimes motivated by politically unpopular beliefs more severely than crimes motivated by other factors itself violates our First Amendment traditions"²⁸ Yes, that should be at the top of the list. Why should someone who kills a homosexual receive a harsher sentence than someone who beats a woman to death while stealing her purse? It's reasonable to assume that both killers were motivated by violence and hatred. At the very least, neither killer showed respect for their victim, which is an issue with most hate crimes

laws.

Frankly, I'm hard pressed to understand what such high-minded lawmakers are thinking. There's no loving way to beat someone to death. Yet hate crime advocates would gladly add a more severe penalty to certain convictions because of what the criminal may have been thinking when he or she committed a crime.

A PRICE TO PAY

There's no epidemic of hate crime in America, and such laws are merely an attempt to criminalize a person's thoughts. In addition, they violate free speech and create a permanent "victim class" that receives special rights not afforded to other citizens. Hate crimes generally include "hate speech" as well, or actions that might be perceived by some people as hateful. The law should not be used as a weapon to protect deviant practices that millions of Americans oppose. And that's why we ought to resist them.

Is there a price to pay for standing up for our beliefs and resisting those who are trying to stamp out our values? Yes, there is. But the price is not too high if we truly understand what's at stake. Over the last thirty years I've been verbally and physically attacked at least twenty-seven times because of my stand on the homosexual agenda. It has happened on airplanes, in airports, on the street, in hotels and churches, at my office, and even at my home, where homosexual "storm troopers" have invaded our workplace screaming profanities and threatening us with physical harm. They storm-trooped my home in California, and the police had to come out to both the office and the house to stop these assaults. In addition, I have been burned in effigy two times, once in San Francisco and once in Sacramento, California.

To make my point, let me describe in the next few pages the "live and let live" tactics that homosexuals have used with me. These are just some of the times when I've been attacked for daring to stand up against the gay agenda. The first was in the spring of 1988. I was at the hall of administration in Santa Ana, the county seat of Orange County, California. Jeff LeTourneau was the leader of the ACT UP group in that area, and they literally attacked me when I arrived. I had come to testify against a policy ordinance concerning domestic partnership benefits, and the homosexuals thought they could silence me. They didn't.

Then there was the time when a large group of muscular homosexuals came to our offices in Anaheim and tried to dump horse manure all over our office. Two of them tried to break into our office. The cops came but did not arrest them. My son, Stephen, who was a student at Western School of Law, tackled two of them when they came into our suite, forcing them back out of the office. Meanwhile, the police did absolutely nothing.

On another evening when I was appearing on television in San Diego, word went out to the homosexuals that I was there, so they went to my home and tried to storm-troop it while I was away. Fortunately, a friend nearby saw what was happening and called the police. Then at the last minute the station in San Diego decided there was too much commotion to have me at the station, so they arranged for me to do my part of the broadcast from a remote location. It's a good thing they found another location to tape the interview because, sure enough, another group of homosexuals showed up at the station to try and shut them down.

On another occasion I was in Redding, in Northern California, at the North Valley Baptist Church, when they attempted to disturb the worship service. But fortunately the sheriff of Shasta County, who attends that church, was in the sanctuary at the time, and he wasn't about to put up with that nonsense. He immediately had them all removed. Later I was at the Echoes of Faith Church in Ontario, California, when another mob attempted to disturb the service. And again at Power Community Church, where California Assemblyman Gil Ferguson was speaking for the coalition. They tried to shut down those meetings, but to no avail.

A CONTEST OF WILLS

When we held a conference on Reparative Therapy, we rented a hotel in Anaheim for a two-day seminar at which Dr. Joseph Nicolosi, who is head of the National Association for Research and Therapy of Homosexuality (NARTH), was to speak, along with Congressman Bill Dannemeyer and Dr. Jeffrey Satinover. Several hundred guests were signed up to attend the event, but a large gang of homosexuals appeared suddenly and tried to take over the podium. We were able to block that attempt. However, during the night they managed to set off stink bombs in the conference rooms that soon filled the entire hotel with foul and acrid fumes that were carried up through the entire building by the ventilation system. That was the first time they actually succeeded in disrupting our event, but it was also a graphic example for our conferees that, I'm sure, only stiffened their resolve.

Sometime later, in 1989, we announced a seminar on how the church ought to respond to threats from homosexuals, and a group of storm troopers came to the hotel ahead of our meeting and blocked the entrance to the hotel. The police came and literally moved them out. Then on Labor Day weekend 1990, homosexuals showed up at my home in Anaheim on a Saturday. A group from Los Angeles and surrounding counties encircled the cul-de-sac where we live. The neighbors saw it and came to our rescue by calling the police and doing a number of other things. Then, about a year later, in October 1991, the homosexual gangs storm-trooped our office in Sacramento.

Gov. Pete Wilson had just come into office, and he had vetoed the gay

rights bill that homosexuals pushed through the Assembly. The Traditional Values Coalition had raised a tremendous level of awareness on the issue. So as soon as the news was broadcast that the bill had failed, our offices were storm-trooped by hoodlums. The police were called, and they had to take us out using the fire escape of that old building. We went down a rickety old ladder from the fifth floor, which was challenging, but we made it just fine.

A year later in the fall of 1992, our house was spray-painted with all sorts of vulgar and hate-filled words by homosexuals. Then, a few days after the homosexual March on Washington in April 1993, my wife and I had plans to leave on Tuesday morning to head home. We chose that day because we thought everyone would be cleared out by then, but we were wrong. As we were waiting in line to get our boarding passes, I heard these wild catcalls behind me, and I knew who it was. It was a group of homosexuals who had stayed over. We ignored it, got our boarding passes, and went down to the gate. That's when I realized that these people were going to be on the same plane, first to Chicago, and then to John Wayne Airport in Orange County.

We boarded the flight, and Beverly and I were seated in the bulkhead row. We settled in, and the plane took off. As I was reading the morning paper, a homosexual came up to me and slashed the paper in half with his fist. He stuck his finger in my chest and said, "I'm dying of AIDS, and you're going to die, too"

I took that as a personal threat, so I took off my seat belt and immediately walked up to the first class section and spoke to a flight attendant. I said, "My life has been threatened," and she just laughed at me. She didn't know what I was talking about, but another flight attendant who knew who I was intervened. She had seen me on John McLaughlin's Sunday morning television program on which I had debated Congressman Barney Frank-and, quite frankly, I had run circles around him.

That flight attendant immediately went to see the captain. He came out of the cockpit, put on his cap and jacket, straightened his tie, and walked back to the coach section of the plane. They were stamping their feet in rhythm, yelling, "Shame, shame!" Well, one thing you don't do is stamp your feet on an airplane at thirty thousand feet, so the captain got on the loudspeaker and said, "In case some of you may not know it, I am the law up here, and my instructions to passengers and crew members on this aircraft are the law. If those of you who are creating a disturbance don't stop what you're doing immediately, I will land this plane in Pittsburgh and have every last one of you arrested by the police officers at the gate" Some of them acted as if they weren't going to stop, but others convinced them to quit while they were ahead.

At that point the captain moved us up to first class-it was the first time I'd ever flown first class-and when we got to Chicago, it turned out he had called ahead and notified the authorities. So when we landed, an American Airlines security officer met the plane, along with a Chicago police officer,

several plainclothes policemen, and airport security. They escorted Beverly and me off the plane, but no sooner had we left the Jetway than another homosexual began taunting us. Then, very quickly, one of the officers opened his coat and put his hand on his gun and said, "If you don't leave these folks alone, you're going to be flat on your back!"

That shocked the homosexual, and he immediately started yelling, "First Amendment," and all those things. Airport personnel took us back to a holding area, and we waited there until things calmed down. When we boarded the plane for Orange County, they put us in first class again, and everything went smoothly until we landed. But as we were pulling up to the terminal in California, I noticed that our plane was moving very slowly. And when we turned onto the tarmac, I looked out the window and noticed several sheriff's vehicles on the runway. At that point the captain came on the loudspeaker and said, "I want everyone to remain in your seats with your seatbelts fastened. This aircraft is under restriction"

When they opened the door, police officers came on board and said they wanted to take Beverly and me off first. So I asked one of them, "Officer, why are you doing this?" And he said, "Your friends in the back of the plane have been on the phone, and there are three hundred homosexuals out there ready to eat you alive" So they took us down the stairwell and put Beverly in one vehicle and me in another and took us to a secure area. I must say, that was one of the most harried times we've had. But it wouldn't be the last.

HOMO-FASCIST TACTICS

Sometime later there was an encounter at the Oakland Airport when I went there to speak. Some homosexuals were in front of me on a Southwest Airlines flight. It was very early on a Sunday morning, and I was on my way to speak at the 10:00 a.m. service at a large black church. This group of homosexuals did the same thing the earlier group had done on the Southwest flight: they called ahead using the in-flight phones, and when I arrived, there was a whole bunch of homosexuals waiting for me. I just walked right past them. They were yelling and screaming, and the other people in the terminal weren't sure whom they were screaming at. But they were walking five or six feet behind me, and they kept it up until we got to the baggage claim. At that point a policeman told them to either stop it or go outside, and that's where it ended.

On another occasion in Santa Ana, California, the homosexuals wanted to have a parade on Father's Day. So we went to the Santa Ana City Council with people from forty or fifty of the local churches, and we were able to stop it. But when the meeting was over, the homosexuals confronted us in the hallway with several hundred of their supporters. They created quite a ruckus and had us pinned against the walls. The meeting eventually had to be dismissed; it was a terrible experience, but no one was hurt.

Then it was Labor Day weekend in the park in Santa Ana. Since we had convinced the city council to stop their parade, the homosexual storm troopers decided to come after us. We took the same group of pastors and church leaders who had gone with us to city hall and held a rally at the other end of the park. We stayed on our end of the park, but the homosexuals came to our end and, once again, began yelling and screaming and creating a ruckus.

The police protected us very well. The next day, which was a Sunday, the gays had a parade in the park, and a group of what I'd call "radical Christians" (a group we did not by any means support) showed up with shopping bags full of soiled baby diapers. They confronted the homosexuals and began throwing dirty diapers into their cars. As you can imagine, a riot soon broke out.

We did not support those tactics, and we do not believe in doing anything that humiliates or injures another person, no matter how much we may disagree with their words or actions. But when the local newspaper ran a story about the confrontation, I had to laugh. The reporter said, "Rev. Sheldon was nowhere to be found," as if I'd orchestrated the counter-protest and then skipped out. The reason Rev. Sheldon was nowhere to be found was because I was in Modesto speaking at another event.

I didn't want any part of what took place that day, and I don't support those tactics. But that doesn't mean the other side doesn't resort to such disgusting tactics. As an example, on one occasion we were having a ministers' seminar on the homosexual agenda in Sacramento, and fifty or sixty homosexual activists came in through the service entrance of the Hyatt Hotel and took over that meeting, as they had done on other occasions. Unfortunately, the hotel was afraid to arrest them in those days, so that meeting was shut down too.

These are examples of the homo-fascist tactics that homosexual activists have learned from Adolf Hitler: when you have no valid arguments, and when you can't persuade by reason alone, then take over and intimidate by violence. The events of that day illustrated in graphic terms how belligerent and dangerous these homosexual hit squads have become, and our supporters weren't the only ones watching. More and more, the public is recognizing what the homosexual agenda is all about. We've seen these tactics before, and we all know where they lead. And in time, I believe, their own behavior will condemn them.

A TIME TO REMEMBER

Perhaps the most shocking and widely publicized attack took place in September 1993, when I was speaking at the Hamilton Square Baptist Church in San Francisco. During the evening service, a large group of

homosexuals gathered outside the church and attempted to stop people from entering. As usual, attendance on Sunday night at that church was very good, and the Christians just pushed their way through the crowd and came on in.

I had been invited to speak that night. When my wife and I entered the church, there were fifteen to twenty militant homosexuals on the sidewalk outside waving signs and chanting. As we were talking with the pastor, Dr. David Innes, before the service began, we observed that the crowd had grown larger, to nearly one hundred. At that point, the thugs outside began destroying church property, breaking the cement benches in the church courtyard, and ruining the flower gardens. They hauled down the American and Christian flags and raised the homosexual multicolored flag in their place. And when we looked out the window, we could see church members being accosted as they arrived. In several cases, their Bibles were yanked from their hands, and the front doors were body-blocked by large numbers of angry homosexuals. We had to rescue many people by pulling them through that human blockade, among them our friends Pastor Charles McIlhenny and his wife.

The police were called, and we asked them to stop the destruction of church property and to put an end to the harassment of church members. But with a very sad and broken spirit, we were told by these officers that they were not allowed to interfere in the homosexuals' demonstration against us-by orders of the San Francisco government. Recently, they said, a policeman had been put on administrative leave for stopping homosexuals from committing public sex acts, even though there were laws against that in the city. The sergeant told me, "If I stop these people, the Board of Supervisors will put me on leave"

We continued to hear the chanting as we began the service that evening, and after praise and worship I was introduced and came up to the pulpit to speak. At that point, another group of homosexuals went around to the other side of the sanctuary where there were large double doors, and they began pounding loudly on the doors. It sounded as if they were using battering rams to break down the doors. All this was recorded on the tape of the evening service.

I realized at that point that if those doors were broken down, there was only one object of their wrath, and that was me. So I stepped down from the pulpit, found a telephone, and called 911. When the dispatcher answered, I was told that they had already sent four or five policemen to the church. To which I said, "Ma'am, you'd better send the riot squad, or the blood may flow all the way down to city hall!" At that, they finally did send the riot squad, and those officers were successful in removing the homosexuals and pushing them back to the sidewalks. Unfortunately, they did not stop them from yelling profanities and chanting threats at us.

They continued haranguing us with the most vulgar words they could

think of, which is also against a California ordinance that says protesters may not come within five hundred feet of a church to disturb a worship service in that manner. (In fact, this is legislation that I had prevented the legislature from repealing several years earlier.) Somehow we managed to finish the service, at which point the police dismissed our people in three groups and escorted each of them out by different ways to their cars. Beverly and I were the last to leave.

The homosexuals were still there, but the police had put up their plastic shields and created a walkway for us to pass through, and they helped us into a waiting van. There were police posted on the rooftops around the church, and a police helicopter hovering overhead to make sure that things didn't get completely out of control. They drove us to the Oakland Airport, and we flew out later that night. But that was just the beginning of what would soon become a media sensation.

Fortunately, the recording system in the church was running the whole time, and all those sounds and conversations had been captured in real time. When he realized what was on that tape, Dr. Innes sent a copy of the service to Dr. James Dobson, who played it on his national radio program Focus on the Family, which reaches more than six million listeners on fifteen hundred stations coast to coast, five days a week. On the morning that tape was broadcast, I got a call from my daughter, Andrea Lafferty, telling me that she woke up to the sound of that pounding on the church doors in San Francisco. Her radio alarm was set to go off when the Dobson program came on, and when she heard my name, she told me later, she was surprised and frightened. I assured Andrea that I was OK, but it had been a frightening experience for all of us. If there was any question that we were engaged in spiritual warfare, this was the proof.

Six weeks later when Dr. Innes called for a religious liberty rally at Hamilton Square Church, about four hundred fifty ministers from all across the country showed up. I came for the service, which was held on a weekday, and afterward we all walked down to city hall together. We wanted to address the city council, but this time we weren't taking any chances. A dear friend from the Oakland Christian Center was able to bring with him all the men from his rehabilitation program, most of whom were in treatment for drug or alcohol addiction, and I can tell you those guys were physically fit!

When we left the church, they created a wall around us, and we walked the seven blocks to city hall. No one touched us on the way. The homosexuals weren't at the church that day, but they showed up at city hall and blocked the front doors. But suddenly those strong men who had come with us just lifted me up by the elbows and bounded up the stairs two at a time, right to the front door. When they saw us coming, believe me, the homosexuals turned on their heels and ran.

Later, the local homosexual newspaper said we had cast an evil spell on

the people at the door, and I had to laugh. The prophet Isaiah says, "Woe to those who call evil good, and good evil" (Isa. 5:20, NKJV), and that's just what they were doing. To them, our efforts to do good could only be seen as evil. But we knew God was at work that day, and He still is.

When we got inside the building, we went up to the second floor where the board of supervisors holds their meetings, and the homosexuals had already taken most of the seats. After I had testified about what happened that day, I walked back to my seat and thought, The roof must be leaking. But when I looked around, there was this huge homosexual man-he must have weighed 350 pounds-who had brought a cup full of water with him, and he was spitting at me.

The instant they saw what was happening, the bodyguards who came with us grabbed that big man and flipped him flat on his back. Then they called for police assistance. The room was already lined with police officers who had seen what happened, so they grabbed the big homosexual and arrested him. The headline in the San Francisco paper the next day was, "Homosexuals Clash With Christians, and Lose" That was quite an article!

The lesson here is that once you decide you're going to come against evil, you have to be sure you have the depth of commitment to stay with it. So many people I've known over the years have started in this battle and quit. It can really get hot in the kitchen when you're fighting for something this important, so you have to have the moral courage to stand your ground. You must be convinced beyond the shadow of a doubt that you are coming against evil and that it must be stopped.

Civilized societies are those that uphold law and order, that have high standards of personal and religious liberty, and that establish a moral framework allowing families to survive and prosper. Until recently, that would have been a fitting description of American society and the American form of justice, but as antireligious bigotry and politically correct ideologies have begun to spread through many places in our culture, we find ourselves at risk as never before, and often at war with those who hate our values.

The only way to win that war is to stand our ground and stand up for what we believe. We ought to rely on law and order to support and defend us wherever possible, but in the final analysis our best hope is to place our trust in the One who alone is beyond law and order.

CHANGES IN THE WORKPLACE

The homosexual rights movement is like a runaway train racing down a mountain pass.... If you listen closely, you can hear the train approaching.... More quietly, the homosexual cultural revolution has invaded our workplaces as one company after another adapts to the changing culture.... Because the policies of Fortune 500 companies invariably "trickle down" to smaller businesses, the societal effect of changes in the workplace can be dramatic.

-JAY ALAN SEKULOW AMERICAN CENTER
FOR LAW AND JUSTICE

AN AMENDMENT TO the Illinois Human Rights Act, which deals with "antidiscrimination protection on the basis of sexual orientation;" was pushed through the state legislature in January 2005 by the state chapter of the American Civil Liberties Union. The measure, signed into law by the recently elected Illinois governor, Rod Blagojevich, makes no exception for churches or other organizations that subscribe to traditional biblical teaching about sodomy, adultery, incest, homosexuality, and other kinds of sexual sin. The language of the statute, in fact, makes it clear that the bill's authors fully intended for there to be no limits and no exceptions in the application of the new law.

The amendment had been stalled in the general assembly for years until it became the centerpiece of a major push by the ACLU in 2004. According to their annual report, the director of the ACLU's Gay, Lesbian, Bisexual, Transgendered Rights Project, John Knight, worked with ACLU legislative director Mary Dixon to promote the idea to the legislature. Thanks to their pressure tactics, the bill passed the assembly with the votes of 98 of the 115 House Democrats, 11 House Republicans, 1 House Independent, and 3 Senate Republicans.¹

Predictably, however, passage of the bill created immediate controversy among church leaders and others concerned about the impact this legislation would have on traditional family values. The Illinois Family Institute, a nonprofit group affiliated with Focus on the Family, was joined by representatives from the Family Research Council and the Alliance Defense Fund in making their strong opposition to the governor's actions

known.

The measure, they pointed out, adds sexual orientation to a state law that prohibits discrimination based on such things as race, religion, and national origin. Citizens already have equal opportunity guarantees for housing and jobs, but the governor was unfazed by arguments from the opposition. In his statement to the media, Blagojevich said that, "What we're doing today is older than Scripture: Love thy neighbor. It's what Jesus said when he gave his Sermon on the Mount: `Do unto others what you would have others do unto you.'"²

To date, Illinois is the fifteenth state to prohibit discrimination based on sexual orientation. But the director of the Illinois Family Institute, Peter LaBarbera, cited the words of the principal sponsor of the legislation, State Senator Carol Ronen of Chicago, who insisted the law be applied universally, meaning that churches and religious organizations would not be allowed to reject homosexual or lesbian job applicants on the basis of their sexual orientation. "If that is their goal, to discriminate against gay people," Ronen said, "this law wouldn't allow them to do that. But I don't believe that's what the Catholic Church wants or stands for."³

Apparently, as LaBarbera suggests, the Illinois legislature and Gov. Blagojevich must believe that "gay rights are more important than religious freedoms." They have certainly shown no respect for the values of the majority of Illinois citizens who are religious. There's reason to hope that the bill, passed on the last day of a lame-duck session after an all-out blitz by the ACLU and the state's most vocal homosexual lobby, Equality Illinois, may be overturned by the courts. But that may also be wishful thinking, considering that the direction of the courts in that state (as elsewhere) has been mostly in the opposite direction for some time.

UNREASONABLE DEMANDS

Fewer than 2 percent of the population of the United States is actively homosexual, yet no other group exerts such enormous pressure or wields such power over the nation's cultural institutions. Homosexuals know this. That has been their stated goal since the 1970s, and they want to use that power to coerce the federal government, state legislatures, and the courts at all levels into passing and prosecuting laws that give special rights to same-sex couples and others in the lesbian, gay, bisexual, and transgender community. While they preach tolerance, they are all for laws that punish those who oppose the homosexual agenda.

As we saw in the last chapter, a critical front in the homosexual assault on moral judgment is the effort to pass hate crimes legislation, which includes antidiscrimination laws that grant protected status to homosexuals and give them legal and moral equivalence with racial and ethnic minorities. This is a

fraud. Nevertheless, for years homosexual advocates in Congress have been trying to ram a bill through the Senate-the Employment Non-Discrimination Act (ENDA) -that would not only make "sexual orientation" a federally protected civil right but would also punish any person in a workplace environment who interferes with a homosexual man or lesbian on the job. Such laws could also force churches to hire homosexual applicants and punish employees who share their faith at the workplace.

The problems with such laws are too numerous to mention, but so far this one has never survived a floor vote in either house, and for good reason. Despite warnings from all segments of the population, a Senate committee did pass the bill for consideration by the full Senate, but that's as far as it went. Fortunately, wiser heads prevailed. As my friend Connie Mackey, vice president for government affairs at the Family Research Council, pointed out at the time, "ENDA will require Americans to hire people they believe to be committing immoral acts, precisely because they commit those acts." And that's not only unreasonable but absurd.

But absurdity has never stopped the Left from trying to push bad bills or to come back time and time again to the same old issues hoping that the constituency may change or that social concerns may have shifted. Like the hate crimes legislation that Senator Ted Kennedy has tried unsuccessfully to force through the Senate since 1997, the Employment Non-Discrimination Act was reintroduced in the House of Representatives in October 2003, with sponsorship of Congressmen Chris Shays of Connecticut and Barney Frank of Massachusetts.

With only minor changes in the wording, the revised bill attempts to legislate special rights for homosexuals, transgenders, cross-dressers, and others. In doing so, the bill returns to the same faulty premise of its predecessors, that sexual orientation is innate and unchangeable. And it attempts to give unnatural sexual behaviors a stature equivalent to that already granted by law to legitimate minorities.

A survey conducted within the homosexual community revealed that, as far back as the mid-1990s, the annual income of homosexual households was as much as 41 percent higher than the national average. In addition, nearly half of all homosexual households included individuals employed in a professional-level or managerial job. Business Week magazine reported further that homosexuals are five times more likely than the average American to earn salaries higher than \$100,000 a year. So where exactly is the workplace discrimination?

A survey by the Society for Human Resource Management (SHRM) in 1996 found that 43 percent of companies currently offering domestic partner benefits offer those benefits to both opposite-sex and samesex couples. They found that just 26 percent provide health benefits only for opposite-sex couples, and another 21 percent offer benefits only to same-sex couples. All

of which says that the battle for nondiscrimination measures is almost entirely cosmetic, an attempt to keep homosexual issues in the media and in the mind of the public. Why? To grind down resistance and to inculcate the notion that homosexuality is a protected behavior that must be acknowledged and accepted by all people.

MAINSTREAMING HOMOSEXUALITY

There's no question that the attempt to push ENDA and similar legislation through the Congress is a clever political strategy. No one wants to be accused of bigotry or discrimination. But the tactics used by homosexuals to try and enforce widespread acceptance of their lifestyle are misleading and deceptive. In an insightful discussion of this issue in *Touchstone* magazine, Mark Tooley, a research associate with the Institute on Religion and Democracy, points out that ENDA and similar legislative initiatives really have little to do with any legitimate concerns about workplace discrimination. Rather, he says, they're part of a massive public relations campaign to change the way we think. Tooley writes:

Outside of the military and the Church, where do homosexuals typically face workplace barriers? Market surveys show that homosexuals, on average, have higher incomes than the average household. The real objective of "equal rights" legislation for homosexuals is to overthrow our society's few remaining barriers to full acceptance of homosexual behavior and other non-traditional sexual practices.⁶

No civilized society has ever considered the manner in which people engage in sex to be a "lifestyle" True, human sexuality involves powerful emotions and sensibilities, and the sexual choices we make can have serious and long-term consequences. But as Mark Tooley points out, "History shows that full sexual liberation, shorn of all taboos, leads not to freedom but anarchy." And he pointedly adds, "A national policy that treats sexual practice as no different from ethnic identity would emasculate traditional moral restraints regarding sexuality."⁷ ENDA in this light is less a measure for protecting homosexuals than a pretext for persecuting and punishing those who resist homosexual indoctrination.

Using the law to force Americans to accept homosexual behavior may be the goal of the homosexual lobby, but no amount of pressure can force people to change their thinking in such a radical way. And no amount of legislation will ever give homosexuality the status of a "right" with the full magnitude of our First Amendment rights. Freedom of religion, free speech, freedom of the press, and freedom of assembly are all rights woven into the national fabric. They are part of the emotional apparatus of every American.

The Founding Fathers made it clear that those "rights" are granted by God

Himself, and they may not be reinvented, redefined, or undermined by any person or movement, no matter how determined or how well financed they may be. John Kennedy paraphrased this idea very well in his inaugural address when he said that "the rights of man come not from the generosity of the state, but from the hand of God." That's what most Americans believe.

Gay rights activists, however, have been pushing to get sexual orientation added to civil rights laws for at least three decades. The Civil Rights Act of 1964 made discrimination on the basis of race, religion, sex, and national origin a federal offense. Since that time, homosexual activists have tried to force state and federal lawmakers to amend the list by adding "sexual orientation" as a protected category. So far they've failed at every outing, which is not to say that the pressure will not continue or that the political climate may not change. But anyone not driven by an agenda can see the differences, and that's why perceptive legislators continue to resist.

An effort to legislate homosexuality as a civil right protected by nondiscrimination laws was presented to the New York City Council in 1972. The measure was voted down, but had it passed, it would have been the first time any city had created such a right. As it turned out, the first city to pass a nondiscrimination policy for homosexuals was East Lansing, Michigan, later that same year. San Francisco was the second city to pass such a bill, and the effort to extend civil rights protections on the basis of sexual orientation was first introduced in Congress by Representative Bella Abzug of New York. That bill, introduced as the Gay and Lesbian Civil Rights Bill in 1974, was wisely rejected by Congress, but there has been a steady stream of similar proposals ever since.⁸

AN INSIDE EXAMINATION

When reporters for World magazine interviewed spokesmen of most of the twenty-eight Fortune 500 companies that had been identified by the homosexual lobbying group the Human Rights Campaign as having established benefits for domestic partners, they were surprised at how common such policies had become.⁹ What they discovered was that most of them had only adopted the policies in the previous two or three years, which was an indication of growing pressure and the momentum behind the domestic-partner bandwagon.

Two-thirds of the companies with programs already in place were located in California and New York, where there's a large concentration of high-tech, media, and entertainment firms. About half of those interviewed provided domestic-partner benefits to both same-sex and opposite-sex partners. All but one of the rest offered the benefits to same-sex couples only.

Companies typically based eligibility on a signed affidavit that included

terms such as "committed relationship," "common residency," and "financial interdependence" Because such terms could apply equally to an employee and a parent, brother, or sister, some stipulated that the partner must be in a "spouse-like relationship;" or that they could not be closely related to the employee. World's editors noted that while this language may have limited the company's financial liability, it made it hard for them to deny that they were, in fact, promoting sexual sin.

Two of the firms surveyed by the writers tried to sidestep that issue. Principal Financial Group, based in Des Moines, Iowa, referred to their domestic-partner policy as a "non-traditional adult dependent" policy because it included elderly parents and other dependents living in the same household. Xerox simply gave their employees money to purchase health insurance for household members not generally eligible for coverage under their plan.

Despite the claims of homosexual activists that gays and lesbians make up 10 percent of the population, and despite their insisting that large numbers of workers were clamoring for domestic-partner benefits, virtually all the human resources personnel interviewed by World's reporters said that no more than 1 percent of the workforce actually signed up for those benefits. Speaking of the homosexual employee group GALAXE, Xerox's Brent Laymon said, "Their primary motive seems to be recognition rather than a need for medical benefits"

According to the Society for Human Resource Management, the three primary reasons given for not offering domestic-partner benefits were:

1. No interest from employees, 56 percent
2. Concern that health-care costs would increase, 30 percent
3. Moral objections, 21 percent

Most spokesmen downplayed any hint of controversy associated with the company's decision to implement domestic-partner benefits. Joe Fuentes, of the Adolph Coors Company, said, "We had maybe six to ten calls from protesting employees" And he added that a Topeka, Kansas, minister showed up for a one-day picket with about six others and then left. Walt Disney's spokesman refused to talk about boycotts by Southern Baptists and the American Family Association. And after asking reporters about World's editorial policies and readership, the Disney executive quickly ended the interview.

Many respondents, the reporters noted, seemed to be reading from the same talking points when explaining why their companies instituted domestic-partner policies. The response used by the representative for St. Paul Companies was typical: "This policy is consistent with our management's corporate diversity objectives which are to foster an

environment that sustains a committed adaptable work force wherein everyone contributes to their fullest" Words like "inclusion," "diversity," "fairness;" and "nondiscrimination" were used, along with the claim that the policy was needed in order for the company to remain competitive.¹⁰

DIABOLICAL PERSISTENCE

Thanks to the constant trumpeting of homosexual activism by the mainstream media, there's not much in such stories that is truly surprising. But perhaps the most revealing finding of these interviews, as World's editors reported, was the four-step process by which each of these companies had been persuaded to embrace policies that would have been unthinkable only a few years earlier.

First, advocates within the company would put together a core group of homosexual and gay-friendly employees with the aim of gaining official recognition from management for their group. It's worth pointing out that a similar approach had been used by civil rights activists in the seventies and eighties. World's reporters found that groups such as the Human Rights Campaign made themselves available to provide tactical training for scores of these mobilization groups, which also helps to explain the similarities in their approach.

Second, the groups would petition management to include sexual orientation in corporate nondiscrimination policies. Once that goal had been achieved, it was deemed unreasonable for management to resist granting domestic-partner benefits because of moral concerns. If managers were slow to comply, the homosexual employees would say that it was a matter of "fairness" How successful were they? According to figures from the Human Rights Campaign, more than half of all Fortune 500 companies have adopted sexual orientation nondiscrimination policies, along with 165 cities and counties, 67 of the 100 largest law firms, and 64 United States senators-including 23 Republicans.

The third step in the employees' plan was for the special-interest groups to begin conditioning fellow employees through sensitivity training sessions. If the environment in the workplace was not already gay-friendly, these groups would try other tactics, such as linking homosexual issues to those of women and racial minorities in the workplace. By adding sexual orientation and nondiscrimination language to the corporate policy, it was then a simple matter of insisting on company-sponsored events such as "diversity training" or "sensitivity training;" which would be mandatory, of course, for all employees.

The last step, then, was to implement domestic-partner policies step-by-step. Frequently implementation occurred in increments beginning with minor non-health benefits. The benefits director at Pacific Gas and Electric

told World that his company only extended domestic-partner benefits to those requesting bereavement leave. But, as it happened, they were considering adding a broader range of benefits.

Careful, methodical, and stressing always the issue of "fairness;" the deed was accomplished. On company time, homosexual workers had to rely on the power of persuasion to accomplish their goals. But it doesn't have to be that way. In fact, if the Human Rights Campaign and other lobbying groups have their way, nondiscrimination policies based on sexual orientation will be the law of the land. ENDA, which would do just that, came within a single vote of passing the Republican Senate in 1996. And it has been brought back in both houses of Congress every eighteen months since that time, and you can be sure that, one way or the other, it will come back again. And you might want to know how your representatives will vote.

If the law is modified to grant homosexuals the status of a protected victim group, you can be certain that companies without domesticpartner policies will find themselves in the minority, and many will become targets of threats and intimidation by the homosexual lobby. Not long ago, homosexual activists claimed that what goes on behind closed doors between consenting adults was nobody's business. Today, as World magazine's editors and writers discovered, sexual behavior is becoming everybody's business. ¹¹

No TOLERANCE FOR DIVERSITY

What you must understand is that the effort to legislate special rights for homosexuals and lesbians has nothing to do with protecting homosexuals in the workplace. Homosexuals are already protected by law, just like everyone else. The push for special rights legislation is, in reality, nothing more than an effort to legitimize and respectabilize (to use Gershon Legman's word) the homosexual lifestyle. But doing that would change the nature of both civil rights and natural rights, placing homosexuals into a class of their own, which is why we must resist any attempt by government to pass legislation of this type. Rewarding people with rights on the basis of unnatural sexual practices would make a mockery of law and justice.

Wherever governments, corporations, or municipalities have enacted measures that grant special rights to homosexuals, those who hold to traditional moral values and Christian beliefs have been subjected to discrimination, physical and emotional abuse, fines, sensitivity training, and in some cases even imprisonment. Make no mistake, civil rights for homosexuals is a one-way street: freedom for me but not for thee. And when homosexuality is promoted by society, Christians and other moral conservatives will no longer be able to express their beliefs in public. If that day ever comes, no American will be safe, at home or in the workplace.

The story of Richard Peterson, an employee of Hewlett-Packard who worked in the company's facility in Boise, Idaho, offers an interesting perspective on these issues.¹² During his twenty-one-year career with HP, Peterson, like other employees, was occasionally required to attend classes on providing a gay-friendly work environment. He was expected to read notices on the company bulletin board about homosexual events and conferences and to be sensitive to homosexuals and the way they were treated in the workplace.

Peterson, a conservative Christian, resented those things, as he had every right to do. He believed they were a violation of his conscience, his free speech, and his values, so he resisted the indoctrination and eventually decided to find out just how "open-minded" HP's diversity policies really were—he posted some of his own signs inside his office cubicle. The messages were large enough for passersby to read and featured pictures of various HP employees with captions such as "Black," "Blonde," "Old," "Gay," or "Hispanic;" along with the company's own slogan, "Diversity Is Our Strength" In addition, he posted two large signs with Bible verses about the sin of homosexuality on the bins above his desk. Needless to say, some people at HP were less than tolerant of Rich Peterson's freedom of speech.

One of the Bible verses he had posted on his wall was Leviticus 20:13: "If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination; they shall surely be put to death; their blood shall be put upon them" When confronted by human resources personnel about the signs, Peterson reminded them of their own policies regarding freedom of speech and religion, and he said that it was his religious duty "to expose evil when confronted with sin" If HP was serious about workplace diversity, he said, then he ought to be free to express his views without fear of censorship.

The managers set up a counseling session in which they advised Peterson that his posters violated the company's policy barring "comments or conduct relating to a person's race, gender, religion, disability, age, sexual orientation, or ethnic background that fail to respect the dignity and feeling of the individual" But Peterson refused to take down the signs, so the company fired him. At that point, Peterson filed a lawsuit, claiming religious discrimination, but he lost his case in the first round. At that point he pursued the case to the next level, to the 9th Circuit Court of Appeals in San Francisco.

When the appeals court ruling was handed down in January 2004, Judge Stephen Reinhardt-whose name surfaced recently when he and two other 9th Circuit judges ruled the Pledge of Allegiance to be unconstitutional—agreed with the decision of the Idaho court in denying Peterson's claim of religious discrimination under Title VII of the Civil Rights Act of 1964. Peterson conceded that the messages he had posted in his cubicle were intended to embarrass and shame Hewlett-Packard's homosexual employees.

The aim, he said, was to encourage them to admit their sin, to repent, and to come to Christ. Judge Reinhardt said that violated company policy, and he ruled accordingly.

Reinhardt noted that Peterson's employers had not objected to a letter to the editor Peterson had written to the Idaho Statesman, in which he called the diversity campaign a "platform to promote the homosexual agenda" Nor did they attempt to prevent him from parking in the company lot, even though his car bore a sticker that said, "Sodomy Is Not a Family Value" But Reinhardt said the company had a right to fire Peterson because he had created "a hostile and intolerant work environment" and because he was insubordinate to his superiors.¹³

Boise lawyer Chris Troupis, who argued Peterson's case on appeal, admitted that the court's ruling came as no surprise. But he said, "The court was extremely hostile to our position on freedom of expression in the workplace" And he added further, "They were either saying that the words used in the Bible alone are offensive and hurtful and therefore prohibited, or that his thoughts were offensive and hurtful, and therefore prohibited. They're either the thought police or they're prohibiting any religious expression whatsoever in the workplace."¹⁴

And maybe that's really the point. In today's multicultural workplace, the one thing you cannot do is to express strong Christian beliefs or resist the indoctrination of employees on the basis of your religious faith. As numerous reports in periodicals such as the Wall Street Journal, Business Week, Forbes, and others have revealed, the effort to indoctrinate employees with attitudes and beliefs that are supportive of "homosexual rights" is now a fact of corporate life.¹⁵ And insisting on traditional values and biblical beliefs is less and less a protected right.

The rapid pace of implementing changes in the workplace was set back in the mid-nineties when corporations such as IBM, Microsoft, Apple Computers, Hewlett-Packard, Eastman Kodak, Xerox, the New York Times, Time Warner, the Walt Disney companies, and others bought into the whole range of gay-friendly policies for their employees. Today there's almost no sanctuary for those who resist these policies. Thousands of firms are now following guidelines designed by homosexuals and mandated by state and local laws to enforce "tolerance" and "diversity" for gays while restricting the free expression of religious and moral beliefs.

TRAMPLING RELIGIOUS RIGHTS

As an example of just how imperious these laws can be, the Illinois House of Representatives passed a bill in January 2005 banning discrimination against homosexuals and transgender people in the workplace. In announcing the new statute, Governor Rod Blagojevich said, "The legislation sends a clear

message that we will not allow our citizens to be discriminated against."¹⁶ Homosexual advocacy groups immediately praised the governor and the legislature for the bill's passage, while opponents said the new law would trample on the freedoms of other people-especially people of faith who oppose homosexuality and "gender confusion"

Peter LaBarbera, executive director of the Illinois Family Institute, pointed out that the new legislation actually amounted to a green light for promoting the homosexual agenda in Illinois. The bill's religious exemption is "so big," he told reporters, "you could drive a semi through it." Furthermore, he said, the bill "sets a dangerous precedent by creating civil rights based on homosexual and transgender behavior."¹⁷

By adding sexual orientation to that state's existing nondiscrimination laws, LaBarbera said, the new bill would lead inevitably to more legal action against churches and groups such as the Boy Scouts that oppose homosexuality.

Very soon the law would require that the state create special legal protections for cross-dressers and transsexuals, since the definition of "sexual orientation" included in the bill also guarantees protection for "gender-related identity," meaning dressing and behaving like someone of the opposite sex. On such grounds, liberal judges would be able to enforce legalization of "same-sex marriage" and "civil unions," as happened in Massachusetts. Furthermore, the new law would mean that homosexual indoctrination in the public schools could proceed without restriction, and there would afterward be no way to defend churches and other religious organizations from litigation by homosexuals claiming employment discrimination.

Predictably, the National Gay and Lesbian Task Force was elated by the governor's announcement. The group's executive director, Matt Foreman, said, "This win again shows that dogged work by state and local leaders and activists can surmount enormous odds-and is real salve to a community still hurting from the results of November 2" The reelection of President Bush and an expanded majority in both houses of Congress was seen as a setback for the homosexual lobby. But Foreman and friends recognized the new law in Illinois as "a major advancement for transgender people, both in Illinois and countrywide" Illinois now joins fourteen other states with laws purporting to ban "discrimination against homosexuals."¹⁸

But who really makes policy, and what assurances do we have that our elected officials will actually support and defend the values of the people who elected them? The Bush White House, in early 2005, affirmed a policy established by the Clinton administration that included "sexual orientation" as a protected minority class for federal employees. The head of the Office of Special Counsel in the White House, Scott Bloch, was attacked by homosexual rights groups for his decision to reverse the Clinton policy. He

told reporters that it would be illegal to make sexual orientation a protected class since it's not part of any civil rights law. Furthermore, the measure had been imposed by members of the Clinton team primarily to curry favor with homosexual activist organizations and the well-financed gay lobby in Washington.

Bloch said and did the right things, but his efforts to reverse an unlawful policy were rebuked on March 31, 2004, by White House spokesman Ken Lisaius, who told reporters, "President Bush expects federal agencies to enforce this policy and to ensure that all federal employees are protected from unfair discrimination at work" In other words, faced by strong external pressure from a loud and aggressive homosexual constituency, and their advocates in the media, the White House backed down and left a bad law on the books.¹⁹

If there was ever an argument for Christians to stand up and speak out, this is it. Even with a Christian chief executive and a strongly conservative majority in the seat of power, many times public policy is made by those who have the biggest megaphone. So far, the homosexual lobby has been very successful at brow-beating and intimidating our leaders, and more than once we have seen the White House cave in to the pressure. And that's why we need to mobilize our people, who have a majority vastly larger than the opposition, to speak out on issues of great concern. That's why I established the Traditional Values Coalition twenty-five years ago, to help mobilize and inform that powerful constituency.

For secular society, these issues are purely pragmatic, and they will almost always tend to take the course of least resistance when confronted with two difficult options. The louder and more offensive the homosexual lobby, the easier it is for them to push unprincipled employers and managers over the edge to accept whatever measures the homosexuals want them to accept. According to a recent report in the magazine *Workforce Management*, the transformation of corporate America into a gay-friendly culture is now perceived by many of these people as just another step toward greater peace and harmony in the workplace. They write that:

Gradually, workforce policies are treating sexual orientation on par with other dimensions of diversity, such as race. Some companies embrace gay training because of philosophical beliefs in equality. Others see it as a way to foster teamwork, enhance productivity or woo gay consumers. The 15 million gay men and lesbians in the United States comprise a \$583 billion market, according to consumer-market researcher Packaged Facts and marketing firm Witeck-Combs Com- munications.²⁰

WHERE WERE HEADED

If money is your God, and if you recognize no higher moral authority than satisfying your own interests and needs, then what's to prevent you from following the path of least resistance? Businesses that value profits more than moral balance will naturally gravitate toward policies that fill their coffers. The problem, as I've tried to show throughout these pages, is that there's a lot more to it than that. In the first place, the homosexual lifestyle is no respecter of persons. It will destroy anyone who dabbles in it or who tries to coexist amicably with it.

This "deathstyle" is not the way God's created order was designed to work. But, beyond the political concerns and the purely functional aspects of the agenda, we have also been taught by Scripture, by tradition, and by two thousand years of Judeo-Christian civilization that indulgence in sexual sin will devastate any nation. Nothing could be clearer. And to defy the will of God by casual compromise with a lifestyle that is contrary not only to theology but also to common sense is a deadly proposition, indeed. And this is my ultimate concern.

In a profound and comprehensive volume called *The Bible and Homosexuality*, Dr. Robert A. J. Gagnon examines in amazing depth the record of biblical scholarship on this issue. In that work he reviews the entire span of exegetical literature, including hundreds of texts and related documents that focus on society's understanding of human sexuality, and he offers a clear and compelling case for the sanctity of marriage, as a union between one man and one woman, and the importance of preserving our understanding of and obedience to God's created order.

In an interview with the editors of a theological Web site, posted on the Internet, Gagnon reviewed his analysis of these issues, with an insightful assessment of society's predicament at this hour. His comments, drawing on his scholarly research and the lessons from both history and tradition regarding sexuality and social mores, are powerful and precise. What sort of future does the scholar see for America if the homosexual agenda continues on its current pace? He says:

For the macro-culture generally, approval of homosexual behavior will all but annihilate societal gender norms of any sort, promoting the normalization of the most bizarre elements of the homosexual movement-transsexualism, transvestism-thereby increasing gender identity confusion among the young. Indeed, we can expect a lessening of aversion to various sexual relationships hitherto regarded as sexual perversions-for example, "threesomes;" "open" committed relationships, adult-adolescent sexual relations, and consensual adult sex between close blood relations-owing to a complete abandonment of single divinely-sanctioned, nature-imbedded model for acceptable sexual expression.²¹

In short, unless we come to terms with the devastation created by illicit

sexual behaviors, or unless the AIDS pandemic forces society to stop and reevaluate the consequences of this "lifestyle;" things can only get worse. The home, the school, the workplace, our churches: nothing will be sacred. Nowhere will be safe. And a proliferation of obscene images will sweep like a tidal wave over our culture-at which point only God in His mercy can save us.

One of the early documents of the homosexual movement was a publication called "Waging Peace," which illustrates the subversive nature of the homosexual agenda. Like many of the articles, tracts, and booklets published in the mid-1980s by Marshall Kirk and Hunter Madsen, this one, distributed under the banner of the National Gay and Lesbian Task Force, focused on the need to hide what homosexuality is actually about in order to gain converts by repetition, desensitization, and deception. In this document, the authors say:

The first order of business is the desensitization of the American public concerning gays and gay rights. To desensitize the public is to help it view homosexuality with indifference instead of with keen emotion. Almost any behavior begins to look normal if you are exposed to enough of it. The way to benumb raw sensitivities about homosexuality is to have a lot of people talk a great deal about the subject in a neutral or supportive way. Constant talk builds the impression that public opinion is at least divided on the subject and that a sizeable segment accepts or even practices homosexuality.²²

This is still going on. The wealth and social privilege enjoyed by homosexuals make them anything but victims. And laws to enforce benefits and full acceptance of homosexuals in the workplace are merely tactics designed to shove the "gay lifestyle" in our faces. Homosexuals are, as one analyst has phrased it, "prime players in a capitalistic society" Wealth brings power, and their higher levels of education means that many homosexuals have knowledge, access, and power to gain an ever-greater share of society's goods.²³

THE CONSEQUENCES OF DENIAL

Thanks to the glorification of homosexuality by Hollywood, television, and the news media, homosexuals have unprecedented access to power at all levels. But even as the campaign of deception tries to spread the message that homosexuals are "just like you and me;" reality paints a very different picture. Statistics from the Centers for Disease Control and Prevention and the National Institute of Mental Health show that men and women in the homosexual community have:

- Higher rates of depression, generalized anxiety disorder, and substance

abuse among homosexual and lesbian youths

- Higher rates of recurrent major depression among homosexual men
- Higher rates of anxiety, mood disorders, and substance abuse among people ages fifteen to fifty-four with same-sex partners
- Higher use of mental health services in men and women with same-sex partners.²⁴

Despite the massive education campaign to inform men and women in that community about the need for "safer sex," and despite years of research regarding the deadly consequences of HIV, AIDS, bacterial infections, cancers, and all the major diseases and STDs associated primarily with the homosexual lifestyle, there is no evidence of change.

A 1999 study found that the primary reason for unsafe sex among homosexuals was "poor intentions to use [condoms] and poor norms [in insisting upon the use of condoms]"²⁵

Only drug abusers have a comparable risk of developing HIV and AIDS, yet these high-risk practices continue unabated. How successful have all the educational programs in the schools and the workplace been in alerting people to the risk of contracting serious illnesses through high-risk homosexual practices? Government statistics report that today more people are engaging in more dangerous sexual activities, and at younger ages, than ever before.

Images disseminated by the media, the education establishment, big government, and the courts, pandering to the homosexual movement, are changing the American culture in shocking ways. We are never exposed to scenes of emaciated young men in darkened wards dying of AIDS and colorectal cancers. We don't see images of drugaddicted teenagers on life support who have destroyed themselves by experimenting with the "gay lifestyle" Instead, we see what Hollywood wants us to see: movie stars, celebrities, and glittering socialites who embrace the agenda and vilify anyone who dares to say that all is not as it seems.

Free speech in many places is now "hate speech" The universities are centers of intolerance and indoctrination, and the workplace is in danger of becoming a truth-free zone. Gay rights, in the end, turns out to be about power. It's a battle that's being waged in the media marketplace by clever marketing and indoctrination. There's a price to pay for standing up for what's right, as we have seen over and over again in these pages. Those who resist maybe persecuted. They maybe hounded in the workplace while homosexuals and lesbians are given the red carpet treatment. They may be fired for expressing their views and refusing to participate in diversity training. But the price for compromise is so much greater.

Deb Price, a lesbian columnist and activist, speaks for many in that movement who feel that religious convictions and biblical standards are meaningless. Arguing against the Religious Liberty Protection Act passed by Congress in 1999, Price said that: "Religion should not be treated as a 'Get Out of Jail Free' card that lets people pick and choose which laws to obey."²

⁶ Activists like Deb Price believe faith is irrelevant. Constitutional guarantees of religious freedom may be ignored, she says, if religious beliefs conflict with the homosexual agenda. And I'm sorry to say, she's not alone. Price's view is shared by an ever-growing segment of the population, including many of your representatives in Congress.

Even California's Republican governor, Arnold Schwarzenegger, seems to agree. In an interview on ABC TV, he said that "religion should have no effect on politics" This is completely puzzling to me, especially from a man who has indicated his interest in running for president one day. How can anyone, especially government leaders, make decisions when they have no foundation of moral beliefs? After all, it was our first president, George Washington, who said in his farewell: "Of all the dispositions and habits, which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens"

President Ronald Reagan once posed an important question to a group of dignitaries attending an ecumenical prayer breakfast near the end of his first term. He said, "The frustrating thing is that those who are attacking religion claim they are doing it in the name of tolerance and freedom and open-mindedness. Question: Isn't the real truth that they are intolerant of religion? That they refuse to tolerate its importance in our lives?"²⁷

That's an important question, and we're still waiting for the answer. Until those who are promoting nondiscrimination policies in the workplace (and elsewhere in American society) come to grips with the true meaning of "freedom and justice for all;" there can be no justice at all. And that's why we fight.

TAKING OVER THE SCHOOLS

The homosexual movement is really an outgrowth of... the broader humanistic revolution that has swept this country to the point that people cannot say anything is right or wrong; everything is geared toward tolerance, and there is no truth. You are allowed to look for it, but you can't find it because then you are narrow and bigoted. It's the end game of liberalism itself that says that the individual is the sovereign authority, not God.¹

-ROBERT KNIGHT "HOMOSEXUALITY IN
AN AGE OF CONSENT"

IT WAS ONLY a matter of time until the crusade to seduce morality and banish self-restraint in this country would invade the nation's schools. The architects of the homosexual campaign of deception and intimidation made their plans known as early as 1972. Item number six of the now infamous "gay rights" platform that year called for, "Federal encouragement and support for sex education courses, prepared and taught by gay women and men, presenting homosexuality as a valid, healthy preference and lifestyle as a viable alternative to heterosexuality."²

When I first read that, I thought, They want what? The very idea is preposterous! Homosexuals, who have made a religion of practices banned by every great society known to man ... who have a life expectancy barely half that of the average heterosexual ... who contract and propagate contagions that have devastated entire nations ... who are sexually immature, morally irresponsible, and emotionally unstable ... who are unfaithful to their partners ... who engage in aberrant sexual acts with as many as five hundred different partners in their attenuated lifetimes ... who are constantly on the prowl for erotic adventures ... who insult legitimate minorities by co-opting the language of civil rights ... and who disseminate hatred and violence in the name of tolerance and diversity... these people want the federal government to encourage and support the teaching of their lifestyle-by homosexuals no less-to America's children? Whom are they kidding?

Yes, the idea is perverse. What kind of people would permit such a thing? But what is even more perverse is that, by intimidation, by persistence, and by the unprincipled complicity of liberal public school administrators and

their far-left teachers unions, the gay lobby has in fact accomplished that goal, taking over the public schools right before our eyes. As a result, today government schools all across this country are being transformed into centers of homosexual recruitment and indoctrination.

The same schools that have utterly failed to prepare children academically for life in a demanding and complex world, who rank consistently at the bottom in head-to-head comparisons with the schools of other industrialized countries, have now made homosexuality the centerpiece of their unholy worldview. And day by day, America's children are being brainwashed into wide-eyed and unquestioning acceptance of an agenda that will destroy their lives and threaten America's future.

No END IN SIGHT

There's nothing new in the attempt to pass off an outlandish falsehood as absolute truth. Adolf Hitler's "big lie" was precisely that. It was an outrageous bluff based on a very simple proposition. If you want to make people believe something that is utterly false, then two things are needed: First, make the lie really big. Second, tell it often. The bolder and more audacious the lie, the more likely it will be swallowed, hook, line, and sinker. This is how the Nazis were able to exterminate six million Jews without setting off alarm bells in German society. It's how Big Brother, in George Orwell's classic novel 1984, was able to sell the idea that peace is war, ignorance is knowledge, and hate is love. And it's how the ACLU was able to misinterpret the First Amendment to erect a "wall of separation between church and state"

The big lie of the homosexual agenda is that gay men and lesbians are just like everyone else, with the same hopes, dreams, and desires. This is the argument behind "civil unions" and "same-sex marriage" Why, homosexuals are just ordinary folks whose families are a little different. Except for that, they're just like you and me. Elementary school libraries have stacks of books like *Heather Has Two Mommies* and *Daddy's Roommate* that attempt to normalize homosexuality in the minds of children, to prevent them from seeing or knowing what's really going on in most homosexual relationships. And the film *It's Elementary* has been forced into the schools by the NEA and other pro-homosexual groups. The local school districts in many places are beginning to fight back against this forced indoctrination by the homosexual lobby, but there's much more to be done and the battle is far from over. ³

If enough people actually penetrate the smokescreen of lies and deception that has been put up by the homosexual lobby, the big lie will be exposed, and their entire house of cards will come tumbling down around them. Believe me, moral clarity is the last thing gay activists want. And that's why they are so willing to fight to the death to make sure the lie is never

exposed.

By propagating disinformation and cozying up to large liberal constituencies, homosexuals have taken on victim status.⁴ Nearly every school child today is being told that churches are breeding grounds for evil. Boy Scouts who pledge "to be physically strong, mentally awake, and morally straight" are enemy number one. So is anyone who says homosexuality is abnormal and undesirable. Such people are labeled as racist, homophobic, and a danger to society. The mantra of the homosexual movement is that sex is for everyone, young and old, and any sort of restriction on experimentation is archaic and dangerous. Why, it's those right-wing Christians and religious extremists that you have to watch out for. Or so our children are being told.

The National Education Association (NEA) publishes teachers' guides and fact sheets with techniques for incorporating gay and lesbian topics into lesson plans. One such guide includes a list of twenty recommendations for "Addressing the Concerns of Gays and Lesbians in Education" This and other publications assembled by the NEA's gay and lesbian caucus encourage teachers to invite lesbians and gays to visit the schools, to make sure that same-sex parents are included in all discussions of family, and to keep talk of sexuality and sexual identity open and easy for youngsters, from kindergarten through high school.

In addition to the volumes of literature teachers are required to access for the classroom, there are hundreds of homosexual Web sites catering to school children, and teachers are told to encourage their students to visit these places. And what will they find there? Youth.org, as just one example, is a recruiting Web site for children and teens. Resources offered on the site help children deal with such questions as, "I might be gay; what do I do?" and "Porn on the Internet and its relation to gay youth" Predictably, the advice they give is all in favor of experimenting with sexuality and getting rid of the guilt young people would naturally feel for dabbling in promiscuous behaviors.

Several publishing companies that cater exclusively to homosexuals make their catalogs and Internet resources available to members of the major teachers unions, such as the NEA and the American Federation of Teachers (AFT). In addition, school administrators, principals, and teachers receive regular mailings from many of them. Clearly, it's not just children who are being indoctrinated: there's a whole recruiting network for teachers and administrators in the schools, and books by propagandists like Kevin Jennings, founder of the Gay, Lesbian, and Straight Education Network, to help formalize the indoctrination process. I've included a brief sampling of some of these at the end of this chapter.

WHAT'S REALLY AT STAKE

When writer and researcher Tony Marco analyzed the scope of the homosexual assault on American culture, he prepared a list of six things that parents can expect if gay activists succeed in their quest. Here's what he said:⁵

1. Schools will be forced to hire openly homosexual teachers and teach children in all subject areas that homosexuality is a normal and attractive behavior.
2. Employees will be forced to "value" homosexual behavior, or they will lose their jobs.
3. College students will be forced to "value" homosexual behavior-or be suspended from their schools.
4. Landlords will be forced to rent to homosexuals, thereby subsidizing and protecting behaviors that the landlords and other renters may consider unhealthy and perverse.
5. Churches and religious ministries will be forced, against their strongly held beliefs, to hire practicing homosexuals for staff positions. Further, they will be threatened with criminal action and loss of their tax-exempt status for preaching against homosexual behavior. This, of course, is already happening in many places.
6. Taxpayers and consumers will be forced to foot the bill for "spousal benefits" for homosexual "domestic partners"-including such things as lower tax rates and comprehensive insurance coverage not only for illnesses but for elective sex-change operations.

Is there any doubt that all of these things are already happening? So far the homosexual lobby hasn't been able to enforce all their demands with the authority of the law behind them, but that day isn't far off if Americans don't wake up and take swift and appropriate action.

To see how homosexuals respond to reasonable dissent, consider the case of Mrs. Janie Hill and a group of Christians in Wichita Falls, Texas, who addressed the city council of that city regarding the presence of books such as *Daddy's Roommate* and *Heather Has Two Mommies* in the children's section of the public library. Those books, which paint a flattering picture of children in homosexual homes, are deceptive and disingenuous, and lead youngsters with no knowledge of such things to accept propositions about sexuality and family relationships that are morally wrong and counter to the interests and desires of a civilized society. But, of course, such things are holy grail to defenders of the "gay lifestyle"

When Mrs. Hill and her group were allowed to speak, they pointed out that the books in question not only promote homosexuality to children but violate Texas law. Subsequently, the council voted on the idea of creating a

restricted-access area for controversial children's books. However, council member Dan Shine and three others angrily rejected the idea. At that point, Mrs. Hill called for voters to use their authority as citizens to oust Shine and company in the upcoming city elections and to replace them with people with strong moral character.

In light of the brewing controversy, the council said that if Mrs. Hill could gather the signatures of three hundred library cardholders who felt those books should be moved to an adult area of the library, then they would order the change. And that's when the fur started to fly. Shouts and protests were voiced in council chambers and for days later. Soon thereafter, the ACLU and Americans United for the Separation of Church and State weighed in. The ACLU threatened to file suit against the city, condemning the resolution allowing the people to decide. At that point the city council caved in, and Heather Has Two Mommies and Daddy's Roommate went straight back to the children's section.⁶

This is a sad example of what has happened to moral judgment in our cities, but it is by no means a new one. The names may be different, but the circumstances are the same. Time and again, hardworking mothers and fathers who want to uphold moral standards and raise their children in a safe and sane environment are defeated by a wellfinanced anti-Christian lobby who have bought into the homosexual agenda. And what makes such stories all the more heartbreaking is the fact that America's children are the prize. That's what the Left is after: to indoctrinate and recruit the next generation of children into the gay deathstyle.

AN ONGOING WAR

There are many such stories, but an incident that happened in 1984 helped me to see firsthand what is happening in the schools. In the fall of that year, I read an article in the Los Angeles Times announcing a new program called Project 10 at Fairfax High School in Los Angeles. It was a plan for reaching out to students who were "experiencing problems because of their sexual orientation" The teacher/counselor, they said, was Virginia Uribe, and each day during lunch hour she was holding open forum at lunch tables in the patio area of the school. I was surprised to see that story in print because I knew how subtle these people usually try to be.

I immediately called the principal of that school and discussed with him what the homosexual agenda is all about. He told me he didn't necessarily agree with Ms. Uribe, but the meetings were held during lunch hour, and she was only talking to them about sexual orientation. At that point I asked about something else I'd seen in the article, a third-floor resource center. To my utter shock, he said, "I don't know about that. I've never been up there. But it's open to the public" So I said, "Don't you think it's about time you found out?"

The minute I hung up, I got in my car and drove over to Fairfax High School. In those days you didn't need to check in at the office, so I went upstairs to the "resource center" and began looking around. One of the things I found was a paperback book titled *One Teenager in Ten*. It said that one teenager in ten is homosexual, and it featured several testimonies by people who had their first homosexual experience as teens or young adults and liked it. It was nothing but a propaganda piece, but I was floored by one of those stories about a girl who was seduced by her teacher in a dance class. The story described in revolting detail how the teacher had undressed this young girl and initiated lesbian sex with her.

I thought, This is molestation! This book is advocating homosexual relations between children and teachers. So I put the book back where I found it and returned to my office. At that point I called a number of our supporting and activist churches. After consulting with them, I decided the best thing to do was to get a copy of that book and go to the next school board meeting. So that's what I did, and when the time came for me to speak, I began reading from that chapter where the teacher seduces a fourteen-year-old girl.

As I was reading, several board members spoke up angrily. "Rev. Sheldon;" they shouted, "this is pornography. How dare you come in here and read that to us!"

When they scolded me, I put the book down and said, "Thank you for making my point. This book can be found in the resource center, organized by Virginia Uribe, at Fairfax High School, right here in this city." I also told them they needed to get the principal to bring Ms. Uribe down to the school board so they could find out what else she was up to. And that's just what they did.

That incident was just the beginning of a long-term pitched battle between Virginia Uribe and me. And the battle is still ongoing. There are now homosexual clubs in every public high school in Los Angeles. But that was also the first awakening for many churches, pastors, and concerned parents in that city to the war for our children's souls that is taking place in the Greater Los Angeles United School District.

CLASSROOM PREDATORS

The fact is, children have long been the target of homosexual activists. The whole reason for the existence of the Gay, Lesbian, and Straight Education Network (GLSEN) is to recruit children into the lifestyle. Since the organization was established in 1990, GLSEN has established more than twenty-five hundred Gay Straight Alliance (GSA) clubs on junior high and high school campuses around the country. The group's founder, Kevin Jennings, is a former high school history teacher who came out of the closet

while still a student at Concord Academy, an exclusive prep school in the Boston suburbs. He announced his homosexuality during a talk in chapel and later created the first club for homosexuals at the school.

But make no mistake: GLSEN exists to recruit children into the homosexual lifestyle. Columnist and author Hans Zeiger, a student at Hillsdale College in Michigan and a veteran of the Left's war against the Boy Scouts, puts it very well. He says, "GLSEN is a cultural terrorist organization, and, as former Secretary of Education Rod Paige noted in February, the NEA is an educational terrorist organization.'⁷ What they are unable to accomplish by the legitimate power of persuasion, these groups force on the nation by intimidating and terrorizing their opponents-tactics they learned from the ACLU, who learned them from the Communist Party USA.

Zeiger writes:

Since 1996, GLSEN has organized the annual Homosexual Day of Silence in schools to raise awareness of closeted and open homosexuals who supposedly cannot speak for fear of homophobia. In April, several thousand schools recognized the Homosexual Day of Silence, many with official administrative and teacher support. GLSEN sponsors Pink Proms in hundreds of schools for students of alternative sexual orientations.⁸

In addition, transgender activists, in cooperation with GLSEN and others, actively promote cross-dressing and sex change operations to kids in the public schools.

Groups like GLSEN force their way into the schools by claiming that homosexual and transgender students need to feel safe and that homosexual support groups are the answer. They claim that homosexual teens have high suicide rates because of the pressure they feel from unsupportive parents and conservatives, which makes it easier to convince school boards and reluctant parents of the need for such groups.⁹ But when the pressure tactics fail, GLSEN won't hesitate to bring legal action against any school that refuses to allow them to recruit on campus.

Predictably, the American Civil Liberties Union volunteered to serve as the enforcement arm of GLSEN. In January 2004, an ACLU-GLSEN coalition won a major victory against the independent school district of Morgan Hill, California. The suit claimed that the school district had failed to protect six homosexual students from harassment. As part of the million-dollar settlement, school district employees were forced to attend pro-homosexual sensitivity-training classes. And beginning with the 2004-2005 school year, Morgan Hill schools would be required to instruct all ninth grade students on how to have "positive attitudes about homosexuality"¹⁰

As part of a campaign to recruit sexually confused teens, GLSEN actively

recruits so-called "questioning" and "transgender youth" More recently, GLSEN and other homosexual activists have even tried to push the idea that genital deformities found in some newborns are evidence of a third sex-and not simply a birth defect. Reports we have produced at the Traditional Values Coalition dealing with these issues explain what's going on there and shed light on the effort to confuse and deconstruct the biological realities of male and female gender.¹¹

WHAT DID You LEARN TODAY, JOHNNY?

Recruiting innocent children into the homosexual lifestyle is insidious, but recruiting and equipping teachers as agents and enforcers of their agenda is wickedness at a whole new level. That is, in fact, the mission of another group called the Gay, Lesbian and Straight Teachers Network (GLSTN). The goal of this organization is to influence educational policy at all levels. With more than four thousand teachers, students, and parents on their membership roles, GLSTN pushes a strongly pro-homosexual message and offers seminars on "gay-friendly curriculum development"

At the beginning of each school year, GLSTN promotes a "Backto-School Campaign" that encourages homosexuals in business, academia, and the professions to take part in an aggressive letter-writing campaign "to change the 'hearts and minds' of leaders who control our schools" In other words, homosexuals are asked to write their former principals and teachers to tell them of their struggles and to admonish them to be more open, tolerant, and accepting of homosexuality in the classroom.

On top of that, GLSTN distributes its recruitment videos (such as Teaching Respect for All and It's Elementary: Talking About Gay Issues in School) to teachers and administrators all over the country. The film It's Elementary would have to rank among the most notorious indoctrination films ever produced. Some professional researchers have even compared it to the work of Adolf Hitler's propagandist, Leni Riefenstahl, whose films of blonde-haired, blue-eyed Aryan children were used by the Nazis to foster the notion of a "master race" destined to rule the world. From start to finish, It's Elementary is designed to recruit and desensitize teachers to homosexuality and to present homosexuals as innocent victims of the Religious Right.

The feature-length documentary pushes what it labels "multicultural education" and provides "a window into how teachers can find ways to teach children about gay issues" to elementary and middle-school children. But the film goes further than that, including outright hate sessions where homosexuals talk openly about being victimized by Christians and moral conservatives. The purpose is to create an image of the homosexual as victim and to portray anyone who refuses to accept homosexuals on their own terms as bigots and homophobes.

What parents and school officials need to understand is that the organizers of these groups see your children as their property. They believe they're justified in changing the thoughts and habits of kids by forcing them to deal with complex social, sexual, and moral issues that, in most cases, are years beyond their grasp. The objective is to make children sympathize with the homosexual agenda and to become defenders of "homosexual rights." And by inventing a new category of "questioning" youth, the goal is to take advantage of the naivete and innocence of children who, at such a young age, aren't certain what they feel about sexuality or their own sexual identity. Thus, kids are ushered into the lifestyle, believing that experimenting with homosexuality is just another way of discovering who you really are.

There's no question that tolerance for differences of opinion is a good thing. But tolerance for evil is insidious and, in this case, potentially deadly as well. That's why our two-thousand-year-old Judeo-Christian tradition forbids homosexuality and warns that those who trespass against God's creative order are treading on dangerous ground indeed. Individuals who scorn these ancient prohibitions bring despair and disease upon themselves and others, and nations that condone or endorse sexual sin are condemned. This history lesson, as I said in the beginning, is only too clear. Yet, millions have chosen to ignore these truths.

Let me say it again. Never has the American Psychological Association or any journal of medicine, any school of medicine, or the National Academy of Sciences ever said that they have found a "gay gene" And, of course, they never will, because it simply doesn't exist. There is no scientific evidence of a genetic basis for homosexual behavior. The National Association for Research and Therapy of Homosexuality (NARTH), headed by Dr. Joseph Nicolosi, offers a wealth of information dealing with the "born gay" myth, and this is what teachers and administrators ought to be sharing with our children.¹² It is no sin to feel compassion for someone who is wrestling with their sexual identity or who may have experimented with homosexuality. But to allow such a person to continue in that lifestyle without a just, fair, scientific, and biblical warning of the consequences of long-term involvement in the lifestyle is to condemn them to a life of misery and a premature death.

GESTAPO TACTICS

Homosexual activists have made it clear since the early 1970s that they have a plan for overhauling straight America and imposing their own brand of morality on the American culture. In a disturbingly frank interview for a homosexual Web site, radical activist Matt Foreman told a reporter that, as executive director of the National Gay and Lesbian Task Force, his goal is not to persuade critics of his point of view but to utterly defeat the defenders of traditional morality, by any means necessary. In the interview

he said:

I'm also interested in going after, politically, local legislators and leaders that have launched these anti-gay initiatives. "We beat you, now we're gonna go back and we're going to affirmatively punish you"-people who launch this stuff, so that they understand not only that they're not going to win, but that there are consequences to it. We would set up a PAC and go in and terrify them with a credible challenge.... So we go in, for a modest investment of money, and torture these people, which would give me endless satisfaction. And the word would go out very quickly, "You know what, this really isn't worth it."¹³

Needless to say, gestapo tactics and intimidation of this sort have made it possible for Foreman and his fellow homosexuals to win victories all over the country in the past thirty years. In California, a prohomosexual legislature has passed dozens of bills that give aid and comfort to that state's affluent homosexual community while clearly threatening the speech, religion, and free association rights of everyone else. Gay activists lobbied for a bill supporting homosexual marriage, an antidiscrimination bill that would have a corrosive effect on businesses, a hate crimes bill that would stifle free speech, and a bill that requires businesses to provide health benefits for "domestic partners" And, by threats and intimidation, they got them all.

More disturbing, however, are laws that have been passed by the legislature requiring California public schools to promote homosexuality as a positive lifestyle. One of Gray Davis's first initiatives as governor was to sign new legislation expanding gay rights in the state. One such bill was AB 1785, which required all public schools to promote "diversity" and develop "tolerance" programs. A task force appointed by the state's superintendent of public instruction distributed guidelines for implementation of these policies. Those guidelines included:

1. Accommodate "transgendered" students in public school locker rooms
2. End the right of parents to remove their children from surveys of sexual practices
3. Require teachers to receive "diversity training" in order to be certified
4. Establish gay support groups and "diversity czars" at all public schools ¹⁴

No wonder Davis was successfully recalled and sent packing by the voters of California in 2004. But these are just a few examples of the increasingly aggressive tactics of the gay rights crowd and their lackeys. The goal is to take over the government and push through bills of this sort that the people themselves would never approve.

Instead of merely "defending" victims, as they claim, homosexual activists want to undermine the historic institutions and values of our culture. This is not just my opinion, but the stated goal of many on that side of this issue. "We are essentially a radical movement, and in as far as we are successful we do indeed break down the hegemony of certain traditional values;" admits one gay rights activist. His statement, printed in the homosexual newspaper NY Native, goes even further by claiming that homosexual activists "need to defend our own minorities, whether they be man-boy lovers, transvestites, or sadomasochists;" because of the importance to their whole agenda of eroding this country's moral boundaries.¹⁵

If you ever doubted it, there is the evidence that the homosexual community is waging war on America, and there is apparently no limit to how far their aggressive campaign will go. In 2004, we discovered that the ACLU had reached an agreement with the Pentagon to ban military bases from sponsoring Boy Scout troops. Why? Because the Boy Scouts have successfully resisted admitting homosexual Scout leaders. Target stores banned Salvation Army bell ringers and prevented them from raising funds to help the poor and needy in front of their stores. Why? Because The Salvation Army refused to provide health insurance to "domestic partners."¹⁶ And a federal judge ruled that universities can prohibit military recruiters from campus. Why? Because the military, instead of accepting openly gay service members, decided to institute a "don't ask, don't tell" policy for homosexuals.

WAGING WAR ON THE SCHOOLS

If stealth and deceit fail, the homosexual avengers take the direct approach. One such approach is what GLSEN organizers call the "Day of Silence" in public schools. This event is supposed to give students a chance to protest discrimination against homosexual, bisexual, and transgender students on junior high and high school campuses. In reality, the event is designed to intimidate and silence opposition to the homosexual agenda and the recruiting efforts of groups like GLSEN in the schools. Those who oppose the agenda are labeled bigots and accused of promoting hatred and violence against homosexuals. Simultaneously, they push for restriction of hate speech in the schools and regulations that ban any kind of criticism of homosexuality. Here again, the same individuals who scream loudest at any attempt to limit homosexual conduct are only too willing to censor, silence, and vilify their opponents.¹⁷

American school children have an instinctive desire to defend the underdog and to speak up for the rights of those who aren't getting a fair shake. This is natural and understandable, but homosexual activists discovered they could take advantage of this instinct by first claiming victim status and then giving students a way to protest. Another example of this was "No Name-Calling Week," a pseudo-event created by GLSEN with the aid

of a New York publishing giant.

The first "No Name-Calling Week" took place March 1-5, 2004. The event was inspired by the 2003 release of a Simon & Schuster book called *The Misfits* by homosexual author James Howe. The book is a fictional account of the struggles of a homosexual middle-school student. And "No Name-Calling Week" shamelessly promotes not only a commercial product but also unquestioned advocacy of the homosexual lifestyle among children who, as responsible medical specialists have said, are developmentally immature and unequipped for the types of moral questions that are involved.¹⁸

But the exploitation of young people in the schools, unfortunately, doesn't stop there. Another program being pushed by GLSEN is a lesson plan for teachers dealing with cross-dressing and so-called "nongender conforming clothing." The lesson is titled, "what's with the Dress, Jack?" and focuses on the story of an Indian tribe that encouraged its children to wear "the clothes that suit them best and play the games they most enjoy, without the limits of stereotypical gender roles"¹⁹

The lesson, for children in kindergarten through sixth grade, includes questions that encourage children not to accept society's ideas of gender roles but to find their own. For example, one question teachers are to pose to their students asks: "What makes us think of certain clothing, activities, and things as being only for girls or only for boys?" Another asks: "Were men able to wear dresses in the past, and not today?" And kids are taught the Native American term for a homosexual man, "two spirit"

Just in case any school district may decide they don't need to use these materials to further confuse their students about gender and sex roles, the National Center for Lesbian Rights, with the aid of GLSEN, published a booklet to give administrators another reason why they ought to require all teachers to affirm homosexuality on their campuses. The booklet, entitled "Fifteen Expensive Reasons Why Safe Schools Legislation Is in Your State's Best Interest;" lists court cases like the one at Morgan City, California, where huge settlements have been won by the ACLU and where judges have ruled in favor of promoting homosexuality in the schools.

SEX WITH KIDS

Gerald Hannon is a homosexual pedophile who openly lobbies for the abolition of "age of consent" laws. While age of consent laws vary from country to country and from state to state, all of them set a minimum age below which an adult is prohibited from having sexual contact with a child. But Hannon and his allies want to decriminalize sex with children. As part of his campaign, Hannon is now pushing for recruitment programs in the public schools.

In a disturbing book published by New York University Press, Lavender Culture, Hannon reveals what he's really after: lowering the age of consent so homosexuals can have sex with children. Homosexuals need teenagers in their movement, he says, and where will they get them? "The answer is to proselytize," says Hannon. "To attract young people to the gay movement in large numbers should be the challenge to the next phase of the movement. It is a challenge we have set ourselves."²⁰

Hannon then goes on to describe the importance of establishing homosexual clubs with adult advisors and mentors to initiate children into the homosexual lifestyle. Children are to be lured in and then indoctrinated to believe that parents are a "constant source of exasperation and amusement" To succeed in their task, adult homosexuals have to separate children from their parents and cause them to question the values they have been taught at home. And all this is being done, thanks to the NEA and cooperative school administrators, at taxpayer expense.

So how should we react to such news? Parents need to rise up and demand an end to homosexual recruitment in the public schools. Furthermore, they need to demand an accounting for how their tax dollars are being spent. They should also demand an end to all programs implemented by the schools, teachers, and their unions that undermine parental authority and the moral values they are trying to instill in their children at home.

People like Gerald Hannon have nothing but contempt for parental authority. In a major research paper on Hannon and his tactics, Dr. Judith Reisman, author of the outstanding books on Alfred Kinsey cited in chapter two, writes that, "As the homosexual movement has long advocated ending age of consent laws, those familiar with the movement literature realize that parental fears of pederasts and pedophiles using school access to recruit children into sex is realistic."²¹

It's absolutely certain, she says, that as homosexuals continue to make inroads into the public schools, more children will be molested and initiated into the world of homosexuality. In the paper Dr. Reisman refers to research conducted by Dr. Gene Abel, who compared the rate of homosexual molestation with that of heterosexual molestation. What he found was that, in a sample of 153 self-confessed homosexual pederasts, they had assaulted a total of 22,981 victims-or approximately 150 boys per offender. Of the heterosexual offenders who had molested girls, with a total of 4,435 molestations, the average was just under 20 victims by each pedophile. According to Dr. Abel's study, the incidence of molestation among homosexual offenders is a rate five times greater than that for heterosexual offenders.²²

Are there no limits to what homosexuals will do to satisfy their lusts? One can only wonder how far things have to go before all Americans recognize

the legitimate evil of this movement. Scott Whiteman, who works with the Parents Rights Commission in the state of Massachusetts, made up his mind to find out how far things could go and signed up to attend a "Teach Out" sponsored by GLSEN on the campus of Tufts University in March 2000. At the conference, Whiteman secretly tape-recorded several workshops, and what he heard was eye opening, to say the least.

One workshop was called, "What They Didn't Tell You About Queer Sex & Sexuality in Health Class: A Workshop for Youth Only, Ages 14-21" In that session, Whiteman listened to two lesbians and a homosexual male (all certified HIV instructors in that state) teach children how to engage in homosexual "fisting," which involves thrusting one's fist and arm into the anus of a sex partner. The instructors discussed pros and cons of swallowing semen after oral sex, and tables outside the classrooms were stacked high with even more perverse literature and other how-to guides.

One workshop dealt with distribution of "pocket sex kits" for teens. Each kit contained two condoms, two antiseptic moist towelettes, and six bandages. According to the teen who was handing out kits to attendees, the bandages were for "when the sex got really rough" After a conservative Internet site in Massachusetts revealed details of what Scott Whiteman had seen that day, the popular Internet news site WorldNetDaily picked up the story, and it soon took off like a rocket, making headlines worldwide.²³

Since then, the head of the Massachusetts Department of Education has fired one lesbian HIV instructor, accepted another lesbian's resignation, and abolished the position held by the homosexual HIV instructor. As a reward for exposing the truth to the light of day, Scott Whiteman and Brian Carmenker of the Parents Rights Coalition were sued by a lesbian instructor and a teenager at the conference who claimed their privacy rights had been violated. The plaintiffs lost that suit and won no damages. Fortunately, the judge had put a gag order on everyone involved to prevent further distortions. But the real questions should be: What about the privacy rights of our children? What about the moral sanity of the classroom? And why has the public school classroom been allowed to become a place for homosexual recruiters to push their sordid agenda?

TURNING THE TABLES

What is happening in places like California and Massachusetts is only a tiny sample of what's happening all over the country today, even in places where you would never guess that such deceit and political maneuvering could have an effect. Kevin Jennings once described the tactics that he and his colleagues in GLSEN have used to a group of homosexuals at a Human Rights Campaign Fund Leadership Conference in 1995. In those remarks, Jennings said:

If the Radical Right can succeed in portraying us as preying on children, we will lose. Their language-"promoting homosexuality" as one example-is laced with subtle and not-so-subtle innuendo that we are "after their kids" We must learn from the abortion struggle, where the clever claiming of the term "pro-life" allowed those who opposed abortion on demand to frame the issue to their advantage, to make sure that we do not allow ourselves to be painted into a corner before the debate ever begins.²⁴

Jennings then went on to say that in Massachusetts the reframing of the issue was key to their success in persuading the Governor's Commission on Gay and Lesbian Youth to side with the homosexual advocates. He said, "We immediately seized upon the opponent's calling card-safety-and explained how homophobia represents a threat to students' safety by creating a climate where violence, name-calling, health problems, and suicide are common."²⁵

Titling our report, "Making Schools Safe for Gay and Lesbian Youth," we automatically threw our opponents onto the defensive and stole their best line of attack. This framing short-circuited their arguments and left them back-pedaling from day one. Finding the effective frame for your community is the key to victory. It must be linked to universal values that everyone in the community has in common. In Massachusetts, no one could speak up against our frame and say, "Why, yes, I do think students should kill themselves" This allowed us to set the terms for the debate.²⁶

In the world where most of us live, such tactics are known as "bait and switch." What Jennings and company set out to do was to promise one thing-safety for all children-and deliver something else entirely: homosexual recruitment, molestation, and initiation.

Homosexuals promoted the issue of "safety" for "gay teens," and they pushed the notion that homosexual teenagers were committing suicide in record numbers. To do that they used bogus statistics created by a homosexual social worker in San Francisco. The study, "Gay Male and Lesbian Youth Suicide" by Paul Gibson, was included as a supporting document in a 1989 report on youth suicide published by the United States Department of Health and Human Services.²⁷ I had a lengthy meeting with Dr. Louis Sullivan, who was Secretary of Health and Human Services at the time, and subsequently he thoroughly repudiated Gibson's exaggerated report.²⁸ Furthermore, Dr. David Shaffer, an analyst from Columbia University, concluded that Gibson's data was "more hocus pocus than math" All the same, the timing and placement couldn't have been better for promoters of the homosexual agenda.²⁹

If there's one thing we need to learn from this sad litany about how the

agenda has taken over the nation's public schools, it's that we cannot afford to give up or to withdraw from this fight before the battle is won. America's children are too precious to us and to the future of this nation to entrust them to the destructive forces of the public schools. We must do everything in our power to stop this agenda, and then take steps to overwhelm and defeat the enemies of morality and truth. If there was ever an issue that demanded a strong response, this is it. If there was ever a time when we needed an informed and responsive outcry from concerned parents and their advocates and representatives in high places, now is the time, and this is the issue.

How TO FIGHT BACK IN THE SCHOOLS

It can be done. Just a few years ago in New York City, a single feisty grandmother, Mary Cummins, was so fed up with the trendy "Children of the Rainbow" curriculum being pushed by the education elites on the Manhattan School Board that she called our office. We arranged to meet in New York to talk about how she ought to respond. After that meeting, Mary got on the phone and rallied thousands of like-minded parents to her cause. She stepped in, stuck with it, and got the media and the churches behind her. That honest woman not only stopped the curriculum, but she also managed to get the chancellor of New York schools relieved of his job.³⁰

In Pennsylvania, Peg Luksik led a grassroots campaign that fought for and pushed through legislation that gave local municipalities the authority to throw out "outcomes-based education" in their public schools.³¹

And in Colorado, outraged parents and concerned voters tossed out virtually the entire school board in the city of Littleton and replaced them with a slate of pro-family, pro-America, pro-education leaders who were committed to restoring the character and integrity of the schools.³² And, with God's help, we can do all of that and more.

In the homosexual manifesto of Marshall Kirk and Erastes Pill (aka Hunter Madsen), "The Overhauling of Straight America;" the authors told us what they were up to.

In the early stages of any campaign to reach straight America, the masses should not be shocked and repelled by premature exposure to homosexual behavior itself. Instead, the imagery of sex should be downplayed and gay-rights should be reduced to an abstract social question as much as possible. First, let the camel get his nose inside the tent-and only later his unsightly derriere!³³

Well, today we can see that unsightly derriere only too well, and it's high time to kick the whole unsightly camel out of the tent. And what better motivation could we have than the battle to save America's children?

Here's a brief sampling from a list made available on the Internet of books from several pro-homosexual bookstores, publishers, and distributors that promote homosexuality in the schools:³⁴

■ **Becoming Visible: A Reader in Gay and Lesbian History for High School and College**, Kevin Jennings, \$9.95. Ready for immediate classroom use and drawing from both primary and secondary sources, this reader covers over two thousand years of history and a diverse range of cultures. Each selection is followed by questions that could be assigned to students and suggestions for classroom activities. The readings are suitable for age levels from ninth grade through college, but the book will also be welcomed by general readers seeking insight into gay and lesbian history.

■ **Coming Out of the Classroom Closet: Gay and Lesbian Students, Teachers, and Curricula**, Karen Harbeck, \$14.95. Looks closely at issues surrounding homosexuality in schools. Includes a history of treatment of homosexuals in schools, legal rights of lesbians and gays, effects of internalized homophobia, lesbian and gay student perceptions of counselor, and images of lesbians and gays in textbooks. Required reading for all persons concerned about continuing to provide high-quality education.

■ **Lesbian Teachers: An Invisible Presence**, Madiha Didi Khayatt, \$21.95. Using an analysis that combines feminist concepts of patriarchy with Gramsci's notion of hegemony, this book is an institutional ethnography that begins from the standpoint of lesbian teachers, but, at the same time, locates their experiences in the immediate social organization from which they arise and that gives them meaning.

■ **One Teacher in Ten: Gay and Lesbian Educators Tell Their Stories**, Kevin Jennings, \$9.95. Gay and lesbian teachers have traditionally dwelt in the deepest of closets. But increasing numbers of young people are now served by teachers who are out proud. Here, for the first time, educators from all regions of the country tell about their struggles and victories as they put their own careers at risk in their fight for justice.

■ **School's Out: The Impact of Gay and Lesbian Issues on America's Schools**, Dan Woog, \$11.95. This book explores the lives and worlds of the hundreds of thousands of gay and lesbian students, teachers, principals, coaches, counselors, and their heterosexual allies. Gay and lesbian issues are among the most important faced today. This book is filled with true stories, some inspiring, some frightening.

■ **Tilting the Tower: Lesbians Teaching Queer Subjects**, Linda Garber, \$15.95. Explores the status of lesbians and lesbian studies in the high school and university classroom and in the academy. Bringing together high school teachers, community college and four-year university professors, graduate students, and tenured program directors, the volume documents the voices, personal experiences, teaching strategies, and activist efforts to diversify the curriculum, the classroom, and the campus.

■ **Twenty-First Century Challenge: Lesbians and Gays in Education Bridging the Gap**, Sue McConnell-Celi, \$17.95. Over thirty lesbian and gay educators present their stories of staying in and coming out in the educational setting. This fascinating anthology includes essays, comic strips, photographs, and fiction. Some contributions are from gay youth in high school.

The tone and content of these books are chilling. But the aim is abundantly clear, and no further commentary is needed.

SAFEGUARDING THE FAMILY

Being queer is more than setting up house, sleeping with a person of the same gender, and seeking state approval for doing so.... Being queer means pushing the parameters of sex, sexuality, and family; and in the process, transforming the very fabric of society.... We must keep our eyes on the goals of providing true alternatives to marriage and of radically reordering society's view of reality.¹

-PAULA L. ETTTELBRICK PROFESSOR OF LAW,
BARNARD COLLEGE

SINCE ADAM AND Eve, civilized societies have understood that a family consists of a mother, a father, and their children. But, amazingly, some people want us to believe this sane and logical definition needs updating. People like Paula Ettelbrick, for example, who is executive director of the International Gay and Lesbian Human Rights Commission in New York and an adjunct professor of law at Barnard College, would have us believe that the concept of family is flexible and fluid, that it can shift to accommodate just about any assortment of individuals. Of course she's wrong, and ten thousand years of human history is the best witness against her. But that hasn't stopped radicals like Ettelbrick from tampering with laws of human nature that ought to be sacrosanct.

Unmoved by centuries of biological reality, homosexual activists are only too eager to abandon fundamental social realities in order to promote their agenda. You don't need to be a rocket scientist to understand that it takes two to procreate. That's how the system works. And those two have to be male and female. Feminists have tried to prove that embryos can be created by other means than the traditional way-the mating process and the union of egg and sperm-but all the biomedical gymnastics in the world can't change the fact that human beings and other living things come into existence through reproduction, and tampering with God's pristine design is playing with fire.

But playing with fire is common practice for many in the homosexual movement. Georgi Somers and Sandy Gast are two people who offer a grim picture of what's ahead for the concept of family if the homosexual shape-shifters have their way. Somers and Gast are both male-to-female transsexuals who are still in "transition" Both have male and female sexual

characteristics and believe they should have the "right" to marry each other. Both of them are suffering from a mental problem called a gender identity disorder (GID). However, instead of locating a psychiatrist to help them overcome their unnatural feelings of being members of the opposite sex, they found a surgeon who was willing to mutilate their bodies and transform them into fake females.

In February 2004, Sandy Gast filled out a marriage license request in Leavenworth County, Kansas, on which he indicated that he was a woman. He had a driver's license, social security card, and an amended birth certificate reflecting his new sexual identity. He and Georgi Somers, another transsexual, were planning to wed. Somers' daughter, however, was aghast at what was happening and called Kansas authorities with the news that Somers was actually her father, and not a woman. The marriage documents were illegal, and Sandy Gast was arrested for making false claims on his marriage license application.

Leavenworth County prosecuting attorney Frank Kohl told reporters, "The change of a driver's license, the change of name even though they were done through legal channels, doesn't change gender." Kohl notes: "The gender you're born with is the gender you remain for life." He then cited a 2002 Kansas Supreme Court ruling involving a transsexual who had married a wealthy millionaire named Marshall Gardiner in 1998. When Gardiner died less than a year later, his transsexual "spouse" J'Noel, tried to collect his inheritance as his "wife" But the Kansas Supreme Court ruled that J'Noel couldn't collect the inheritance because under Kansas state law he was a man. And they added, "A post-operative male-to-female transsexual does not fit the common definition of a female."²

EVERYTHING Is BACKWARD

Unfortunately, the same types of confusion that exist within the homosexual community are seeping into the rest of the culture as well. According to the U.S. Census Bureau, by 1998, only 25 percent of American households still fit the "traditional" definition of two parents and their children. From 1994 to 1998, the number of married couple households in the United States increased by 2 percent, while the number of unmarried households increased by 11 percent. So on top of a heartbreaking rise in divorces, with half of all first marriages and nearly two-thirds of all second marriages ending in divorce, we're also seeing a rise in cohabitation, and a marriage rate that lags behind that of any previous era in our history.³

Also according to the U.S. Census Bureau, the number of households made up of unmarried couples today has grown by 800 percent since 1970. Fully 49 percent of women aged thirty to thirty-four say they've lived with a man before marriage.⁴ Many of these people believe that cohabitation improves their chances of a happy and lasting marriage, but that's not the

case. A survey by researchers at Washington State University shows that women who cohabit are more than twice as likely to become victims of domestic violence.⁵ And a separate study from the National Institute of Mental Health reveals that women who cohabit are three times more likely to suffer from depression and anxiety than those who do not cohabit.⁶

Furthermore, UCLA researchers found that the lack of a genuine commitment of marriage interferes with sexual satisfaction. Couples who lived together first and married later reported less satisfaction in their marriage than couples who had not cohabited, according to the National Institute for Healthcare Research. Even more important, a University of Denver study showed that married couples who cohabited before marriage have a substantially higher rate of divorce than those who did not live together first.⁷ What all of these studies reveal is that trendy redefinitions of the God-given principles of family formation simply do not work. And toying with God's creative order in the name of "tolerance" and "diversity" is playing with fire.

Dr. Charles Socarides is the author of more than eighty books and journal articles dealing with the serious medical and sociological consequences of homosexuality. In his book entitled *Homosexuality: A Freedom Too Far*, the distinguished psychoanalyst answers "a thousand questions about causes and cure and the impact of the gay rights movement on American society." One of the problems discussed in those pages is the confusion brought about by the deliberate misuse of terms such as diversity and democracy by the homosexual Left.⁸

Many in departments of science and elsewhere in the universities, he says, have bought into the idea of "diversity at any price." They maintain that diversity brings consensus and unity on complex social issues, when it actually does just the opposite. "Diversity implies division," says Socarides. The sociologists have everything backwards, and "they're turning centuries of civilization on its head, by trying to institutionalize same-sex sex"

Homosexual activists are all for the collapse of the traditional twoparent family, just as they're all for "diversity" and "tolerance;" which, as Charles Socarides points out, are concepts "that will destroy the civilization we built in this nation under the old theory of the melting pot-a theory that didn't deny differences brought to our shores from afar, but opted, wisely, not to put taxpayers' dollars into structures that would emphasize them."⁹

But it's not just taxpayer abuse that ought to trouble us. Our schools and colleges are being taken over by the diversity epidemic, and with it has come an all-out war to enforce homosexual advocacy on students in classrooms and dorm rooms coast-to-coast. According to a report from the National Gay and Lesbian Task Force, more than forty-five colleges and universities in this country already offer at least one course on gay and lesbian issues in their departments of literature, history, sociology, and psychology.¹⁰ The City

University of New York, for example, opened its gay and lesbian research center more than a decade ago, in 1991. In 1993, San Francisco State became the country's first four-year university to offer a formal academic program of courses on gay, lesbian, and bisexual culture. And these are only a few examples.

Typical are courses in lesbian literature, sexual identity, and homosexuality on film. Only in such an environment would you find a course such as English 317 at the University of Michigan, "How to Be Gay: Male Homosexuality and Initiation" Or the course "Selected Topics in Lesbian, Gay and Bisexual Literature" at the University of Maryland. Predictably, professors in these programs have made the AIDS epidemic, not a cause for alarm or for restoring a sound moral judgment among their students, but precisely the opposite. They have made HIV and AIDS out to be badges of honor. And they blame these diseases not on their own bad choices but on Christians and others who have warned about the deadly consequences of homosexuality.

A PROPHETIC WARNING

The typical university campus today is a front for promoting the gay lifestyle to young men and women. This may come as a surprise to parents who are investing their life savings to educate their children, but it's a fact, and almost nothing is being done to stop it. The goal and aim of the vast majority of faculty members on many of the nation's most prestigious university campuses are no longer to educate and prepare the next generation of young Americans for leadership, but, rather, "to raise gay consciousness" among students-which is just more evidence that higher education in this country has been politicized virtually beyond repair.

What is the agenda on campus? "More propaganda than science," says Socarides. And those who teach in gay and lesbian studies departments actually believe that homosexuality gives them a special cachet. What a fraud! Homosexuals can be redeemed from same-sex attraction, as I will show in due course, but the idea that the homosexual "deathstyle" is something to be proud of is tragic indeed. And the fact that it's being promoted in the midst of an epidemic that will kill millions before the contagion has run its course is a crime and a curse on our land.

The prophet Isaiah was speaking of people like this when he wrote, "Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter!" (Isa. 5:20, NKJv). Everything in the homosexual culture has been turned upside down, and the men and women who fall into this lifestyle, for whatever reasons, are subject to every sort of evil. They are dying of terrible diseases in record numbers, and still they refuse to admit or even recognize what it is that's killing them.

When news of a new AIDS "supervirus" hit the headlines in early 2005, leaders of the homosexual community panicked. A lengthy report in the New York Times said that, "While many are calling for a renewed commitment to prevention effort and free condoms, some veterans of the war on AIDS are advocating an entirely new approach.... They want to track down those who knowingly engage in risky behavior and try to stop them before they can infect others." The author of the book *The Gay Metropolis*, Charles Kaiser, went so far as to say that, "Gay men do not have the right to spread a debilitating and often fatal disease" And he added, "A person who is HIV-positive has no more right to unprotected intercourse than he has the right to put a bullet through another person's head."¹¹

Even homosexual activist Larry Kramer, who has AIDS, felt compelled to confront the homosexual community in a speech at New York's Cooper Union, criticizing gay men for their indiscriminate promiscuous behavior. "You are still murdering each other;" he told them. "Please stop with all the generalizations and avoidance excuses gays have used since the beginning to ditch this responsibility for this fact" The audience heard his words, but was anybody really listening?

No sooner had Kramer's and Kaiser's warnings been publicized by the mainstream media and the homosexual press than many homosexual activist groups began issuing warnings about the dangers of allowing the public health system to police homosexual behaviors. Even in the face of their own death and the potential of a catastrophic pandemic that could eventually reach far beyond the members of their own community, these sexual hedonists refused to limit their excessive behaviors or even to call for rational changes to their erotic behaviors.

This is the crisis of our time. It's the very face of evil. From the college campus to the media centers of New York and Hollywood, people who should know better are buying into an agenda that could destroy us, and they're doing it in a big way. They are not concerned for the safety of others, and they refuse to respect reasonable limits on their behavior. The TV and film industries actively promote homosexuality to our children with no concern for the consequences. Very few young people today understand the risks of the gay lifestyle, but kids in the schools and colleges are being encouraged to become vocal advocates for homosexuals and their lifestyle.

CONSEQUENCES OF CONFUSION

In his research with individuals who have attempted to leave the homosexual lifestyle, Dr. Jeffrey Satinover found that 52 percent of those who entered a program of therapy were able to overcome their attraction for individuals of the same sex.¹² The research team of Masters and Johnson reported more than twenty years ago a 65 percent success rate after a five-year follow-up, and some counselors have reported successful rates of

change as high as 70 percent.¹³ And when faith is a factor in the therapy, these changes are not only lasting but truly miraculous.

The real problem is that too many people think they can play with fire and get away with it. They want to experience the excitement of sexual gratification without following the rules laid down by the Creator. In his book *The Bible and Homosexuality*, Robert Gagnon writes:

The powerful mating instinct built into the human species, with its enormous potential for both pleasure and pain, consumes an extraordinary amount of our time and energy as we attempt to figure out how to satisfy it and domesticate it, with whom and when, so as to maximize pleasure and minimize pain to ourselves and others. The mating instinct can be harnessed to build families, contribute to a stable and maturing society generally, and promote happiness, but it can also destroy those social goods. Consequently, much is at stake on nearly any issue involving sexual ethics.¹⁴

This is no idle warning. Unprincipled and immoral sexual indulgence—whether it's same-sex or male-and-female relationships—is a dangerous and often disastrous enterprise. How many millions of homes have been wrecked by it? How many lives have been destroyed by it? We may never know, but the human cost is enormous, and it's not just the participants who are damaged. Sometimes it's the innocent children who learn by observing what their parents or others are doing who are scarred by it and lured into behaviors for which they're simply not prepared.

Take, for example, a story reported by Joseph Farah on the Internet Web site *WorldNetDaily* about a ring of children in a small town in Pennsylvania, some of them no more than seven years of age, who were caught teaching each other to have sex. The large group of elementary and middle-school children hid their sexual activities from parents and teachers but readily admitted it when confronted by the police. Newberry Township Police Chief Bill Myers, who prepared the charges that would send six of these youngsters to juvenile court, said that the boldness and lack of shame of the children was the most disturbing aspect of the case.

"These kids knew that what they were doing wasn't right," he said, "but they didn't know it was as bad as it was. There was a naivete about the legal and moral consequences" Charges filed against six of the youths included rape, involuntary deviate sexual intercourse, and indecent assault. "Why didn't these kids know how wrong it is?" asks columnist and author Joseph Farah. "For the same reason most kids in America today don't know. They've never been told—at least not in any authoritative and meaningful way."¹⁵

Thanks to Hollywood, TV, and the lyrics of the rock and rap music that saturates their every waking hour, the main message kids are getting today is

that sex of any kind is always cool. Sex education programs, as I said in the previous chapter, are not about protecting children from harm but luring them into harm's way-as if condoms were the answer for every problem. Our children aren't learning the three Rs anymore, but they are getting the message that sex is fun-so just do it! Kids as young as five and six years old are taught how to put condoms on bananas. There's little left to the imagination in most of the entertainment our children consume. So why are we shocked to discover that they're having wild sex parties after school? These kids have been taught how to do it since kindergarten, and they learned their lessons very well.

Today's most popular TV shows push sex in prime time. Based on the large number of sitcoms that feature openly gay characters, you have to believe that the most favored and most protected type of sexuality is homosexuality. Homosexuals are invariably portrayed as funny, sensitive, and caring individuals. At the same time, critics of homosexuality are portrayed as bigoted and ignorant homophobes who have to learn to accept homosexuality as a valid lifestyle choice. Homosexual screen and television writers have so successfully co-opted the language of civil rights that they have transformed a sin the Bible calls an "abomination" into a protected "civil right"

Programs such as *Will and Grace*, *Queer as Folk*, *Queer Eye for the Straight Guy*, and certain episodes of cartoon features such as *The Simpsons* incorporate homosexual themes and make homosexual characters their heroes. A hit drama on the Showtime network, called *The L Word*, is all about lesbian relationships and the quirky things that happen to a group of lesbian women. These shows are designed to desensitize Americans to the genuine risks of the homosexual agenda. And they often do it by force, to the point that organizations like the Gay & Lesbian Alliance Against Defamation (GLAAD) actually have veto power over many of these scripts and can actually force directors and producers to rewrite dialogue that casts an unflattering light on homosexuals.¹⁶ And we wonder why some of our kids are confused?

OVERHAULING MARRIAGE

In recent years, the battle for same-sex marriage has become the centerpiece of the homosexual agenda. Homosexuals say they want the right to get married and live normal lives just like heterosexual couples, but this is a lie. On the surface, marriage seems like such a natural and innocent request. Who could argue with that? But that's another part of the homosexuals' campaign of deception. What they actually want is to force same-sex marriage on America as part of a much larger strategy for destroying the concept of marriage altogether.

If that sounds extreme, consider the words of one of their own. Writing in

Out! magazine, homosexual activist Michelangelo Signorile makes this aspect of the agenda perfectly clear. In the article he urges his fellow homosexuals to "fight for same-sex marriage and its benefits and then, once granted, redefine the institution of marriage completely.... To debunk a myth and radically alter an archaic institution.... The most subversive action lesbians and gays can undertake-and one that would perhaps benefit all of society-is to transform the notion of 'family' altogether"¹⁷

There it is: the mission is not participation but subversion. Very much like attorney and activist Paula Ettelbrick, mentioned earlier, Signorile's goal is to bulldoze moral restraint and to invalidate cultural restrictions on sexual hedonism in all its forms. Ultimately, the activists want the freedom to indulge in activities-as expressed by the newest buzzword of the homosexual lifestyle, polyamory, which is group sex-that will destroy any meaningful definition of family. Some, like Signorile, admit now what I've been saying for years: their goal is to abolish all prohibitions against sex with multiple partners. In other words, "Anything goes!"

When the Massachusetts Supreme Judicial Court issued its edict in November 2003, there was no question that the real aim was legalizing same-sex marriage, not just in that state, but in every state. Because of the implicit dangers of that ruling, there are efforts under way in some quarters to block the court's action and institute Defense of Marriage (DOMA) legislation. But it's unclear what the citizens of Massachusetts, Vermont, California, New Jersey, Connecticut, and other states where this issue has arisen will actually do, or what sort of restrictions they will support.

According to one recent poll, 68 percent of the American people favor preserving marriage as it has been known throughout recorded history-namely, the union of one man and one woman in holy matrimony.¹⁸ But will that huge majority persuade the courts? If marriage is redefined to include same-sex unions, more than likely it will be because a few unprincipled judges, bowing to homosexuals and their supporters, are determined to force their idea of marriage and family on an unwilling nation.

When Congress passed the Defense of Marriage Act (DOMA) in 1996, they did so with the support of 68 percent of the American people. The vote in the House was an astonishing 342 to 67, and in the Senate it was an equally impressive 85 to 14. The bill was signed into law by then President Bill Clinton, but he did it in the middle of the night to make sure there was little or no opportunity for the press to report on this important story. That law recognized the traditional definition of marriage as the legal union of one man and one woman. It also insured that no state would be forced to accept another state's definition of marriage if it included either "civil unions" or "same-sex marriage"

Subsequently, forty-three states passed constitutional amendments and ordinances of various kinds to protect the institution of marriage from

redefinition by the homosexual lobby. But now this legislation faces new challenges in Florida, California, and Nebraska. On May 12, 2005, a single federal judge in Omaha, Nebraska, decided that an amendment to the state's constitution banning homosexual marriage was unconstitutional. Despite the fact that the amendment had been passed by an overwhelming 70 percent of Nebraska's voters, judge Joseph Battalione had the audacity to side with the ACLU and overturn the wishes of the electorate.

Judge Battalione's bad decision is just one more sign of things to come if the American people don't rise up and say, "Enough is enough!" Our Founding Fathers designed a system of checks and balances to protect us from such things, and no federal judge should have the authority to overturn the will of the people. But that's where we find ourselves all too often these days.

Since DOMA was signed into law, a long list of academics, activists, and their lawyers have introduced legal challenges claiming the federal and state laws are unconstitutional. But the people of America say otherwise. In poll after poll it's clear that the American people want to preserve the sanctity of marriage. They want to safeguard the family. But unless we are able to convince our representatives in Congress, and in state legislatures nationwide, to fight for our values, decisions like the one in Massachusetts could easily become the pretext for introducing same-sex marriage provisions into the laws of every state.

If same-sex marriage is recognized in state laws, the results will be catastrophic. In his book *Same-Sex Marriage: Putting Every Household at Risk*, Matthew Stayer addressed this very issue:

If same-sex marriage is recognized, then 95 percent of the homosexual agenda will have been achieved. It will be just a matter of time before that agenda infiltrates and undermines every part of the culture, from the classroom to the courtroom, from Congress to city hall, from private affairs to business, from the family to our fundamental freedoms. Certainly there is no constitutional, historical, or logical basis for samesex marriage.¹⁹

Ultimately, the only way that federal and state governments can protect us from this sort of abuse is for Congress to pass a constitutional amendment that declares legal marriage in this country to be only the legal union of one man and one woman. To become law, such an amendment would require a vote of two-thirds of both houses of Congress followed by ratification by three-fourths of the state legislatures-this is the only process that has ever been used successfully in this country. That means we need the votes of 290 members of the House of Representatives and 67 senators to get this measure to the president's desk, where it can be signed into law. It's not easy, but if Christians and others who care about the sanctity of the family rise to the challenge, by contacting their representatives, I believe it

can be done, and also I believe it's the only way to stop the deliberate "overhauling of straight America"

GATEWAY TO GOMORRAH

In his article "Beyond Gay Marriage" in the Weekly Standard, Stanley Kurtz says, "Among the likeliest effects of gay marriage is to take us down a slippery slope to legalized polygamy and 'polyamory' (group marriage). Marriage will be transformed into a variety of relationship contracts, linking two, three, or more individuals (however weakly and temporarily) in every conceivable combination of male and female. A scare scenario? Hardly. The bottom of this slope is visible from where we stand. Advocacy of legalized polygamy is growing."

Marriage, as Kurtz and others have reiterated, is a vital social contract and a foundational building block of society. Not only do families depend on marriage for strength and stability, but also society itself hinges on the preservation and protection of stable two-parent families. "Up to now," writes Kurtz, "with all the changes in marriage, the one thing we've been sure of is that marriage means monogamy." But, he adds, "Gay marriage will break that connection. It will do this by itself, and by leading to polygamy and polyamory. What lies beyond gay marriage is no marriage at all."²⁰

Evidence supporting this important argument could be seen in the controversy that erupted in San Francisco when the newly elected mayor, Gavin Newsom, decided to grant marriage licenses to same-sex couples. When liberal judges and elected officials, first in San Francisco, and then in Vermont, Massachusetts, and Oregon, began flouting the law, issuing marriage licenses to homosexuals, Newsom decided it was his turn to set the pace of moral deregulation. But in the process, he violated the laws of California and the United States and provoked a very public battle that is still raging.

On March 11, 2004, the California Supreme Court ruled that Newsom's activities were illegal, and they called a halt to the granting of licenses. It was a victory for conservatives in that state. In the meantime, a circuit court of appeals for the state of Oregon granted a motion to stop the issuance of marriage licenses to homosexuals in that state as well. Polls continue to show that a solid majority of Americans oppose the idea of homosexual marriage, but some of them say that "civil unions" are OK. But this is an important lesson for all Americans. Homosexual marriage and "civil unions" are effectively the same thing, because they are in fact the legitimization of an immoral sexual union that undermines the entire social order.

After the 2004 elections, Newsom was blamed by politicians on the Left for helping to provoke the conservative backlash at the polls, when voters in eleven states during the November election and three others in their state

primaries overwhelmingly rejected legalization of gay marriage and unseated liberal office-holders who had supported same-sex marriages. Leaders of the National Gay and Lesbian Task Force, among them, pointed to the fact that seventeen states were in the process of passing legislation to ensure that marriage remains a right reserved for heterosexual couples. And to top it off, many of those states had also passed bans on "civil unions."²¹

Mayor Newsom may have been reprimanded by the Court and by some of his friends, but he was unapologetic, and he made it clear he was not dissuaded from his agenda. On February 12, 2005, Newsom threw a big party for three thousand homosexuals on the steps of San Francisco's city hall, apparently to mock the law and the citizens of California. In recognizing all those who had received bogus marriage licenses in that city, Newsom proved that he was undeterred by any setback. And he said in his address to the crowd that, "This door is open, and nothing the president of the United States can do will ever shut this door."²²

But not everybody was buying the mayor's rhetoric. Ben Lopez, who is one of our bright young lobbyists at the Traditional Values Coalition, responded to Newsom's tirade, saying, "You have three thousand people converging that are very misguided, three thousand people that fail to take up for the truth and fail to learn from the election we had in November. They are on the losing side of the issue."²³ Ben's comments, quoted in a news account from the Associated Press, made it perfectly clear (as the AP's own headline suggested) that, "The people of California are on our side, and they are the silent majority."

MAKING FALSE CLAIMS

Whether you call it "same-sex marriage" or "civil unions," any attempt to legalize and legitimize homosexual unions is a giant step down a very slippery slope. On the surface, such things may appear to be innocent and unimportant. After all, we're fair-minded people, and it only seems natural to give homosexuals some kind of clarity in their relationships with their homosexual partners. But this is a false argument, and deliberately misleading.

The fact is, all fifty states in this country have laws concerning "power of attorney," and with a "power of attorney" document homosexuals don't need some other title, such as "civil unions," to legitimize their relationship. If two men or two women want to leave their estate to each other or to give some kind of legal rights to another person concerning their health care, then they already have the right to do that through "power of attorney." The state gives any person so authorized the right to act on behalf of another person, especially when that person may not be capable or competent to act on their own behalf.

"Civil marriage" is another term that is often confused with civil unions. Many people have been married by a civil union, which is to say that a justice of the peace, a judge, or some other sworn official has performed a legal marriage ceremony. They've had a civil marriage, as opposed to a church marriage with a minister present. But we shouldn't be confused by the term, because civil marriages, which are legal, have nothing to do with civil unions, which are not. Civil unions are men or women of the same sex asking for the same benefits that husbands and wives get when their legal marriage license is recorded by the local government official.

Civil unions are very definitely a slippery slope. We don't want government to create civil unions because it only multiplies the confusion for the courts. And that's why we need a constitutional amendment that prohibits not only marriage between people of the same sex but also any other sexual arrangement receiving the same benefits granted by the state to a husband and wife in a lawful marriage.

When we talk about these issues, we really need to understand what the Bible has to say about the sin of sexual promiscuity. There are some things that are so harmful and dangerous by their very nature that we need to be warned about them from our earliest years. A hot stove, for example, can be a dangerous thing, and children have to be taught from infancy not to touch a stove or they may burn their hands. It's the same way with morality. Morality is clearly defined for us by the Bible, and we need to teach our children what God's Word has to say about the dangers of sexual sin.

If we choose not to obey God, and if we refuse to heed the warnings of the Word of God, then we put ourselves and our families at great personal risk. We do harm not only to ourselves, but we endanger those around us as well. If we despise the warnings of Scripture and fail to obey God's laws concerning sexual morality, we're like children who willfully ignore their parent's instructions and, to our own sorrow and great pain, grab hold of a hot stove.

Whenever I talk about promiscuity, I notice that people perk up. When I talk about fornication, adultery, or sexual hedonism-which is pornography and obscenity-they realize that those are real things. But I sometimes wonder, Do they really hear those warnings? In the average church today, young teenagers are allowed to wear clothing that exposes way too much bare flesh. I've seen young women who obviously have never been taught the most basic rules of personal modesty, and they show up on Sunday with half their bodies exposed.

Naturally, this only stimulates the young men in the congregation, and that's not the purpose of church. When you go to a beach, you'll see people of all shapes and sizes, large and small, in their bathing suits, and that's no big deal because that's the environment for it. But in church your mind is supposed to be on the things of God, and if people show up looking like they're ready for the beach, it's distracting and inappropriate. This is one

reason why orthodox Jews put the men on one side of the synagogue and women on the other, so that both of them can concentrate on the things of God and not on one another.

AMENDING THE CONSTITUTION

The disorders associated with homosexuality are complicated and disturbing, and they wreak havoc on the natural order. The sex acts in which homosexuals engage open them up to unbelievable health risks. The difference between natural intercourse and unnatural anal intercourse is an enormous and deadly difference. Most people are uncomfortable talking about such things, but even though such talk is repellant to most audiences, it's essential that we speak openly and honestly about them. We are not used to this kind of talk, but avoiding the issue only allows the dangers of the homosexual lifestyle to masquerade under a cloak of silence, and we can see the consequence of that in AIDS wards and hospices all over America, as well as in the terrifying statistics of homosexual mortality. So honesty is needed in all these areas.

In order to deal openly and honestly with the risks of the homosexual agenda, the Traditional Values Coalition has joined with a group of legislators, family policy organizations, and Christian activists to help promote a new constitutional amendment to protect the sanctity of marriage-with no civil unions. In fact, the genius of this new proposal is that it actually contains two amendments, to be considered simultaneously, that provide extra guarantees for traditional marriage.

Amendment XXVIII says, "Marriage in the United States shall consist only of the union of a man and a woman." The second, Amendment XXIX, says, "Neither the United States nor any state shall recognize or grant to any unmarried person, or to a union other than a marriage of one man and one woman, the legal right of status of a married spouse" That means no "civil unions" The issues must be voted on by Congress. When they are passed by both houses, they will be sent to the states, where they will be considered by the voters, and, when approved by three-fourths of the states, eventually added to the Constitution itself.

These amendments were actually drafted in strict accordance with the policies prescribed by the Constitution. When the first ten amendments to the Constitution were sent to the states in 1791, the state conventions were asked to consider twelve amendments at the same time. So there's precedent for sending more than one amendment at a time for the states to consider.

When amendments are voted on by the states, it's not a constitutional convention at the state level; rather, it's a ratification convention. What this means is that politicians at the state and local level cannot alter the language of the proposed amendments; they can only ratify or not ratify,

with "Yea" or "Nay," these two amendments. The people of each state have a vote, not just the legislature, and that's the principal difference between this initiative and others that were put forward in the twentieth century.

No one believes the amendments can be passed without a fight. Chris Crain, who is the executive editor of the Washington Blade homosexual newspaper, says homosexual activists must fight for legalization of same-sex marriage as a means of gaining passage of what they really want, which is federal antidiscrimination laws giving them federal protections for their lifestyle. In other words, homosexuals want to wage war on any attempt to protect traditional marriage because they want to force homosexuality on the rest of us. What they're after are more hate crimes and antidiscrimination laws to punish those who refuse to acknowledge and endorse the homosexual agenda.

In that publication, Crain said, "Any leader of any gay rights organization who is not prepared to throw the bulk of their efforts right now into the fight for marriage is squandering resources and doesn't deserve the position."²⁴ Evan Wolfson, who is director of a homosexual group called Freedom to Marry, has said, "Isn't having the law pretend that there is only one family model that works (let alone exists) a lie? ... Marriage is not just about procreation-indeed is not necessarily about procreation at all."²⁵

Clearly, creating a family unit that contributes to the good of society has nothing to do with what homosexuals really want. Mitchel Raphael, editor of the Canadian homosexual magazine Fab, admits, "Ambiguity is a good word for the feeling among gays about marriage. I'd be for marriage if I thought gay people would challenge and change the institution and not buy into the traditional meaning of 'till death do us part' and monogamy forever. We should be Oscar Wildes and not like everyone else watching the play."²⁶ All of which means that those of us who do care about preserving traditional marriage must be prepared to defend it with a similar voracity.

THE VOICE OF THE PEOPLE

How can anyone reading the crass and calculated comments of homosexual activists like those cited above be expected to show respect for their agenda? The homosexual lifestyle is, at the very least, vulgar and repugnant. The only way Americans have been persuaded to tolerate homosexuals in their midst is because of the mantra, "What they do behind closed doors is nobody's business" The minute homosexuals come out from behind those closed doors and begin to invade the public square with their vile behaviors, tolerance and acceptance fade quickly. The last thing homosexuals want is for middle America to be reminded what the homosexual community is actually doing. There's nothing "civil" or "right" about it.

As columnist Kelly Boggs points out in one recent editorial, "Images evoke

emotions that in turn enable a viewer to identify with, or reject, a product, person, or idea."²⁷ Positive images, as every advertiser knows, attract attention and gain support. Negative images, however, repel and lead to disapproval. Politicians have certainly learned this lesson. But ever since Gavin Newsom and his ilk on the East and West Coasts began pandering to the homosexual right to "same-sex marriage," most of the images the world has seen of homosexual couples pledging their love for one another have been anything but attractive. If anything, these photos remind us why homosexual marriage is a bad idea.

The mainstream media is supportive of "homosexual rights" and "gay marriage," and television networks and periodicals have gone to great lengths to portray homosexuality in a positive light. But despite all this journalistic advocacy, consumer polls continue to show that a majority of Americans-in some surveys as high as 70 percent-are opposed to the idea of homosexual marriage. Even in states where marriage licenses have been issued, including Massachusetts, California, Oregon, New Mexico, New York, and Illinois, the citizens are overwhelmingly against gay marriage.

As Kelly Boggs says, "The daily parade of grooms kissing grooms and brides embracing brides might well be too much for grassroots Americans to handle."²⁸ And I believe that's the case. Americans tend to be "open minded" about the choices other people make. We don't always want to be our brother's moral keeper, and the trend of political correctness has persuaded too many, perhaps, that those in the moral majority have no right to correct others who defy social norms. We're willing to "live and let live," up to a point. But it may well be that, with homosexuality being thrust into our faces almost every day, a lot of people are ready to rebel.

Evidence of this sort of backlash could be seen in the results of the 2004 general election, in which "values voters" spoke with a resounding and unified voice. According to exit polls, white religious conservatives-who represented approximately 17 percent of the electorate in 1996 and just 14 percent in 2000-accounted for more than 23 percent of all voters in the 2004 election. Fully 78 percent of those people voted for George W. Bush and the Republican ticket. And of particular note, Catholic voters supported Bush over his Catholic opponent, John Kerry, by a margin of 52 to 47 percent.²⁹ That's a new and important trend.

In the South, once a Democrat stronghold, voters told pollsters they were concerned about the assault on marriage coming from the homosexual community. Southerners believe in strong families, strong community bonds, and laws that protect them from liberal politicians who want to run their lives from Washington. These people said they wanted to protect their children from indoctrination in the schools and sex education curricula that expose kids to even greater risks. They were against the collapse of sexual mores and the liberal policies of the National Education Association supporting condom distribution and easy access to abortion. They want

"parental notification" laws enacted, and they want left-wing politics taken out of the classrooms and out of their lives.

Because they believed that George W. Bush speaks their language, and because he's a man of strong religious convictions, these values voters gave the president 51 percent of their votes nationwide, and fully 58 percent in the South. Republican candidates won all five open Senate seats in the South, as well as those in Oklahoma and South Dakota-for a net gain of four seats in the Senate. And one of their own told the Democrats why it happened. When he rose to challenge the direction of his party, Senator Zell Miller spoke for the nation. The liberal agenda of Democrats today, he said, is out of touch with most Americans.

In his best-selling book, *A National Party No More: The Conscience of a Conservative Democrat*, Senator Miller made it clear that homosexuals and other special interest groups have virtually destroyed his party and doomed them to obscurity. And that was a major part of their revolt in November 2004.

What values voters have told America is that they still care deeply about preserving marriage and safeguarding the family. They care about protecting their children from violent and vulgar entertainment, and they want to make sure that their children are taught the same values in the schoolroom that they are being taught at home. Values voters believe in the moral standards that made America great, and they believe that homosexuality has no place in that worldview. If more Americans would wake up to that reality, I believe we would see a renewal of culture, a renewal of society, and an explosion of faith which is something for which I've been praying for many years.

AWAKENING THE CHURCH

The way out of this mess is not going to be easy. Sleeping is easy; vigilance has a price. Fundamentally, if the Church is not to be caught asleep again, we have to prioritize our activities, and devote more resources to both education and activism in the defense of life. This work cannot be a hobby; it will require us to give everything. But that should sound familiar to Christians.

-FATHER FRANK PAVONE PRIESTS FOR LIFE

I CAN'T REMEMBER A time in my life when the church has been under such intense pressure from the surrounding culture. We're being threatened by the courts, the media, the schools and colleges, the cultural elites, and even by schisms and divisions within the church itself. We are witnessing a collapse of public morality and signs of widespread disrespect for the gospel and the message of redemption. Historically, the church has always grown stronger in adversity, and the great strength of the body of Christ has been its ability to endure persecution. By returning to our roots, the church has been able to expand its ministry and transform the lives of people in all walks of life. But are we still able to do that? Do we still believe in the power of renewal? As we enter this new millennium with controversies raging all around us, do Christians still have the capacity to be salt and light to this hurting world?

On March 2, 2005, the Supreme Court of the United States ruled that a sentence of capital punishment may not be administered by any court to criminal defendants under the age of eighteen. Regardless of the circumstances and regardless of the degree of premeditation, prior arrests, or the brutality of the offense in question, five justices, who consulted foreign laws and unratified international treaties for justification for their ruling, made law from the bench that ignores the United States Constitution and the statutes of every state where the death penalty has been declared a valid option for capital crimes committed by juveniles.¹

On the same day the Supreme Court began hearing arguments to determine whether or not the Ten Commandments may be displayed on public property. The point of contention was a six-foot granite monument that has stood on the grounds of the Texas State Capitol since 1961, along with two others from a Kentucky courthouse.² Verdicts of the lower courts were divided on the issue, so the Supreme Court decided to take the case

that was brought to them on appeal by the ACLU. The last time the Court considered a comparable case was *Stone v. Graham*, in 1980, when five justices struck down Kentucky's law allowing the Ten Commandments to be displayed in public school classrooms.

The Bush administration asked the Court to decide in favor of allowing the citizens of these states to decide such issues for themselves, while on the other side, the American Civil Liberties Union has gathered the usual suspects to join them in calling for removal. So where does this leave us? Does the White House have a prayer of standing up to the mighty ACLU? Will the church rise and let her voice be heard? Will the American people rise to the occasion in defense of their constitutionally guaranteed freedoms? I may as well ask if the sun will rise tomorrow in the West. We've been here too many times before, and the ACLU knows it.

The fact is, the American people resoundingly support the idea of displaying the Ten Commandments in public places, whether it's in courthouses, schoolrooms, or public parks. Polls have shown for decades that while the people believe in a separation of church and state in general terms, they have no problem with honoring our nation's religious heritage or acknowledging the biblical basis of our Constitution and our laws.

But if this is true, why do we find ourselves constantly fighting groups like the ACLU in courtrooms all across America? And why do we find ourselves losing these battles time after time? The annual Gallup Poll of religion in America has shown conclusively for more than forty years that upwards of 85 percent of Americans identify themselves as Christians. So what difference does it make? If this is true, and Christians make up a solid majority in every poll, then why is it the ungodly who seem to make all the rules?

IF THE FOUNDATIONS ARE DESTROYED

George Gallup Jr. and Timothy Jones wrote a book a few years ago about the state of religion in America called *The Next American Spirituality: Finding God in the Twenty-first Century*. Drawing on the findings of the Gallup organization's exhaustive research on this issue over many years, the authors pointed to the growing emphasis on spirituality in modern culture, but they warned that, both inside and outside the Christian community, the level of spirituality is shallow and lacks healthy roots. In one pointed observation they say, "Americans face constant temptations to pass over the wisdom of the ancients in favor of the guru of the month"³

During much of the twentieth century, these authors tell us, most Americans practiced their faith in a traditional Judeo-Christian framework. Most, in fact, remained in the religious traditions they had grown up with and were comfortable with that. Today, however, the institutional church is

much less important, and young people in particular are much more likely to seek spiritual guidance from self-help books or the Oprah Winfrey Show than to consult a pastor or Bible teacher. Books ranging from New Age favorites like *Embraced by the Light* and *The Celestine Prophecy* show up on the same shelves with Christian titles such as *The Prayer of Jabez*, the *Left Behind* series, and *The Purpose-Driven Life*. They shoot to the top of the bestseller lists, but many readers can't tell the difference between them. It's all about spirituality.

The flurry of interest in angels in the nineties is a good example. Angels are certainly a biblical topic, but many people who followed that fad were just as excited about tarot cards, horoscopes, and the occult. The level of spiritual discernment is shockingly low in today's culture, and the consequence is that a lot of people are poorly equipped to deal with the complexities of modern life. So where do we lay the blame for this situation?

Dr. D. A. Carson, a professor of theology in Deerfield, Illinois, has written an important book called *The Gagging of God*, which analyzes the impact of pluralism and moral relativism on contemporary culture. In particular, he looks at the way postmodernism, deconstructionism, and other trends in philosophy have affected the church over the last forty years. In the book, Carson points out that, "In many parts of the country, we cannot assume any biblical knowledge on the part of our hearers at all: the most elementary Bible stories are completely unknown. Furthermore, the situation is getting worse!"⁴

We know it's true, but is this the fault of the National Education Association? Should we blame the ACLU or the Supreme Court? Or should we, instead, be looking in the mirror? A recent survey by the Barna Research Group suggests that the trend for the foreseeable future is that the popular culture will have much greater influence on American society than the Christian church. The name Jesus Christ means little to many young people today, and evangelical Christianity no longer ranks among the top ten "change agents" in our society. The reason for this state of affairs, according to Barna's report, is not just the attack from outside the church but the ignorance on the inside. This situation is due in large part to a shameful lack of spiritual understanding and biblical knowledge and a failure to faithfully apply the biblical command to engage the culture.

Even if such charges are exaggerated, most of us would have to admit that there's an element of truth to them. Our churches have grown large and comfortable. We have programs. We have expansion plans. We have baseball tournaments and potluck suppers. We have gifted teachers and speakers, tapes and television, and full-color brochures that sparkle in the racks at the door. But what about the men and women who fill the pews? Do they understand Christ's command to work before the night comes when no one can work? Are they concerned about the eradication of our godly heritage by

the schools and the courts? Do they understand what's happening to their children and the world they inhabit? Or are they, perhaps, too busy to notice?

The Holy Spirit is willing for us to respond and overcome evil with good, but too often the flesh is weak. And too many of us simply fail to respond to the challenges that are right there before us. I admit that there are issues to which I'd rather not respond. It can be intimidating to get involved in some of them when there's so much hostility and resentment. But I also know that unless I stand for what I perceive to be God's purpose and His plan, then I can only blame myself when bad things happen.

This is true particularly with the issue of homosexuality, where virtually the entire secular culture is waging war against the Christian resistance. As we have seen over and over in these pages, the agenda of the homosexual lobby is based on the idea that the best way to silence their critics is to respond immediately, loudly, and passionately in order to terrorize and demoralize the opposition. It's a tactic straight out of Adolf Hitler's own playbook, and it works. But knowing what we know now, will we give in to those tactics when so much is at stake?

As we saw in the Supreme Court's verdict in *Roper v. Simmons* (cited earlier), we can count on unjust judges to continue waging war against moral accountability. We can count on those who defend freedom of speech for pornographers and atheists to continue their attacks on our constitutionally guaranteed freedom of religion. But there's a large and powerful consensus among the values voters that things have gone too far. We are at a watershed moment, and if enough of us will rise to defend our historic God-given beliefs and values, miracles can happen.

If those who know the truth will rise to the occasion, nothing can stop us. I will even go so far as to say that on many of the most critical issues, our victory is assured if the church will make up her mind to engage the enemy within our culture and begin to work for what we know to be right. One way is to pass legislation in favor of a constitutional amendment affirming marriage to be the legal union of one man and one woman-with no civil unions-we need just 290 of 435 members of the House of Representatives and 67 senators to vote our way. This can be done with a hard-nosed lobbying effort supported by the active involvement and faithful prayers of God's people. But this means that believers will have to be willing to step up to the plate, to dedicate time, energy, and money to this vital issue. But I have to ask: Are you willing to do that? And will you do it?

UNDOING AN ACT OF DECEPTION

Educating the church is important, of course. Most people don't really like to deal with these issues, and homosexuals have made this issue especially

unpleasant. But we have to become comfortable talking about these things. Because when enough of us stand up and shout, and when we simply refuse to compromise on matters of life and death, our battles can be won.

In his important book *The Naked Public Square*, Richard John Neuhaus shows how the marginalization of religious faith in government and public affairs has created social, political, and moral problems for American culture. With examples from the media and academic circles, Neuhaus argues that the efforts to ban every expression of religious faith from public view has led not only to a "naked public square" but also to overreaching by government and other secular institutions as they seek to fill the ethical void left by the absence of religion and moral values. Neuhaus writes that "the idea is widely accepted that religion is something between an individual and his God," and many Americans have been convinced that "religion is the business of church and home and has no place in public space" But this is fundamentally untrue and far from the principles of republican self-government prescribed by the Constitution.

Furthermore, Neuhaus predicted that there would be further declines in American democracy if citizens fail to recognize what we've lost and take steps to restore the civilizing effects of religion upon society. We have a Christian duty to be engaged in the controversy of ideas, and any further privatization of religion in the public square can only do greater harm to the culture.⁵

In 1954, then Senator Lyndon Johnson pushed a bad bill through the Congress in order to prevent Christian groups from speaking freely on moral and political issues-including, especially, the endorsement of political candidates. Prior to 1954 pastors and churches had the right to speak openly about such things, without fear of losing their tax-exempt status. But for personal, and I believe deeply immoral, reasons, the law was changed to punish Christians who had questioned the legitimacy of Lyndon Johnson's senatorial campaign that year.

The IRS prohibition was invented by Johnson as a way of taking revenge on two nonprofit groups in his home state of Texas who had lobbied against his reelection. The history of that shameful act is part of the public record now, and it's certainly well known to those who have followed Johnson's corrupt rise to power. The book *A Texan Looks at Lyndon: A Study in Illegitimate Power*, by J. Evetts Haley, examines the former senator's ethics and the questionable tactics he used in winning his bid for the Senate in 1948. The Traditional Values Coalition has been working on legislation for several years to attempt to right that historic wrong by restoring free speech to pastors and allowing church leaders, who have every right to discuss the moral content of our laws, to speak freely about positions of local, state, and federal candidates on these moral issues.

This legislation we are calling the Bright Line Bill. It would repeal fully and completely the language Lyndon Johnson drafted in 1954. In its place we

want to say that, yes, churches may be involved in political activity as long as it does not exceed a certain amount. That would be interpreted as 20 percent of their gross income, facilities, programs, staff time, and the like. Why shouldn't a pastor be allowed to speak about issues of local or national concern? Why shouldn't church members be allowed to have a bulletin board that says we support this or that candidate for public office, or that this or that issue concerns us? They might say, we feel strongly about this issue, and here's some reading materials for you to prayerfully consider. The public affairs committee of the church could post photos and biographical information about the candidates, or acknowledge their representatives in city government, the state legislature, or the United States Congress. That's all we're asking for.

STANDING ON PRINCIPLE

The biblical basis for the church exercising her moral authority in a secular government has been well founded since pre-Revolutionary times in this country. As early as the 1600s we had documents such as the Fundamental Orders of Connecticut, which was a constitution drafted by Thomas Hooker and Roger Ludlow, that made it perfectly clear that the Word of God would prevail in public policy. The document begins with these words:

For as much as it hath pleased Almighty God by the wise disposition of his divine providence so to order and dispose of things that we the Inhabitants and Residents of Windsor, Hartford, and Wethersfield are now cohabiting and dwelling in and upon the River of Connectecotte and the lands thereunto adjoining; and well knowing where a people are gathered together the word of God requires that to maintain the peace and union of such a people there should bean orderly and decent Government established according to God, to order and dispose of the affairs of the people at all seasons as occasion shall require; do therefore associate and conjoin ourselves to be as one Public State or Commonwealth; and do for ourselves and our successors and such as shall be adjoined to us at any time hereafter, enter into Combination and Confederation together, to maintain and preserve the liberty and purity of the Gospel of our Lord Jesus which we now profess, as also, the discipline of the Churches, which according to the truth of the said Gospel is now practiced amongst us; as also in our civil affairs to be guided and governed according to such Laws, Rules, Orders and Decrees as shall be made, ordered, and decreed as followeth:⁶

-EMPHASIS ADDED

And the document goes on from there. Deeply pious, profoundly serious, but absolutely certain that maintaining an orderly civil society could only be

accomplished by governing with the will and providence of God. What does this say about the Ten Commandments? Does anyone believe these men and women would have thought that ancient law to be an "unlawful establishment of religion"?

Stop and consider what these men and women had encountered in their voyage to the New World. They had left their homes in Europe and given up everything they had ever known. They crossed a wide and hostile sea in tiny wooden ships. Then, when the Pilgrims arrived within sight of land in 1620, they were blown completely off course by as much as five hundred miles. They were supposed to land in Northern Virginia, but they ended up in Massachusetts Bay instead. The king had granted them rights to land in Virginia, so when they realized they didn't have a clear charter to the territory of Massachusetts Bay, they assembled on board ship and composed the document we know today as the Mayflower Compact, which says:

In the name of God, Amen. We, whose names are underwritten, the Loyal Subjects of our dread Sovereign Lord, King James, by the Grace of God, of England, France and Ireland, King, Defender of the Faith, e&

Having undertaken for the Glory of God, and Advancement of the Christian Faith, and the Honour of our King and Country, a voyage to plant the first colony in the northern parts of Virginia; do by these presents, solemnly and mutually in the Presence of God and one of another, covenant and combine ourselves together into a civil Body Politick....

And they concluded that historic covenant with the words:

In Witness whereof we have hereunto subscribed our names at Cape Cod the eleventh of November, in the Reign of our Sovereign Lord, King James of England, France and Ireland, the eighteenth, and of Scotland the fifty-fourth. Anno Domini, 1620.⁷

It was an elegant statement of purpose and a clear effort to reach a mutual and legal accord. But, by all means, don't miss what they ultimately accomplished with those words. In the document the Pilgrim Fathers say four key things that are now part of our Christian heritage:

1. "In the name of God, Amen" That's the first thing they said.
2. We have traveled to these shores for the glory of God.
3. We have come to these shores to spread the gospel of Jesus Christ.
4. We covenant and combine ourselves together into a "civil Body Politick"⁸

And the reason for these things was "for our better Ordering and Preservation, and Furtherance of the Ends aforesaid" In other words, the citizens of Massachusetts Bay were the legal authority of the land. They were also the church; the church was the law and the Bible was their text. There were one hundred two passengers on the Mayflower, including the forty-one Puritans who signed that historic document. Each man had a voice and a vote, and clearly they intended for this to be the method of administering the law and the business of their community.

For these men and women, the body of believers was the true and obvious body politic. They had made a covenant with God. Were there non-Christians on that boat? Yes, there were sailors, of course, and a few others. But the Mayflower Compact became a model for the government of New England, and the truth that cries out to us today is that there was no separation of church and state. Every governor who took office in the colonies was inaugurated with an election sermon. He swore to uphold his duty by placing his right hand on the Bible and taking the oath of office before Almighty God.

A LEGACY OF DECEIT

The tradition of swearing on the Bible continues to this day. There are so many places where we see the natural relationship of God and government. But, of course, all of this is contrary to the aims of atheists, civil libertarians, and especially promoters of the homosexual agenda. That's why, when pinned against the wall by an immoral agenda in the 2004 election, the 22 percent of voters identified now as "values voters" rose up to express their views in no uncertain terms. So now when we see people around the world turning the other way-such as those in New Zealand, which announced recently that they are going to pass a civil unions measure-it's clear that we must be firm and decisive in the face of strong opposition.

If the homosexual agenda were ever carried out fully, it would utterly destroy the dynamic creative plan of God. And along with it, it would destroy the whole basis of redemption, because salvation requires repentance and forgiveness. If evil is called good, and if there is no confession of sin, then there can be no remission of sins. When I considered these things it made me think: If the Antichrist were looking for a vehicle to serve as his primary weapon against God's power and dominion in this world, what better weapon could he find? The homosexual agenda would be the perfect vehicle for the Antichrist. First, he would take advantage of the slothfulness of the church. Second, he would benefit by the widespread doctrine of political correctness that has swept into the schools, the courts, the world of business, and many other places in our society. Look at what has happened to the moral framework of American culture in just the last quarter century!

In 2 Thessalonians 2 we read about a restraining force that resists the power of evil in the world. We have the assurance that as long as that restraining force is active, evil will subside. But if the restraint becomes passive, evil will ultimately dominate. How much clearer could it be? We know who's restraining and what has to be done. The Holy Spirit is calling us to take a stand as Christ's agents on this earth; that's our solemn duty. So who stands against the threats of great evil from the antiChristian system? The church. In other words, if you and I, as followers of Jesus Christ, fail to take a stand and resist the forces of darkness in this world, our sloth and ineptitude will be our undoing.

I'm certain that words like these will sound rash or extreme to some readers. I know they sound outrageous to our enemies who will read them as well. But let's take stock for a moment. Are there forces in the world that long to eradicate our legacy of faith? Are there people who would be glad to do away with documents such as the Fundamental Orders of Connecticut, the Mayflower Compact, the Northwest Ordinance, and others that proclaim the deeply held religious beliefs of the Founding Fathers, and insist that this was never a Christian nation? You know the answer.

In an article entitled "America's Communist Lawyer's Union," author and columnist Jack Kinsella recently took a critical look at the ACLU's tactics and the battles they've won in recent years. Under the guise of "protecting American civil rights;" he said, the ACLU has sued to:

- Halt the singing of Christmas carols in public facilities
- Deny tax-exempt status for churches
- Get rid of all military chaplains
- Remove all Christian symbols from public property
- Prohibit Bible reading in classrooms even during free time
- Remove the words "In God We Trust" from our coins
- Remove the words "under God" from the Pledge of Allegiance
- Deny federal funding for Boy Scouts until they admit gays and atheists as leaders?

The ACLU is clearly the most powerful advocate for the homosexual agenda and was also the principal supporter of the Supreme Court's horrendous Roe v. Wade decision in 1973. Four years later, the ACLU launched a "Reproductive Freedom Project," promoting unrestricted abortion on demand with funding of more than \$2 million. In 1986 the ACLU began its "Lesbian and Gay Rights Project;" part of which was defending the right of homosexual AIDS patients to keep their disease secret,

meaning that not only their sexual partners but also medical professionals would be kept in the dark and needlessly exposed to the deadly disease.

In May 2000, Arizona Governor Jane Hull issued a proclamation celebrating the birth of Buddha with public support from the ACLU. Two years earlier, however, when Governor Hull issued a proclamation declaring Bible Week in that state, the ACLU sued, because, as they said at the time, it was a violation of the separation of church and state.¹⁰ So much for consistency, and so much for deceit. But, finally, it shouldn't go unnoticed that in 1981, then President Jimmy Carter awarded the Presidential Medal of Freedom to ACLU founder Roger Baldwin, referring to the atheist and former Communist organizer as "a champion of human and civil rights"

AMERICA'S WAKE-UP CALL

No one would ever say that victory in such a war will ever come easy, but I can say that the victory will never be won until the church awakes from her slumber and becomes the visible expression of Jesus Christ, raised from the dead in the power of the Holy Spirit, in this fallen world. The homosexual agenda will never be defeated by mere laws. Such people are lawless. Furthermore, the plan to indoctrinate and violate America's children will never be stopped by adopting the "live and let live" strategy of the spiritually deceived pacifists in our midst. This war will only be won by taking the battle to the enemy and taking back the territory we've lost. How do I know this? Let me give you one good example.

Delegate Don Dwyer is a legislator in the state of Maryland who became acquainted with my work and the mission of the Traditional Values Coalition through our video *Gay Rights, Special Rights*. He told me when we met in Washington for the first time that homosexuality was not an issue he wanted to engage. It wasn't a comfortable issue for him, and it was so highly charged politically that he would rather let someone else fight the battle. But having seen the film and understanding what it meant, his conscience wouldn't allow him to turn away.

Because of the importance of this issue, and because of what Delegate Dwyer discovered and then went on to accomplish, I would like to relate in some length his words from a recent interview. I can think of no better example of what I would like to say to you in this chapter to illustrate the importance of waking the church to its mission of renewal.

I asked him how he became interested in this work, and he told me: "A pastor handed me a copy of the film *Gay Rights, Special Rights* and asked if I'd seen it, and I said I hadn't. I knew of the Traditional Values Coalition, and I knew that you were one of the strong leaders in the battle to stop the homosexual movement. But I didn't know much more than that. So I watched the film, and I had the reaction that I think a lot of people must

have. I realized I didn't understand the agenda. I never understood until that moment what was going on. But that tape, in just thirty-eight minutes, showed me how severe the problem really is, and for the first time I understood that the homosexual agenda is directed at our children.

"That was a wake-up call for me," he told me. "But then I realized I had to do something about what I had learned, and I realized I had to take that film and show it to pastors, church leaders, and men and women with influence all over my state as quickly as I could in order to wake the sleeping giant in this country. To wake up the church is to wake a sleeping giant, and that was my goal.

"Because of my position as a legislator in the state of Maryland," he said, "I felt I could probably get people to listen. And over the last several months I've seen that happen. I would say, conservatively, that from five hundred to seven hundred pastors have now seen the film and have heard me speak about the issue of homosexuality in our state. My view is that the issue of same-sex marriage is antithetical to our American view of law and government. I believe as our Founding Fathers did, first of all, that there is a Creator God. Our rights come from Him, and the purpose of government is to protect and defend those God-given rights.

"I have been all around the state talking about these things," the delegate said. "The format is that I show the film and then, immediately afterward, I address church leaders, pastors, deacons, and others and express my deep sorrow that for the last forty years the church has remained silent on issues that we've been led to believe are political in nature, but which we know are really the essence of what the church is required by God to confront.

"In my talks," he said, "I hit hard on what has happened to this country since prayer and Bible reading were removed from the schools. That was a national tragedy, and for the most part the church was silent. Many people wrung their hands and prayed. They wondered how it could have happened in America, but it was too late. The Court had already ruled, and by the time the church decided to say something, it was all over. Then, ten years later, Christians sat home when the Supreme Court, mere men, declared that murder was no longer murder. We now have the innocent blood of millions upon millions of innocent unborn children on our hands."

WHO'S TO BLAME?

Because of the urgency of the issue, Delegate Dwyer told me, he has had to be very direct and sometimes confrontational in his approach. "I have been condemning the church and its leaders, expressing my outrage that they have been deceived into silence on these moral issues, believing the lie that these are political issues and therefore the church has no right to engage in them. In essence, the church has been deceived into silence. But today-now

that we can all see how far the agenda has gone-things are beginning to change.

"I believe I've been witnessing a modern-day miracle;" he told me, "as I've been bringing together pastors from all denominations, all ethnic and racial backgrounds, and from all parts of the state. Protestant, Catholic, black, white, Hispanic, Korean, Chinese, all of us coming together under the same roof because of our concern for our children and grandchildren. We know now what's at stake if same-sex marriage ever becomes the law of the land"

I asked him if he's had criticism from those on the other side of the issue, and he paused for several seconds. "Yes;" he said, "I've been accused of wanting to Christianize the state. In fact, the Speaker of the House in the Maryland legislature wrote a newspaper column in which he accused me of wanting to Christianize the state. That was a great honor, but it wasn't really my goal. It's not my job to Christianize the state: that God's job. But it is my job to speak the truth on moral issues, which happen also to be Christian issues. And it's my job to speak about the Christian heritage and founding of our great state"

The delegate related a bit of his state's history, going back to Lord Baltimore's charter from the king, and he told me, "This state has a rich Christian history, founded by Catholics. It was called the 'Free State,' established to provide a haven for those who had experienced religious persecution because of their doctrinal differences. You can read about it in the recorded history of the state of Maryland, all the way back to the Charter of 1632 where it's clearly stated that Maryland was established as a Christian colony. The territory was granted by the king on the grounds that the first governor, Lord Baltimore, was 'animated with a laudable and pious Zeal for extending the Christian Religion.'

"As I've gone to church meetings in various parts of the state;" he said, "I've witnessed repentance by pastors after they've heard this message. I've been encouraged by that, and humbled by it as well. I've been humbled because it has nothing to do with me personally but with what God is saying to us about these issues. I'm not a pastor; I'm a common man whose heart has been convicted by God to talk about things we know to be true-things that we know are founded in the Christian understanding of salvation and eternal judgment. It's not that I want to do this: it's that I can't not do it. I have to speak the truth regardless of what the political or other consequence might be. Anyone who lives a Christian life knows that when God calls you, you can't tell Him 'No,' because He's just going to keep turning you around until you do what's He's called you and prepared you to do"

EXPANDING THE MESSAGE

"I started out giving this message to pastors and church leaders, but one day

a pastor called and asked if I would speak to his congregation. He wanted to bring the entire adult membership together for it. I said I would come, but I was concerned. I didn't know what the reaction was going to be or how we would deal with it. So he said, 'I think the members of my church need to see this,' so I agreed and we did it. We had about 120 people in the sanctuary that day, all members of the church, and they were all ages, elderly, middle-aged, and young adults, but no children were present.

"When we finished showing the film," he said, "and when I finished reproving the church for its complacency, there was a surreal silence in the room. Finally the pastor said to me, 'I think we need to cancel the rest of today's program.' He had planned another program, but he said, 'I think we just need to pray.' And as he began to pray, men wept openly because of the sorrow they felt in their hearts for what they had just seen. The vile sin of homosexuality had been revealed to Christ's church, and their hearts were broken.

"This has been such an emotional experience," Delegate Dwyer told me, "seeing the tears of sorrow, the prayers of repentance, and hearing those fervent prayers. We prayed that God's people would wake up and stand up boldly on the front lines for this issue. It was encouraging to me. Experiences like that give me the strength to continue when the pressures mount against me and what I'm doing. As you can image," he said, "the argument on the street is that I'm filled with hate and that I'm spreading hate and fear among the churches. OK, I'm guilty as charged. I'm spreading hatred of the homosexual activists and I'm spreading my own fear of what's going to happen to this nation if God's people don't stand up now. I'm guilty of spreading hate and fear, but it's their hate and my fear.

"Before I was elected to public office, " he said, "one of the things I realized was that there is a lot of temptation in this place. I also knew, however, that I have a Christian heart and I will do everything I can to stay on God's path. But the first thing I did was to set up an accountability group of six godly men who have promised to beat me within an inch of my life if I ever come off of God's path. And one of those men is my own brother. Every time I meet with pastors, I ask them to hold me accountable. I know Satan will try to trip me up, and I'm made of human flesh. These battles are the ones that make Satan the angriest, so I don't ask for that accountability out of vanity. I mean it sincerely."

As we neared the end of our conversation, we stood together and prayed, and I thanked this brave man for his courage and conviction. He smiled and said, "I appreciate your encouragement, Rev. Lou, because it's not enough just to be a Christian when you serve in public office as I do. You have to be committed, and you have to be protected. I have people all over the country who pray for me, and it's rewarding to get notes as we sometimes do from people in Oregon or California or other parts of the country saying, 'Delegate Dwyer, we're praying for you, we love you, and we want to encourage you to just keep doing the work of the Lord' That's such an

encouragement, especially for my wife. It's so helpful for her, when we get those hateful calls, e-mails, and letters, as we often do, to know that there are godly people out there standing with us" I assured Delegate Dwyer that he would be continuously in our prayers as well, and that we were grateful for his example of not merely talking the talk but also walking the walk.¹¹

A CALLING TO RIGHTEOUSNESS

Not everyone can do what Don Dwyer is doing; not many have his gifts or passion for sharing this important message. But the fact is, we can all do something, and many of us simply aren't doing enough. What I have tried to say in this chapter is not that the church is useless or that she has failed to serve in many important ways. Most of our churches, even those where the flame of righteousness is flickering or has already gone out, can serve in useful ways, if nothing else by providing a sense of community for God's hungry and weary children. But I am saying that the sinfulness and brokenness of the world at this hour could never have happened if the church had been fully alert, awake, and standing at her post.

When I look around this country (and I travel constantly), I see many vibrant, exciting, and transforming churches where miracles are happening and lives are being changed. There are thousands of churches in the Traditional Values Coalition family who understand their calling to be salt and light in the world, and many of these are fully engaged on this issue. But, I'm sorry to say, I see other churches as well that are fat and lazy and self-satisfied, and many of these are so full of the world's values they're no threat to the forces of darkness that surround us.

For those churches, I have a word of warning. If your church doesn't get over its addiction to the easy life, accumulating wealth in the material world and ignoring the signs of crippling decay all around us, your children may not have a future worth defending. For the last fifty years too many church leaders have run from their responsibility of preparing Christian soldiers for spiritual combat, and the result has been the ruin of this once Christian nation. Our homes and schools and workplaces are in disarray. Homosexuals are corrupting our youth. We wonder who has done this to us. The answer is abundantly clear: we have done it to ourselves. When the church fails to be the church, they fail to keep Christ's own commission to seek and save those who are lost, including many who sit in their pews every Sunday.

This is my message, but I'm happy to say that I'm not the only one who is saying these things. The gifted priest and renowned Bible expositor Father John Corapi has called the apathy of the church a moral disgrace, and he agrees that it is high time to wake up this sleeping giant. Father Corapi has said:

Morality is not a subjective construct. Rather, it is inscribed in the

heart and mind of every person. It is our business to accept our noble and holy lot as persons, and to act in accord with nature, not rebel against it. We run the risk today in our once largely Christian country of falling into that class of idolaters which St. Paul bitterly denounced because of their refusal to worship God and accept his teaching, despite their knowledge of him (See Romans 1:20-27).¹²

It's important for believers to understand what this theologian is saying. We are all called to act in accordance with our nature and the sensibility that Christ has implanted in our hearts. When we rebel against our calling by trying to ignore the sin and evil around us, or simply by tolerating the corruptions of the world, we make ourselves enemies of God.

Many of us will recall that dramatic passage where the apostle Paul lays out the charges against those who tolerate evil in this way. He writes:

But know this, that in the last days perilous times will come: For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, having a form of godliness but denying its power.

-2 TIMOTHY 3:1-5, NKJV

The apostle tells us, "From such people turn away!" He writes elsewhere, "For what fellowship has righteousness with lawlessness? And what communion has light with darkness?" (2 Cor. 6:14, NKJv). What a tragic irony for believers who have the word of truth to be sidelined by the deceptions of this world. As John Corapi adds:

We are not to be confused by empty rhetoric and the fallacy of what is "politically correct," especially when that is largely determined by the mind of a culture which will go down in history as grandly technological, yet singularly irrational; able to travel far into outer space, yet amazingly crippled in its ability to travel inwardly in order to be in touch with the high and lofty demands of its own moral nature. We should be mightily wary of a culture, rightly described as a "culture of death," that seeks to tell us how to live, imposing laws that are illicit and mores that are immoral.¹³

It is my hope and fervent prayer that, before it's too late and the agenda of death and destruction has overcome us utterly, God's people will rise. This work cannot be merely a hobby. My dear friend and a great defender of the unborn, Father Frank Pavone, understands the urgency of the hour, and

his words, which I've quoted in the epigraph to this chapter, are powerful and true. "Sleeping is easy; vigilance has a price" Our task at this late hour is to stand against the hosts of wickedness in the heavenly places, to wage war on the evil that would gladly corrupt and destroy all that is holy and good.

We cannot act as if this were just a hobby. It will demand every ounce of moral fiber and resolve we can muster. Are we up to it? Very much in accord with Father Pavone's words above, Thomas Jefferson said, "The price of freedom is eternal vigilance" You can be sure that those who will not defend their freedom are destined to lose it. But will the church awaken from her slumber and rise to this challenge? I pray to God that she will.

RESTORING TRADITIONAL VALUES

There are risks in standing your ground, and there are also great opportunities if we're willing to accept the challenges before us. But this means that every believer must make a commitment to fight the good fight. We need to call America back to the values enshrined in our great U.S. Constitution, and we need to pray that millions will rise up for such a time as this.

-REVEREND Louis P. SHELDON

THE NOTION OF a "separation of church and state" got its start, as most people now know, in a letter from then President Thomas Jefferson to a group of Baptists in Danbury, Connecticut, assuring them that the government would never infringe on their freedom of worship. Those of us who have been fighting to restore moral balance in this country are well aware of that document written in 1802. But there's a lesser known aspect of the story, which is that it was a virulent strain of anti-Catholicism in this country in the 1930s and '40s that actually led to the Supreme Court's *Everson v. Board of Education* ruling of 1947, and that really pushed us over the edge.

The first large waves of immigrants from Italy, Ireland, and other Catholic countries began to arrive on our shores in the 1830s, when Andrew Jackson was president. Freedom of religion was already an established principle of law, guaranteed by the First Amendment, but there were groups such as the so-called "Know Nothings," who saw this invasion of European Catholics as a threat. They said, "We can't have those Catholics coming in here and changing things. Why, they're committed to the pope!" And that created a wave of bad feelings that would continue for decades.

Over the next forty years, this uncharitable attitude led to the passage of bad laws such as the Blaine Amendments, which limited government support for parochial schools in several states, and accelerated the idea of a "separation of church and state" But it showed up most perniciously in 1947, in Justice Hugo Black's outrageous dicta in the *Everson* case, saying that the Founding Fathers had erected an imaginary "wall of separation" that must be kept "high and impregnable," and this prevented people of faith from having influence in the affairs of government. At the very least, this was an incredibly bad misreading of the Constitution, which probably involved great mischief by individuals who had undue influence on the

Court at that time. But as Professor Daniel Dreisbach points out in his important book on this subject, justice Black's own anti-Catholicism was also a major factor in that bad decision.¹

The bad news is that the separation of morality from public life has devastated this nation ever since. The Court's action in tossing Bible reading and prayer out of the schools in the 1960s was merely the beginning, and over the last fifty years corruption has eaten away the moral fabric of the schools. Today we're seeing a breakdown of law and order in all aspects of public life, an escalation of violence and indecency, and a level of hatred for Christians and others who believe in traditional values that would have utterly shocked our Founding Fathers.

The good news, however, is that because things have gone so far in the wrong direction, we are also seeing the beginnings of a counterrevolution, along with reconciliation between people of many faiths and backgrounds such as we have never seen before. It's a new day in America. There's a new level of understanding and cooperation between Protestants, Catholics, and Orthodox Jews, due in large part to the intensity of the attacks from the antireligious Left, and this new unity is changing the cultural landscape in the most astonishing ways.

Alexis de Tocqueville wrote in his book *Democracy in America*, "I do not know if all Americans have faith in their religion-for who can read the secrets of the heart?-but I am sure that they think it necessary to the maintenance of republican institutions. That is not the view of one class or party among the citizens, but of the whole nation; it is found in all ranks."² When he was asked what made American society work, the French statesman didn't hesitate to say that it was the evangelical juggernaut, and what we're seeing emerging today is every bit as powerful as what he saw then. Even though we have endured hard times in this country, and even though people of faith are still being attacked on many fronts, the juggernaut lives. Our task now is to rekindle the flame of traditional moral values and to awaken the sleeping giant.

REKINDLING THE FLAME

I think it's important to be very clear about the importance of moral leadership in government. As my friend Rev. William J. Murray has pointed out, "Government is not God," and government can never be all things to all people, as many on the Left would prefer. Furthermore, if we strip all references to God and godly morality from our nation's laws, then, by definition, government will be godless, and the laws enacted by the men and women in Congress and the fifty state legislatures will be ungodly and self-destructive.

Our Founding Fathers understood this, and they said so. William Penn

said, "Those people who will not be governed by God will be ruled by tyrants." Noah Webster, the great author and educator who gave us the first American dictionary, said, "The moral principles and precepts contained in the Scripture ought to form the basis of all our civil constitutions and laws. All the miseries and evil men suffer from vice, crime, ambition, injustice, oppression, slavery, and war, proceed from their despising or neglecting the precepts contained in the Bible" And John Jay, the first chief justice of the Supreme Court said, "Providence has given to our people the choice of their rulers, and it is the duty as well as the privilege and interest of our Christian nation to select and prefer Christians for their rulers"

What clearer warnings could we have? Yet, under the delusion that church and state cannot coexist and cooperate in the task of restraining evil and building a civil society, we have witnessed the rise of the most unimaginable evil in our time. Nothing else explains so well the rise of homosexuality as a protected civil right, or the legalization of abortion that has led to a culture of death, or the assault on moral judgment in the nation's schools and colleges. Young people in America today know all about sex, drugs, and rock 'n' roll, but they know next to nothing about the true history of this nation or the great moral and religious precepts that were prescribed by our Founding Fathers.

With the help of groups such as the ACLU, People for the American Way, and others of their ilk, the Left has waged a relentless assault on moral judgment for the last hundred years, but we in the church are not entirely free of blame. From the standpoint of politics, too many Christians have been holding their finger up to the wind waiting for "the right time" to speak up. Well, first of all, let me say that it's never too early to stand on moral principle, but there's never been a better time for people of faith to rise up and speak up for what we believe.

I received a memo not long ago from Richard Viguerie, who is the godfather of the direct-mail business and a long-time friend, saying that in the wake of the 2004 general election, those on the left of the political spectrum have suddenly found themselves in a catch-22 situation. If they don't move to the right and embrace moral values, they will be forced into minority status for a generation. If they do move to the right, however, they will disenfranchise their radical-left base and, once again, be forced into minority status for a generation. I think that's a very perceptive analysis.

The caveat, however, is that Republicans and other conservative voters must make it clear that they are committed to defending traditional Judeo-Christian values. "From the White House to the Courts;" continued Richard Viguerie in the memo, "there is no benefit to be gained from going soft on moral values" I agree, but that view is no longer merely the opinion of those of us on the Religious Right. In an op-ed piece for the San Diego Union, published just five days after the Republican victory of November 2004, former Speaker of the House Newt Gingrich wrote that a majority of American voters have realized that they are "deeply estranged from the

establishment left, which is the national mainstream media, the liberal elite, the trial lawyers, Hollywood, the unions, and left-wing ethnic politicians, who collectively make the most noise."³

The reason for this separation of sensibilities, he said, is because the Left has lost touch with what Americans really believe. The sudden emergence of the "values voters" is evidence of "an America that is trying to instill in their children the moral values that the establishment left has rejected" And until the Left changes its tune, there can be no compromise. Symbolic of this change of attitude was the defeat of Senate Minority Leader Senator Tom Daschle in his race against my good friend and former Congressman John Thune of South Dakota. Quite simply, Gingrich said, Daschle was defeated because the voters of his state realized "that he had more in common with Michael Moore, who came to personify the worst of the Hollywood left, than he did with rural farmers"

RESTORING THE COVENANT SOCIETY

These are powerful ideas, and they're really catching on. In January 2005, Mr. Gingrich was interviewed on The 700 Club about his new book *Winning the Future*, and Pat Robertson asked the former Speaker if he thought, in light of the Republican victory in November, that conservatives would be willing to step up and fight for what we believe in. Gingrich said he did, and that incidents such as Michael Newdow's attack on the Pledge of Allegiance might be enough to rouse even the most comfortable and complacent Americans out of their armchairs. Gingrich went on to say:

I am hoping that will arouse people of belief, people who understand that there is a Creator, to decide to reenter this fight, and say, "Look, our Declaration of Independence is very straightforward. We are endowed by our Creator with certain inalienable rights. Now either that is a fact that is the basis of America, or we are just randomly-gathered protoplasm having a contract relationship" I think we are a covenant society, and I think part of the message has to be to our elected officials that we expect Congress and the President to stand up to judges who don't understand America.⁴

When asked to elaborate on what he meant in saying that the president ought to stand up to judges, Mr. Gingrich reminded the audience that Presidents Thomas Jefferson and James Madison at one point, using their constitutional authority, simply eliminated the judgeships of a group of magistrates who were waging war on the White House from the bench. Those judges tried to appeal their dismissal, but no judge would take the case for fear of losing their jobs, too. After explaining that point, Gingrich said:

And in the case of the two appeals court judges of the Ninth Circuit Court of Appeals who said they were going to outlaw saying "one nation under God" in the Pledge, my position would be Thomas Jefferson's, which would be to abolish their two jobs. Let them go back into the private sector, because clearly those two judges do not understand America and should not be sitting on the federal bench.⁵

Those were strong words and very good advice. But even if it's unlikely that the president or Congress would be willing to take such drastic measures, it is nevertheless important to be reminded that all judges, from the Supreme Court to the local justice of the peace, serve at the pleasure of the people and their elected representatives. Article III of the U.S. Constitution says, "The judicial power of the United States shall be vested in one supreme court and in such inferior courts as the Congress may from time to time ordain and establish" What Congress makes, Congress can unmake, and that ought to be fair warning to judges who think they are empowered to override the will of the people and legislate bad laws from the bench.

I was also encouraged by the Speaker's comment that we are a "covenant society" As a former history professor, Mr. Gingrich understands what the Pilgrims who landed at Plymouth in 1620 were really saying when they penned the Mayflower Compact as a covenant of good faith between the colonists and as a covenant of profound religious faith in a benevolent Creator God. The reason the Left fights so intensely, and the reason that a post-Christian Europe has turned against America in recent years, is precisely because we are a covenant people. That covenant means we care about one another, and we are determined to resist policies and practices that put Americans at risk. It means also that we want to honor God in all we do, so that His hand of blessing will remain upon this nation forever.

FUNDAMENTAL TRUTHS

Those who want to abolish moral standards, however, are outraged by these ideas. Homosexuals in particular see such language as a threat to their lifestyle, and that's another reason why they fight any expression of moral judgment in the public arena. The covenant idea, as it says in the Declaration of Independence, expresses the understanding of the Founding Fathers that government is given to us by God so that we can govern ourselves. And self-government is the key to good government. If we learn nothing else from the 2004 election, let us learn this: values voters are people who believe that ordered liberty demands a moral standard, and they will no longer put their trust in candidates who refuse to honor our fundamental values and beliefs.

Homosexuality grows out of social disorder in the family, along with

various other factors. Psychologists who specialize in treating men and women with same-sex attractions tell us that homosexuality is rarely a factor in families where there are fathers who are training their sons and daughters in a morally responsible manner and mothers who uphold standards of respect and decency in the home. These are values that are fundamental to society, and furthermore, they are values that help to bring people together from all the various racial and ethnic groups in this country.

Black, white, brown, and every variation of race and national origin: we are all united in our desire to see our children grow up strong and healthy, with good social skills. And I believe this is the real hope of reconciliation for this country. But it is also important to say that the causes of homosexuality are complex and variable, and can't be diagnosed by simple formulas. This is why groups such as NARTH and Exodus International provide such a valuable service.⁶

In a column for the Boston Globe published in March 2004, Jeff Jacoby pointed out that African Americans have really stepped up to the plate in the defense of biblical morality. Homosexuals have tried to co-opt the language of civil rights to convince Americans that they are an oppressed minority. As I have indicated already, this is a false and dangerously misleading analogy, but Christian leaders in the black community aren't letting that fraud go unchallenged.

As Jacoby points out in his column, when Ezell Blair, David Richmond, Joseph McNeil, and Franklin McCain took their seat at the Greensboro Lunch Counter in 1960, they weren't trying to force some sort of revolutionary change on the nation. They weren't trying to make behaviors legal that had been judged illegal and immoral throughout human history. They were simply asking for the same respect and the same rights that whites already enjoyed: the right to be served a decent lunch and to pay for it with their own money, just like everyone else.

Homosexuals, as Jacoby says so well, "cloak their demands in the language of civil rights because it sounds so much better than the truth. They don't want to accept or reject marriage on the same terms that it is available to everyone else. They want it on entirely new terms. They want it to be given a meaning it has never before had, and they prefer that it be done undemocratically-by judicial fiat, for example, or by mayors flouting the law. Whatever else that may be;" he writes, "it isn't civil rights."⁷

When a group of distinguished black clergy spoke up and challenged lawmakers in Massachusetts to reject the false claims of the homosexual lobby and to support the historic definition of marriage as the union of "one man and one woman," the homosexual lobby hit the roof. One left-wing assemblyman jumped to his feet to exclaim, "Martin Luther King is rolling over in his grave at a statement like this!" Of course, nothing could be further from the truth. As Jeff Jacoby went on to say:

But if anything has King spinning in his grave, it is the indecency of exploiting his name for a cause he never supported. The civil rights movement for which he lived and died was grounded in a fundamental truth: All of us are created equal. The same-sex marriage movement, by contrast, is grounded in the denial of a fundamental truth: The Creator who made us equal made us male and female.⁸

A SUMMIT OF BLACK PASTORS

In the fall of 2004, as it appeared that the courts and several state legislatures were prepared to force same-sex marriage on the nation against our will, the Traditional Values Coalition called together a group of one hundred sixty African American bishops, pastors, ministers, evangelists, and religious leaders to come to Washington to call on Congress to take a strong stand in support of traditional marriage and to demonstrate their support for the black family (and all others) by passing a constitutional amendment that would settle the matter for all time. They want an amendment that will insure liberal federal judges and local officials will not be able to force their values on the rest of us.

At the end of the summit, the pastors invited the Congressional Black Caucus (CBC) members to meet with them so the pastors could share their views on marriage. When they addressed the Congressional Black Caucus, a group that ought to be their natural allies in this cause, the ministers pointed out that further assaults on the black family should be the last thing they wanted, particularly since fully 74 percent of the African American community have said they want to protect the concept of traditional marriage as the union of one man and one woman.

In a document submitted to the CBC, the church leaders said, "It's no secret that black families have been under assault in recent years. Divorce, teenage pregnancy, fatherless homes, and a disproportionate number of HIV-AIDS cases are all unattractive aspects of the black family landscape. In addition, new research shows that there are already clear signs of long-term marital breakdown of the black family... two out of every three newborn blacks enter the world with an unwed mother and no consistent father figure." And the obvious implication, they said, is that, "Further destabilization of traditional marriage must be prevented at all costs"⁹

Sadly, the pleas of these ardent leaders fell on deaf ears, and the members of Congress who ought to have been most sympathetic to their concerns rebuffed them and sent them away empty-handed. Representative John Lewis, a Georgia Democrat and a member of the CBC, stood and said, "I just want to set the record straight here. Some of these so-called black ministers and so-called civil rights leaders never supported civil rights. They never marched one day. They never put their bodies on the line for the cause of

civil rights" And he added imperiously that, "Coretta Scott King, the widow of Martin Luther King Jr., is opposed to this amendment."¹⁰

In the end, six members of the CBC did vote to protect marriage as a result of our direct lobbying efforts in their districts. It was also the result of the Ministers and Pastors Summit hosted by the Traditional Values Coalition to reach out to leaders in the African American church. Representative Harold Ford of Memphis, Tennessee, received over four thousand phone calls; Representative William Jefferson of New Orleans received close to forty-five hundred phone calls. That made the difference.

For the party of the Left, politics supersedes morality, and the power of the homosexual lobby for many in that room apparently meant more than the power of their own constituents-black, white, and brown. But the outcry from the Christian community was not lost. Three major denominations of Greater Boston's black clergy met and announced their opposition to the homosexual constitutional amendment that overturned the state constitution of Massachusetts. All over the country, the black church community has been outspoken on this issue. They are tired of seeing homosexuals using the language of their hard-won "civil rights" for immoral purposes.

On May 17, 2004, the day that the state of Massachusetts began issuing marriage licenses to homosexuals, the Traditional Values Coalition brought a group of eighty black pastors here to Washington. The coalition sponsored another event in Memphis shortly thereafter for three hundred pastors. We had another three hundred black pastors at an event in Atlanta, and then we hosted a twenty-four-hour round-the-clock summit in Washington on September 8 and 9, with some two hundred African American pastors meeting in prayer and fellowship, and then speaking up for traditional marriage on Capitol Hill.

Together, we lobbied the Congressional Black Caucus and picked up those six votes. Later, on September 20, we met with five hundred mostly Hispanic pastors in East Los Angeles County. In February 2005, Rev. Frederick K. C. Price, pastor of the Crenshaw Christian Center, a large dynamic church in Los Angeles, sponsored a conference at his facility to rally the African American community behind this important issue.

This is just a sign of the momentum that is building around this issue. Black pastors are very important to the cause, but it's not just one group, one denomination, or one tradition that's involved. What we are seeing is a tremendous regrouping of evangelical Christians, conservative Roman Catholics, and orthodox Jews, all of whom share a common concern for the deplorable state of contemporary culture and all of whom, for the first time in living memory, are united in their efforts to stop the advance of immorality and return this nation to its roots. What could be more exciting than that?

There's a reformation taking place, and the old lines don't hold anymore. There is a new and exciting realignment within Christianity, and the crisis that mainline churches, including the Episcopal Church, the Methodist Church, and the Presbyterian Church (USA), are going through today is just the birth pangs of an explosive awakening that's just about to happen. What we're going through now, since the fall of 2004, is the birth pangs of a tremendous new movement of faith and moral judgment that will most certainly include (as Alexis de Tocqueville would surely applaud) a reawakening of the evangelical juggernaut.

LEARNING THE ROPES

I can't begin to tell you how happy it makes me to see these signs of renewal coming forth from all parts of the country. I remember vividly the day in 1972 when my friend and colleague Dr. Walter Martin walked into my office and said, "Lou, the homosexuals are on the march!" To be honest, I couldn't imagine what Walter was talking about at that time. There was no gay rights movement of any notable size in 1972. I hadn't been paying attention to the issue, and I worried frankly that Walter had been watching too many late-night movies on TV.

But when I looked up, Walter said, "They're getting ready to repeal the sodomy laws" And I thought, What does that mean? So I asked him, "Sodomy law? What's a sodomy law, Walter?" That's how naive I was in those days. But over the next hour or so, he told me all about it, and then Walter said to me prophetically: "If they remove the sodomy laws, then they'll make it legal for the homosexual lifestyle to be taught and presented as a viable lifestyle alternative. At that point, there will be nothing stopping them."

That conversation took place over thirty-three years ago, and that's when I became involved in the effort to stop the homosexual agenda. Pat Boone, the great entertainer who now heads a number of important foundations and Christian service organizations, was also interested in this issue, and we became good friends at that time. We met to compare notes on the things that Walter Martin had learned, and we decided to begin contacting people in the California legislature to encourage them to stand against the homosexual lobby.

The problem was that everywhere we went there was almost total ignorance on this issue. The homosexual community was well armed and already very active. But the church was disengaged, and there were no strong defenders of traditional values in this battle. Still worse, however, the church wasn't just ignorant about political engagement, but many church leaders were dead set against any sort of discourse on these important social and political issues. On many occasions wellmeaning Christian leaders would warn us about getting involved in political action, saying that it was

unbiblical and dangerous.

At one point, after it became clear to me that political action was going to be a bigger part of my ministry, my own pastor came to me and said, "Lou, if you get involved in politics, you'll lose your anointing" I listened, of course, and I thought deeply about that challenge, but I knew it couldn't be true. That was 1972. The separation of church and state was a relatively new fact of life, but that insidious doctrine had already left its mark. The level of ignorance among many evangelicals at the time was as thick as a London fog. So I prayed very seriously, and I soon realized that if I didn't get involved politically I would lose my anointing.

So that's when I really got started. We went to Sacramento to talk to the legislature. We tried to stop a measure being pushed by the Hollywood crowd and the liberal media granting special rights to homosexuals. We tried to stop it, but it passed both houses. We tried to repeal it, and we couldn't do that either. Then, in 1977, while I was working with Pat Robertson on some of these things, actress and singer Anita Bryant, who was an outspoken opponent of the gay agenda, called state senator John Briggs and encouraged him to bring me up to Sacramento to help with a new ballot initiative for the upcoming elections. The goal this time was to keep homosexuality from being taught in the public schools.

Senator Briggs called me, and I went to see him at his office. He said, "Lou, we only have one shot at stopping this thing. We have to get six hundred thousand signatures on a petition to put the measure on the ballot, and we have one year to do it." Well, that was my challenge, and I began going around to churches all over the state, talking to people on the street or wherever I could, trying to get some momentum behind the effort. Over the next year we probably spent as much as \$300,000 doing it, but we got the signatures, and we got the initiative on the ballot. It was a great team effort, and that became our model for getting Christians active in the political process. As it turned out, we were ahead of our time.

We had done everything we could, and we came so close to stopping that bad bill. But Ronald Reagan, a former Hollywood actor who still had friends in the homosexual community, was governor of California at the time, and he wasn't ready to fight that battle. In the end he came down on the other side of the issue. He said, "Live and let live;" and Republicans in the state legislature weren't prepared to fight both the homosexual lobby and the governor. The deciding vote was cast by Merv Dymally, a member of the California legislature, and Governor Reagan did not veto it. So it ended there, and the children of California are still paying the price.

HARSH REALITIES

California, where I live and spend my time when I'm not working on Capitol

Hill, is an interesting place, primarily because it's often a frontrunner in national trends. There's a strong conservative base in the state that's often overpowered, unfortunately, by the enormous and persuasive media culture that's there as well. What we tend to see, rather than the values of all the hard-working mothers and fathers who are trying to raise decent families, are the trendy values of Hollywood and the lifestyles of the rich and scandalous in places like San Francisco and Los Angeles. And in that environment, even our political victories are often cast as defeats.

For example, in December 2004, Governor Arnold Schwarzenegger, who was elected to replace the very liberal Governor Gray Davis, who was recalled and turned out of office by popular referendum, made a trip to Germany. On that trip, the governor told a German newspaper that the Republican Party that elected him needs to "cross the center line" and slide more to the left politically. That remark, as I said in an editorial for the Los Angeles Times at the time, made it clear that Schwarzenegger somehow didn't get the message of the November election, in which Republicans held the White House and gained seats in both the House and the Senate.¹¹

Schwarzenegger, who is a fiscal conservative and a social liberal, clearly wasn't watching when fourteen states passed initiatives banning gay marriage. Instead, he may have been listening to his wife, Maria Shriver, and her uncle, Democrat Senator Ted Kennedy of Massachusetts, who were no doubt wringing their hands because of the sudden appearance of "values voters" at the polls and what they perceived as the extremism of the "Religious Right" These are the same people, after all, who had predicted a Kerry landslide and civil war in the Republican Party.

But Schwarzenegger told the German reporter, "I'd like the Republican Party to cross that center line;" meaning that he advocates taking more liberal positions on social issues. He predicted that Republicans could pick up at least 5 percent more votes if they were more like the Democrats. Well, to put it charitably, that wasn't the message most of us got in November, and it's not the message the vast majority of values voters got either.

If the election had turned out to be a rejection of traditional values, Schwarzenegger's argument might have made more sense. But the fact is, traditional values won, and the governor got it exactly backward. Smart Democrats are doing all they can to look more like Republicans in order to attract more voters and campaign contributions. In the end, the leopard cannot change his spots, and while many on the Left may embrace the subterfuge of liberals pretending to support moral values-as, for example, Howard Dean and Hillary Clinton are trying to do-the record is there for everyone to see, and it's perfectly clear what those people are up to.

If you want to see what support for the homosexual agenda and other left-wing policies can do when it invades an organization, take a look at what has happened to the liberal mainline denominations. The Episcopal Church USA has been drifting leftward for decades and condoned the

ordination of Rev. V. Eugene Robinson, an outspoken homosexual, as bishop of New Hampshire in August 2003. Since 1965, the number of Episcopalians has fallen from 3.6 million to fewer than 2.3 million in 2002. Of those, only about 850,000 actually attend services most Sundays. Recently 18 Anglican archbishops from third world nations called on the Episcopal Church USA to repent of their pro-homosexual policies and pleaded with them to revoke Gene Robinson's ordination. But the ECUSA clergy were unwilling to do that, and as a result the denomination continues to bleed members at an astonishing pace.

The United Methodist Church, which has been the most homosexual friendly of all the mainline denominations, has lost more than half its membership since the late-1950s. The Presbyterian Church (USA) has lost a comparable percentage, including some 41,812 members in 2002 alone.

I completed my master of divinity degree at Princeton Theological Seminary in 1960 and was ordained in the United Presbyterian Church. Over the next twenty-five years that denomination went through some very troubling changes, and I decided I needed to make some changes as well. I was ordained as a minister in the conservative Presbyterian Church in America (PCA) in 1989, where I've been ever since. Since the downward spiral began in the Presbyterian Church (USA) in the mid-1960s, membership has fallen from 4.2 million to just 2.4 million today. But here's the good news: other evangelical, charismatic, Pentecostal, and independent Bible-believing churches have been growing at a record pace since the mid-1970s, largely at the expense of the mainline denominations that have turned away from biblical inerrancy and moved toward the acceptance and affirmation of homosexuality-even among the clergy.

Four of the top twenty-five denominations today, according to the annual yearbook of the National Council of Churches, are Pentecostal, and seven of the largest twenty-five denominations in the country are predominantly African American, where biblical doctrine and conservative teaching are still emphasized. Two of those denominations, the National Baptist Convention of America and the National Baptist Convention, USA, have a combined 8.5 million members. So it's not that nobody's going to church anymore; it's that they're not wasting their time in churches that no longer heed the Word of God.

THE ATTACK ON RELIGION

There's no way to mistake what the Bible has to say about the sin of homosexuality without wildly misreading and misinterpreting what's written there in black and white. But, of course, this is precisely what homosexuals and their enablers have been trying to do for years. Metropolitan Community churches, which cater primarily to homosexuals and lesbians, and the so-called "affirming churches" in various denominations have had to "re-

imagine" in the most outrageous ways what God has said, and what the prophets and apostles revealed in both the Old and New Testaments, in order to convince their followers that homosexuality is not, as the Bible says, an abomination (Lev. 18:22).

But homosexuals are determined not only to force their lifestyle on us, but also they plan on doing it by using government and the courts to silence the opposition. This is why "antidiscrimination" laws and "hate speech" legislation is such a recurrent theme. Senator Kennedy and homosexual activist Representative Barney Frank have been pushing laws for years that would define religious objections to homosexuality as hate speech. The tragedy is that being told that homosexuality is a sin and that it is dangerous and potentially fatal can save lives. That's the message I've been trying to give for thirty-three years now, but if these powerful men have their way, warning people about these risks will one day be against the law.

As we have already seen in Canada and certain parts of Europe, simply preaching the gospel and citing biblical passages that warn of the sin of homosexuality may one day be hate crimes in this country. Laws like that could then be used to silence other kinds of religious speech-not just about homosexuality but about many others things. In March 2004, when actor Mel Gibson's powerful film *The Passion of the Christ* was released in theaters in this country, anti-Christian groups called on Attorney General John Ashcroft and the Justice Department to censor the film because it would incite violence against Jews or other non-Christians.

But the activists don't stop there. Since the early 1970s they have been very successful at pushing their agenda into the schools and colleges with programs such as the "safe schools" projects, which claim to make schools more accepting of homosexuals and transgender students. This includes creating "safe places" where sexually confused or "questioning" kids can gather to network and, naturally, get even more involved in the homosexual lifestyle. If these things continue, and if an entire generation of young Americans is persuaded that homosexuality is good and natural and normal, then Bible-believing Christians will soon find they have lost their children to an oppressive, sexualized culture that can't help but degenerate into anarchy and totalitarianism.

Free speech will be a thing of the past; freedom of religion will be restricted or banished. Children will be subjected to homosexual indoctrination, and parental rights will be subverted. And it will get even worse. Today the homosexual lobby is working with the United Nations to make "sexual orientation" a "universal human right" that must be protected by the UN and the World Court, with draconian punishment and enforcement measures for those who resist. In March 2004, a proposal to do just that was withdrawn by a group of Brazilian homosexuals, because of bad timing problems, I imagine, but rest assured that the measure will show up again, with Canada and the European Union leading the way. Today the Traditional Values Coalition is monitoring these trends, but the situation is

grave and our work is cut out for us.

WHAT YOU CAN DO

Obviously, I cannot fight this battle by myself, and that's why I'm so grateful that God has blessed this ministry and put us in a position to speak with and for committed believers all over America. It is an honor for us to have the opportunity to lobby for Christian values in the nation's capital. I hear from Christians who are deeply concerned about these issues every day of the year. Our office in Washington receives hundreds of calls, letters, faxes, and e-mails with words of encouragement and with various kinds of spiritual and financial support. This is what keeps us going.

When people support the work of the Traditional Values Coalition in fighting against the totalitarian agenda of the homosexual lobby, they are taking a stand for moral values and helping to preserve the kind of America the Founding Fathers meant for us to have. In addition to our Web site-www.traditionalvalues.org-we produce a hard-hitting newsletter and a weekly e-mail bulletin that goes out to hundreds of thousands of homes and offices with news about what's happening on the national scene. These are available to all our supporters and friends.

In addition, we are honored to know that there's a growing network of men and women who are willing to write letters, send e-mails, and call their federal and state legislators and local public officials to encourage them to stand up for traditional values and to defend our First Amendment guarantees of free speech and the freedom of religion. I can assure you that a personal, handwritten letter to a congressman or senator carries a lot of weight. And even for those lawmakers who may not agree with us on these issues, taking the time to express your feelings about the dangers of the homosexual agenda can be a powerful weapon for good.

I also ask our supporters and friends to be willing to write letters to the editor of the local newspaper, to respond to articles that promote the homosexual lifestyle, and also to make sure that their friends, family, and fellow church members know how they feel about the threats to religious freedom coming from the homosexual agenda. If we don't speak up, nobody will do it for us. So we need to educate our local school officials on the efforts of homosexuals to recruit children and to undermine the moral framework of American society.

I'm sorry to say that sometimes the most difficult task is to get pastors and church leaders to speak out on these issues. The secular culture has convinced a lot of them that it's not loving or tolerant to speak boldly about homosexual sin. This is a lie of Satan, and it disturbs me that so many men and women who ought to know better have allowed themselves to be compromised by it. But it's always a good idea to speak from the heart with

these people and to maintain a strong witness for the truth.

Encourage your pastor to establish a public affairs representative in your church who will monitor how the homosexual agenda is impacting your schools and community. Encourage him also to preach about the dangers of homosexual activism to our way of life. We have produced a comprehensive thirty-eight-minute film, called *Gay Rights, Special Rights*, that makes a powerful statement on this issue. This film can be a great way to get adult classes and Bible study groups to focus more seriously on the risks of the homosexual lifestyle.

We live in a new age of interactive media, with so many more tools to influence the culture than we have ever had before. Consequently, I also encourage our supporters to call in to conservative and Christian talk shows when the subject of homosexuality is being discussed. This may not be the time to start quoting Scripture, but it's certainly a good time to talk about the tragic consequences of homosexuality, the shortened life expectancy, statistics on disease and death, and other factors that are there by God's design to keep people away from these destructive behaviors. And of course the Internet is a great place to get these ideas out to people who need to know more about what's going on.

STEPPING OUT IN FAITH

For some folks who read this book, running for elected office may be a very real and logical option. Test the waters in your community. Are there openings in city government that may be in line with your knowledge and skills? Are there school-board elections or other places where your insights could make a difference? Some people may be qualified as judges, mayors, state legislators, or perhaps members of Congress or the United States Senate. None of these will be a shoo-in, and in some of them special talents and skills may be required. But unless men and women with strong moral values and a willingness to serve step up to the plate, other people with very different values will be more than happy to do it. So be bold and find a place to serve.

Not least in this list of things you can do, I would encourage you to stay informed about what's happening in this arena, to watch for breaking news that will affect you and your family, and to communicate with your representatives in Congress and the United States Senate and your state legislators when those in the homosexual lobby attempt to undermine your values and beliefs. I hope you will become familiar as well with the Traditional Values Coalition Web site (www.traditionalvalues.org), which we keep up-to-date with important news in this and many related areas.

Our staff in Washington and other parts of the country are on guard around the clock, but we can't do it all by ourselves. We depend on your

input, not only in taking the message to your community and friends, but also in being our eyes and ears on the frontlines. The letters I receive from friends and supporters are a tremendous encouragement to me, assuring me that, with God's help, we're in this battle together.

While you're at it, please encourage your friends, neighbors, and business associates to take action as well. You can keep them informed by e-mailing them news items from our Web site or forwarding our e-mail news briefs dealing with the homosexual agenda and other cultural issues. Those on the other side of this issue aren't wasting any time. Groups like the Human Rights Campaign and the Gay & Lesbian Alliance Against Defamation have large staffs and huge budgets, and they are working around the clock to force their values down our throats. There's no time to waste, and the work is demanding.

When it comes right down to it, you and I are the ones who will decide if the homosexual agenda succeeds in America. We can either fight for moral judgment and biblical truth, or we can back away and hope that somebody else will take care of it. But unless we take a firm stand, the other side will be more than happy to claim the prize they're really after—introducing another generation of America's children to a way of life that will destroy them. There's no middle ground in this struggle, so now's the time to fight.

One reason we find ourselves in such dire straits at this hour is because too many Americans have been paralyzed by this subject. They are afraid to speak out about this politically charged issue, and that has to change. That's why I have made a commitment to devote my time and every ounce of energy to this work, calling God's people back into action. If we leave these issues to those who have no problem with the moral collapse of this nation, then nothing will change. America will slide further and further down that slippery slope. Homosexuals will invade our workplaces, our schools, our churches, and even our homes, and before long there will be no place left to stand.

There are risks in standing your ground, and there are also great opportunities if we're willing to accept the challenges before us. But this means that every believer must make a commitment to fight the good fight. We need to call America back to the values enshrined in our great U. S. Constitution, and we need to pray that millions will rise up for such a time as this.

As I've said throughout these pages, nations wither and die when they turn their back on God's moral law. But if we can work together to restore traditional values in this nation, and if we will renew our commitment to serve the God who gave us liberty and life, then there's no force on earth that can stop us. So what are we waiting for?

10

WHAT'S TO BE DONE?

As many as I love, I rebuke and chasten. Therefore be zealous and repent. Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me. To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne. He who has an ear, let him hear what the Spirit says to the churches.

-REVELATION 3:19-22, NKJV

IN THIS BOOK I have spoken strongly against the homosexual agenda, and I've been especially pointed in my comments about homosexual activists, organizers, and their supporters who have adopted the terminology and tactics of war to silence and intimidate their adversaries. I have no sympathy for those who, knowing full well that the homosexual lifestyle is destroying lives every hour of the day and condemning millions not only to a living hell but also to eternal damnation, continue to rage against moral judgment and Christian virtues. Their tactics are wicked and their practices are vile. Somehow, in God's name, they must be stopped.

But let me be quick to say that I do not hate homosexuals, and I know that there are many caring and well-meaning men and women trapped in the homosexual lifestyle who would give anything to be free of it. I know there are sons and daughters who pray daily for deliverance and forgiveness but cannot break their habits and addictions. I also know there are some who actually do break with the lifestyle for a time only to slip back; for them homosexuality is not gay but has become a nightmare with no end. All these men and women have my deepest compassion and prayers, and I hope that my words in these pages, while unapologetic in portraying the sin of the homosexual agenda, will not weaken the spirits of those on the verge of transformation but will help spark a renewed commitment and even greater resolve to seek a way of escape.

THE SHEPARD CASE

To help put this in context, let me tell you about an incident that happened a few years ago in the midst of all the furor surrounding the Matthew

Shepard murder case. Shepard, as you may recall, was a homosexual college student who approached two men in a bar, apparently to solicit sex. Subsequently, depending on which version of the story you believe, the men went with him to a desolate stretch of highway where they murdered the young man in cold blood and left him strung up on a barbed wire fence. That was a hideous and brutal act, for which the law justifiably makes no excuse. But, of course, the homosexual community leapt on the case as an example of the kinds of "gay bashing" homosexuals endure. The fact is, such cases are very rare, but it was just the sort of thing the activists were looking for to help them win the media battle.

Within days the police apprehended the killers, and in due course the case came to trial at the state courthouse in Laramie, Wyoming. And even though it was an exceptional situation, I knew I had to go witness the proceedings. So in November 1998, I flew to Laramie as an observer, accompanied by my colleague James Lafferty, who is also my son-in-law and communications consultant. The fact that Shepard was a homosexual made the case a national media event, and the activists were out in force. Thanks to their grandstanding, along with the frenzy of the reporters, photographers, and network crews that showed up for the trial, the event turned out to be a huge media circus.

When we arrived at the courthouse in Laramie, Jim and I saw what looked like two rival gangs lined up like armies on the field of battle. On one side were the homosexual activists who ringed the entire courthouse lawn, wearing angel costumes complete with large wings. Facing them and yelling insults in their faces were the forces of Rev. Fred Phelps and his supporters from the Westboro Baptist Church in Topeka, Kansas. Phelps has become notorious in recent years for attending homosexual rallies of all kinds and displaying provocative signs saying things like, "God Hates Fags" For this case, Phelps and friends had gone to even greater lengths to provoke the homosexuals by setting up a Web site on the Internet with a graphic of Matthew Shepard standing in the flames of hell.

So all this was happening when we arrived. The homosexuals were yelling and making an incredible scene, while Phelps and his people were matching them decibel for decibel, and both camps were in good voice that day. As I walked up to the courthouse with Jim, we saw a crowd of at least fifty news people with all their equipment—notebooks, microphones, and cameras—recording that outrageous scene. But as soon as they spotted me, virtually the entire contingent came racing over, and they wanted to know what the Bible has to say about people like Rev. Phelps and the charges he was making.

I told them that I was very concerned about the bad impression that Phelps was making with his vicious attacks saying that homosexuals cannot be saved. "Like any other person who sins," I told the reporters, "homosexuals can be saved by repenting and accepting Jesus Christ as their Savior" I explained that Jesus Christ died on the cross for all of us and that

no sin, including homosexuality, is so great that Jesus will not forgive the sinner if he or she sincerely repents of their sin.

As serious as the case was, and as concerned as we all were about how the news coverage would be received that day, it was really comical to watch those reporters from CNN, CBS, the New York Times, and many other major media outlets racing back and forth between where Jim and I were standing and where Rev. Phelps was camped out. Jim said it looked like a tennis match at Wimbledon! On several occasions, Rev. Phelps would misquote Scripture to make his case, or perhaps he would use a quote out of context, and then I would have to explain the passage to the reporters, telling them what it actually said and meant.

Later, when I was asked to appear on Court TV, I was able to give a summary of the debate that had been going on that day between Phelps and me. At one point Jim asked me, "Did you ever think when you decided to come up here that you would be talking about the Scriptures to all these reporters and they would be writing it down?"

I just smiled at Jim and said, "There was a reason for coming here today." I knew that God had given us a chance to show that Christians are not instruments of hate. Yes, we need to be honest about the sin of homosexuality, but we must not forget that Christ came to save the lost—even these wicked men in angels' wings. And on that day, we were able to give that message loud and clear.

There is hope, and over the years I have met many ex-gays who have bravely come forward to testify to the miracle of God's love that allowed them to overcome their bondage to sin. But what we also need to understand is that the promoters of the homosexual agenda don't want to let any of those captives escape. Their strength, they believe, is in numbers, and that's why they resist so fiercely and why they recruit our children in the schools, on the playgrounds, and in the shopping malls. This is why they have such contempt for groups like the Boy Scouts who deny them access to young men pledged to honor God and country and to remain morally straight.

Furthermore, this is why they've built a massive empire with expansive multistory office complexes in major urban centers, like the national headquarters of the Human Rights Campaign in Washington DC, where they meet to orchestrate their well-financed assaults on morality, decency, and the law. I will never lose hope that God may save some of them and call them out of the lifestyle. But, on the other hand, so long as these large and well-funded activist groups continue to prosper, they remain a threat to our way of life. So long as they continue to recruit our children, they must be counted as enemies in the land. That is the sad reality.

EXPOSING THE LIE

For decades, these activists have claimed that same-sex attraction is inborn, hard-wired, and can't be changed. More recently, however, some activists in the transgender community-meaning cross-dressers and those who take on the characteristics of the opposite sex-have been saying that sexual orientation is fluid, and that it can change back and forth. In other words, someone can be a male homosexual one day and a female transvestite the next. I could say more about this, but let's just say the mixed messages say a lot about the hypocrisy of the movement.

At one time homosexuals referred to their lifestyle as a "sexual preference" Before long, however, they changed the terminology because they recognized that most people would perceive that a "preference" is actually a "choice" So the new term became "sexual orientation," which was morally neutral and suggested that there was an innate predisposition involved.

In two exhaustive and eye-opening studies of the homosexual network and the public health disasters it has spawned, Enrique T. Rueda exposes the posturing and pretense behind the homosexual claims. He shows how the disinformation campaign implemented by the homosexual lobby has succeeded in changing our laws and corrupting the entire social fabric of American culture. These books are not light reading, by any stretch, but they are among the most powerful and authoritative works I have ever seen on this subject.¹

The "born gay" argument is perhaps the most pernicious deception being put forth today. A homosexual lobbying group at the University of Washington, called the Gay, Bisexual, Lesbian, Transgender Commission, has made the claim that, "Homosexuality is not a choice any more than being left-handed or having blue eyes or being heterosexual is a choice. It's an orientation, part of who you are. The choice is in deciding how to live your life."² As we've seen repeatedly, there's absolutely no credible scientific evidence to support that assertion. But, of course, those who are predisposed to receive the message are quick to take what sounds like science from a major university and use it to silence reasonable dissent.

The National Education Association and the American Psychological Association, for example, were quick to grab onto the "born gay" myth, which they trumpeted in a pamphlet called, "Just the Facts" That booklet was sent to every school superintendent in every public school district in America. In it they cited research that supposedly showed, "Sexual orientation is one component of a person's identity, which is made up of many other components, such as culture, ethnicity, gender, and personality traits"³ This falsehood was subsequently spread far and wide as proof of the biological connection to homosexual behavior.

The purpose of such statements is not merely to defend behavior but to prevent groups such as the National Association for Research and Therapy of Homosexuality (NARTH), headed by my good friend Dr. Joseph Nicolosi, from countering their message with solid evidence that the homosexual addiction can be overcome. Homosexual activists and their allies at the NEA and APA claimed that "sexual orientation" is built-in. Pro-homosexual politicians and lobbyists here in Washington keep saying that we have no right to discriminate against homosexuals and that Congress must legislate "special rights" to protect these innocent people from attack.

But the research is unequivocal: there is no such thing as a "gay gene." There is no innate biological condition that makes some men engage in sodomy and that makes some women become lesbians. Groups like NARTH and Exodus International have published dozens of first-person accounts from ex-gays whose lives have been transformed and renewed and who have come out of the lifestyle.⁴ Confronted by such evidence, and faced with the fact that his research had been discredited by scientists at a half dozen major research centers, even homosexual researcher Dean Hamer had to admit that, "There is not a single master gene that makes people gay.... I don't think we will ever be able to predict who will be gay."

Simultaneously, Dr. Simon LeVay, the homosexual researcher who had studied the differences in the hypothalamus glands of homosexual and heterosexual men, had to admit that, "It's important to stress what I didn't find. I did not prove that homosexuality is genetic, or find a genetic cause for being gay. I didn't show that gay men are born that way, the most common mistake people make in interpreting my work. I have debated Dr. LeVay on radio and television, and I've spoken with him on many occasions. While he continues to defend the homosexual agenda, he can no longer do so on the basis of science."

Even lesbian author and activist Dr. Camille Paglia dared to say that, "Homosexuality is not 'normal'. On the contrary it is a challenge to the norm.... Nature exists whether academics like it or not. And in nature, procreation is the single relentless rule. That is the norm. Our sexual bodies were designed for reproduction.... No one is born gay. The idea is ridiculous ... homosexuality is an adaptation, not an inborn trait."

WHERE DEVIANCY LEADS

One of the main reasons these confessions are important is that they help to shed light on the nature of deviant behavior and to make it clear that such practices are not built-in, and they're not innocent. Rather, they are associated with some sort of emotional disturbance in childhood, such as sexual or emotional abuse, and with premature sexual experimentation that imprints inappropriate erotic images and emotions on the minds of some young men and women.

To understand where these emotions can lead if they're not dealt with promptly and appropriately, we only need to consider briefly some of the ways that sexuality has been exploited by those with unnatural desires. There are dozens of emotional, psychological, and sociological conditions that result in bizarre sexual behaviors, and there are even groups and associations formed to promote their particular perversion.

Perhaps the best known of these is NAMBLA, the North American Man/Boy Love Association, that advocates legalized pedophilia. In addition to magazines, Web sites, chat rooms, club meetings, and other expressions of this vile perversion, NAMBLA organizes "sex tours" for its members, often to exotic third world countries or tropical islands where they can engage in unrestricted sexual intercourse with children as young as five and six years of age.

Civilized people are revolted by such things, and that's why our laws routinely condemn them and why the government actively pursues and prosecutes those who are caught participating in them. One such arrest happened recently when a well-known family dentist, Phillip Todd Calvin, age forty-three, and his two companions, David Cory Mayer, age forty-nine, and Paul Ernest Zipszer, age thirty-nine, were arrested by the FBI on San Diego's Harbor Island. The men, who were waiting for a boat to take them to Mexico, were charged with conspiracy to travel in interstate and foreign commerce for the purpose of engaging in illegal sexual conduct.

As it turns out, the whole thing was a sting operation involving the FBI, the San Diego Police Department, and other agencies involved in a nationwide crackdown on sex tourism. Informants had provided enough detailed information on the trio to make their capture possible. Fortunately, each man will face up to thirty years in prison upon conviction, but that's not the end of the problem.

When news of the operation went public, FBI spokesmen advised parents to talk frankly with their children about the possibility of being targeted by people like these three who may try to lure them into situations where they can be taken advantage of. Children who use Internet chat rooms are especially vulnerable, they said.⁸ When combined with the natural curiosity of children who have been aroused for years by sexual images in rock music, television, and the movies, the risks involved are very real. And it's not always clear whom kids can trust. In one very disturbing recent case, a minister in the city of Brea, California, was discovered to be a long-term pedophile and sexual predator.

And even if some of their members are caught in the act, NAMBLA isn't going away. The battle for gay rights has emboldened their leaders to fight the system. If same-sex marriage is ever legalized, as justice Antonin Scalia has warned, there will be nothing stopping sexual deviants from bringing every imaginable behavior out into the open, daring the law to step in. Polygamy will be the first, I suspect, since hundreds of fundamentalist

Mormons in Utah and parts of Arizona are already practicing what they call "multiple marriages;" and law enforcement is turning a blind eye. Next will come three- and four-person marriages, and groupings that would boggle the mind.

As terrible as most of us find such things as pedophilia, incest, polygamy, and bestiality to be, these are only the better known perversions that the homosexual agenda has unleashed. There are dozens of mental conditions known as paraphilias (or fetishes) that have ensnared countless victims. Among them are pederasty (male homosexuals who enjoy having sex with male children), sadomasochism (individuals who derive sexual pleasure from receiving or inflicting pain on others), and necrophilia (individuals who are sexually aroused by viewing or having sex with corpses). I hate even to name them, but unless I'm explicit about these things, some people will accuse me of exaggeration; I only wish that were the case.

BEYOND ALL MORAL LIMITS

Other perversions include such things as coprophagia (individuals who get sexual satisfaction from eating feces), klismaphilia (individuals who are sexually aroused by enemas), and even diaper fetishes (where adults get sexual pleasure from wearing diapers and wetting themselves). If the homosexual lobby's terminology is to be accepted, any one of these behaviors could be labeled as a legitimate "sexual orientation" In fact, many of the individuals who engage in these practices want their sexual behaviors to be declared normal by the counseling community.

At an American Psychiatric Association symposium in San Francisco in 2003, two psychiatrists presented a paper arguing for the legitimization of pedophilia, sadomasochism, and other similar disorders. According to an editorial in the Washington Times, psychiatrist Charles Moses and Peggy Kleinplatz, PhD, presented a paper at an APA conference titled, "DSM-IV-TR and the Paraphilias: An Argument for Removal," which argued that people with deviant sexual behaviors should not be labeled mentally ill, and that cultural and religion values are not good parameters for defining healthy sexual behavior. They said that psychiatry does not have a model that "constitutes normal and healthy sexuality to which it could compare people whose sexual interests draw them to children or sadomasochism" In other words, they said, "Any sexual interest can be healthy and life-enhancing" Fortunately, the members of the APA voted against the proposal, but the issue isn't going away.⁹

Sociologists refer to groups who engage in bizarre sexual practices as "deviant subcultures." The success of homosexuals and transgen- ders in organizing pressure groups to normalize their behaviors has emboldened these other groups to do the same. Pedophiles, as one example, have found allies in academia who support adult/child sex. In 1999, the University of

Minnesota press published Judith Levine's book *Harmful to Minors*, which argues that adult/child sex is not necessarily a bad thing. The foreword to her book, by former Surgeon General Joycelyn Elders, called on Americans to be more open-minded about sex between adults and children. Again, if homosexuals have their way, in time it will be virtually impossible to defend society from such people.

Even current Supreme Court Justice Ruth Bader Ginsburg once argued that the age of consent for sex with or between minors should be lowered to age twelve. She has been an adamant defender of abortion, as well, and very pro-homosexual in her actions on the bench. Such thinking can only come from someone who has an affinity for the views of the homosexual lobby and, particularly in Ginsburg's case, from her former role as general counsel of the ACLU.

In an article assessing the new trend called "Pedophilia Chic;" Dr. Mary Eberstadt described for readers of the *Weekly Standard* the close relationships between the homosexual community and the growing pedophile movement. Eberstadt says the reason why sex with boys is being so openly debated in this country today is because it's being pushed by "certain parts of the gay rights movement. The more that movement has entered the mainstream, the more this 'question' has bubbled forth from that previously distant realm into the public square."¹⁰ All these evils spring from the same root.

According to one homosexual writer, the term "domestic partnerships" was first used in California in 1989. The idea was slow in catching on and resulted in few tangible benefits. Same-sex partners wanted hospital visitation rights, which they got, then certain businesses and public organizations began offering domestic-partner benefits to their employees. Eventually, however, homosexuals in the state legislature began talking about marriage benefits, civil unions, and same-sex marriage. By the time Mayor Gavin Newsom handed three thousand marriage licenses to homosexuals in San Francisco, the way had been paved. The debates over same-sex marriage taking place today are part of the same strategy that began there, then migrated to Hawaii in 1993, Vermont in 1999, Massachusetts in 2003, and Connecticut in 2005.

And it's not over yet.

What's happening is a process the homosexual community calls "incrementalism" It's a process of gradual desensitization and familiarization, breaking down the natural resistance of the public to what's actually involved in homosexual relationships. And it's also a way of blackmailing legislators and other public officials into making largescale concessions to the gay rights movement, which has managed to persuade many people that homosexuality is a "civil right"

The position of the Traditional Values Coalition is that same-sex marriage,

domestic partnerships, civil unions, and every other synonym used to describe the union of two individuals of the same sex in some sort of counterfeit marriage must remain illegal and unacceptable in this country. I am fighting now in the halls of Congress for a constitutional amendment, as I've described earlier, to insure that marriage is defined as the legal union of one man and one woman. But we will only support a constitutional amendment that fully protects marriage with no civil unions or any other arrangement that allows homosexuals to marry. Marriage is a God-ordained institution that preexisted the founding of this nation, and the sanctity of marriage and the family must be protected and preserved by law.

A WAY OF ESCAPE

Dr. Warren Throckmorton is an expert in the study and treatment of homosexuality. He is someone who believes that there are ways to escape from these debilitating social and emotional illnesses. In the film he produced, called *I Do Exist*, Dr. Throckmorton gives us a glimpse into the lives of five former homosexuals who have found their way back to emotional and sexual health. In the film he also answers many questions about the prospects for change.

Designed as a documentary, the film describes how people come to identify themselves as gay in the first place, and then how they are able to transition to a new life as heterosexuals. This is just one of the resources I recommend to people who want a clearer picture of what happens to people in this lifestyle and how some brave individuals manage to break away. The men and women who tell their stories in this film describe the process of reorienting their sexual desires and behaviors by developing a sense of self-awareness and finding a renewed sense of satisfaction in their lives.

The most compelling component of this film is the story of Noe Gutierrez, who had been interviewed in the pro-homosexual film *It's Elementary* years earlier when he was in middle school. Today he is heterosexual, and looking back on that experience now with a new frame of reference, Gutierrez regrets having contributed to a documentary that aggressively pointed kids toward homosexual experimentation, telling them that if they feel different in some way, they may be gay. Along with personal and professional commentary from a group of distinguished scientists and researchers, *I Do Exist* makes it clear that change is possible, and that homosexuals who are determined to find a better way can actually escape the lifestyle and the death sentence it brings.¹¹

This is also a message that people like Diane Mattingly and Michael Lumberger are now sharing with audiences around the country. Diane is a former lesbian who grew up in a home where all the love and attention of both parents were directed at her older brother. The brother was handsome, a popular athlete, and a good student. "It is said that children are the best

recorders, but the worst interpreters, of information;" Diane says. "I interpreted this favoritism to mean that my brother-and not me-was the one who was supposed to succeed. As I watched my parents pour their hopes and dreams into him, I felt like I was on the sidelines"¹²

There are many twists and turns in Diane's story, and many times when she felt cut off and unloved. Psychologist Mary Beth Patton, who works with the Portland affiliate of Exodus International, writes that, "Women who deal with same-sex attraction often possess a history of dis-identification with their mothers, and therefore their femininity. This leads to a longing for connection with the feminine that becomes sexualized in adolescence" Reading those words today, Diane recognizes that this is what happened to her. Without the love or respect of either parent, she began looking for love in all the wrong places, and she found it.

Between her long- and short-term relationships with other women, Diane dated men and even became pregnant by one of them. She imagined momentarily that this might be the answer to her hunger, but the father of her child wanted none of it, left her alone, and she took the easy way out by aborting her baby. After many dark nights of soul searching and bouts of bitter agony and self-hatred, Diane finally called out to God for help, and she found her way to two organizations in her home state of Virginia that had the answers she needed.

"The most I could ever hope to do in my own strength," Diane says today, "was to keep myself walled off from further hurt. Left to my own efforts, I would have had to settle for existing instead of living. And I wanted to live." Diane had no choice but to trust God for healing. He had begun a process in her that made sense, at last, and she made the difficult choice of walking away from her old life of sorrow in order to find a better life in Christ. "I've had to choose to keep myself present to the larger body of Christ;" she says, "and be willing to enter into transparent relationships with people. Healing comes in community and by being in fellowship with other believers. Isolation is one of the greatest enemies of the soul."

When Diane entered a program of counseling and participation called Living Waters, run by Regeneration of Northern Virginia, which is part of Exodus International, a ministry to ex-gays, her restoration began. "I have put off the labels of victim and lesbian and betrayed;" she says. "I have had to be willing to let God define me as a woman and to show me how to be comfortable with my true femininity."¹³

A TRIAL BY FIRE

For Michael Lumberger, the road to homosexuality was initiated by sexual abuse by an older sibling when he was just four years of age. Because of threats of violence, the boy kept quiet, and the abuse continued. By the time

he reached junior high school and the onset of puberty, Michael felt "different" His parents were cold and unexpressive. There was no hugging or touching in the home, so his natural desire for affection drew him to other boys since this was the only closeness he had ever known.

When Michael moved away to go to college, he shared a room with two other young men, one of whom was homosexual. During the first two years there, he says, he had sex with men and women. He was a young African American male, well liked, and he knew the ropes. It was only when a classmate discovered that Michael had been having sex with his male roommate that his lifestyle suddenly took on a much more dramatic dimension. "Of course, I denied everything," he said, "but inside I was already running. Within a week I had packed my bags and left college. I was terrified that people would find out what I had been doing in secret. I went back home and worked with my family for a few months. Then I decided, if I'm gay, I'm going to be gay all the way." And that's where his slide into the homosexual lifestyle began.

"When I ran out of money for food and drugs," he said, "I even learned to sell my body on the streets. But after a few months, I grew sick of homosexuality." Eventually Michael went home and got a real job. In time he met a woman he cared for, and they got married and had three children. But his head and his heart were still confused, and before long he'd lost all those signs of a normal life. When he fell back into his old habits, his wife left him and took the children. In the depths of despair, he said, God must have heard his silent cry for help. He found his way to one church that provided some of the answers for his questions, but, because of secret sin in the lives of certain members of the church, he almost fell back into his old lifestyle.

Wisely, Michael moved to a new church that taught the true Word of God. Again, God heard his prayers and spoke to his heart, saying, "This is the church where I will deliver you from homosexuality" As that process began, he once again heard the silent prompting in his spirit, and, once again, he was attracted to a woman who appealed to him, but he was uncertain until one day he felt the Lord say to him, "That woman is going to be your wife" He trusted that voice, introduced himself to the woman he had admired from afar, and nine months later they were married.

Michael's healing from a life of homosexuality and identity confusion wasn't immediate. He struggled with sin and at one point was diagnosed with full-blown AIDS. That news changed everything. He spent a lonely vigil one night with a former homosexual partner who died in his arms, and in his tears and confusion, Michael begged God to cleanse him and put him on the road to freedom. Once again, the voice of reassurance told him that all would be well.

"Several weeks later;" Michael says, "my pastor asked me to begin leading the support group when the previous leader resigned. When I prayed about

the decision, God said to me, 'This is the thing that I have been preparing you for.' In the years since then," he adds, "about five hundred to six hundred men and women have gone through the group. Some of them have gone back into gay life, but a great majority of them are church leaders today. Some are married with families. And it has all happened because I said yes to what God called me to do." And most surprising of all, Michael said, today he is "totally free from the AIDS virus."¹⁴

CONSCIENTIOUS INTERVENTION NEEDED

The homosexual lifestyle, as these stories reveal, is a sad and torturous affair. At best, homosexuals are coping with deep pain, anxiety, and insecurity. Their attempts at finding love and acceptance are almost always futile, and the horrors of disease and disability they endure as a direct result of their unnatural habits are sad and terrible. There is nothing attractive about a lesbian who has eradicated her femininity in order to become a pseudo-male. There's nothing winsome about a twenty-three-year-old homosexual with a colostomy bag at his side.

The lifestyle is murderous, and the condemnation of Scripture is clear. But it's also important to point out, as I want to do now, that we must not react so quickly or so self-righteously to the homosexual agenda that we end up hating not just the sin but the sinner as well. Jesus taught that we are to rebuke the sinner, but we are also to forgive him if he earnestly repents and turns from his sin. Jesus said, "Take heed to yourselves. If your brother sins against you, rebuke him; and if he repents, forgive him" (Luke 17:3, NKJv). Yes, he maybe weak; he may even fall back and repeat his sin, as Peter discovered; but if he genuinely repents, we are told, we are to forgive the sin. And that's a part of our mission of recovery and restoration, too.

In my ministry with the Traditional Values Coalition in Washington DC, dealing with Congress and many government and nongovernmental organizations on important issues of ethics and morality, I have often had a close working relationship with people on the other side of these issues. In one case, it was a former Republican congressman who came out of the closet. In other cases I've worked with members of Congress who saw these problems much differently but who were nevertheless willing to discuss and debate them with me.

It's important to know that we don't need to hate our opponents, and you can even have a friendship with some of them, as I have done. The point is to try to find common ground so that constructive change can be made. Furthermore, we need to share the gospel even as we stand against the forces of darkness, for Christ is not willing that any should perish, but that all should come to repentance (2 Pet. 3:9). We need to make sure that we give all who will listen to this admonition the opportunity to experience the life-changing redemption of Christ's love.

The best way to head off the homosexual agenda before it gets any worse is to make sure we have an ounce of prevention in the public arena—especially in the public schools. That is, to make sure that children have mothers and fathers who are good role models. We must uphold the standards of stable, two-parent families, and not lower them. Education in the public schools is, as we know, a very dangerous area, as the NEA and others try to implement a value-neutral moral climate. Parents, churches, and community leaders need to be sensitive to every child and the attitudes and values they are exposed to.

We need to show particular concern for those who do not have a father in the home or who do not have suitable role models. That should be a ministry for the churches: to create an atmosphere where every child can feel the security of an adult male who is not sexually motivated but who cares about the emotional health of the child. And we need to be involved in places where dramatic changes are taking place. Certainly the homosexual debate is an area where responsible, well-informed, and conscientious intervention is needed. And there's so much to be done.

CONQUERING OUR FEARS

I'm convinced that our biggest problem today is that a spirit of timidity has silenced the prophetic voice of the church. Paul assures us that, "God has not given us a spirit of fear, but of power and of love and of a sound mind" And he adds, "Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the gospel according to the power of God" (2 Tim. 1:7-8, NKJV).

Just as a physician cannot look away from the sick and injured patient, we cannot look away from the man or woman who is trapped in homosexual sin. To be faithful to our challenge, we need to help our Christian men to get past the point where homosexuality is repulsive to them. What the gay movement calls homophobia is, in reality, the natural response of the male ego to behaviors that are inherently repulsive to us. But when we understand the social disorder of the homosexual and the circumstances that may have led to that lifestyle, then our compassion has to be directed at helping them find their way out of darkness.

We have to be able to talk about homosexuality in a very clinical manner. We have to be able to describe what and why it is, and to be very clear and direct in saying that these practices are, by God's design, harmful and potentially fatal activities. The Centers for Disease Control and Prevention calls them "high-risk behaviors;" and that's exactly what they are. Many young boys who run away from home for no other reason than rebellion end up finding a man who will father them with a certain amount of freedom where they can do what they want, and they end up in a homosexual relationship. It's not that they wanted to be homosexual, but that's where

their rebellion led them. And many girls get into prostitution in much the same way.

It's tragic to see them lined up on the streets of Los Angeles, Greenwich Village, or Las Vegas-male and female prostitutes sometimes no more than fourteen or fifteen years of age. The only reason they're prostitutes in many cases is because they couldn't make enough money any other way. But it's equally true that many of them will be dead before they ever reach adulthood, either from disease, from accidents, or from violent crime.

Unfortunately, many men are verbally paralyzed for fear of speaking about these problems. Women don't have quite the same reaction to homosexuals that most men have, for a very simple reason. Pregnancy and childbirth are natural experiences in the context of marriage and family, and for most women this is neither strange nor troublesome. Men, however, often find themselves in the role of mystified observers who can only look on with awe and admiration. By the same token, when a woman encounters a homosexual in the workplace, she feels secure in her own sexuality, while most men are very uncomfortable in this situation. Men have to learn how to recognize what they feel and to express verbally why homosexuality is wrong.

We need to speak, early and often, of the high price to our society if we remain blind and mute about what's happening to this nation. If we are silent, and if we decide not to learn and to speak out with righteous indignation, then it will be our children, their friends, and the entire next generation of American society that will be destroyed by it. This is what J. D. Unwin says in his book. If a single generation refuses to enforce and hold up in a high and honorable way the principles of monogamy in marriage, and no extramarital sex, then the next generation will be submerged in promiscuity and sexual license, and that's when society loses its cultural energy.

A TIME FOR ACTION

Some sociologists have suggested that if anything is deeply morally and culturally wrong in society, it will eventually become clear to everyone and changes will be made. We will say that slavery was a profound cultural wrong, which, thanks to men like William Wilberforce in England and the abolitionists in America, was eventually reversed. Our policies and laws were changed, and our attitudes about the evil practice of slavery were radically altered, but not before thousands of lives were lost and not until we had endured a tragic civil war in this country that spilled precious blood on both sides of the Mason-Dixon line.

Sometimes societies do make changes of this magnitude, but it may take generations for that to happen. If government passes a bad law and no one

reacts to stop it, it may eventually destroy itself and destroy the people it was meant to help. The public may eventually come to their senses and repeal a bad law, but when a basic moral law is transgressed, there may be thousands or even millions of lives lost before the citizens wake up and turn back to a higher moral standard. I'm convinced that our society will one day be forced to recognize and admit that homosexuality was a terrible and tragic wrong, but are we willing to wait until another generation is lost? Can we go any further in the wrong direction before we take action to stop it?

We can't wait, and I for one am not prepared to watch the slow devastation of this great nation in such a manner. The Book of Genesis tells us that God's creative order was perfect in the beginning. In Genesis 1:26 we read that God made man in His own image. In Genesis 2:18 we see that God saw that it was not good for man to be alone without a female. So He says, "I will make a helper comparable to him" Then you have the Creation story repeated in more detail.

If you read on to chapter 11 and God's calling of Abraham, you will see that Abraham is brought by God out of Ur of the Chaldees, which is modern Iraq. And that ancient society was absolutely saturated, not with the nuclear family, but with promiscuity and every kind of sexual vice. Homosexuality was rampant, and infant sacrifices were common. So God called Abraham out of that setting and told him, "You will be the father of many nations"

That was God's plan. It was His creative order. But, of course, Abraham messed up before he became fully obedient. He conceived a child with Hagar, the maidservant of his wife Sarah, and he created a generation of people who today are very much at odds with everything that has to do with Jesus Christ and the Christian gospel. But when Abraham got things back on track, God forgave him, and the rest is history. But here's the point. God did not want to bring forth a nation in a setting that was saturated with sexual perversion and homosexuality. So there was this little monogamous, heterosexual tribe, moving around Mesopotamia, in an area that was submersed in pedophilia, bisexuality, and every sort of immorality. And God brought them out.

WE SHALL PREVAIL!

As I've said in many places in this book, the Founding Fathers believed that America was a special nation, a chosen people, a shining city on a hill. Some called it the New Jerusalem, and they believed America was to be a civilization built on that epic model of Israel, as Abraham saw it. It doesn't matter whether you're a Jew, a Muslim, or a Christian today: This is the premise upon which our republic was founded. This was the model on which our culture has been built. It is a covenant with God, and that's why it's so clear that fornication and adultery and homosexuality and all the ills that have been cited in these pages are so absolutely contrary to God's plan

of order and happiness for mankind.

We need to remember Benjamin Franklin's words to that woman in the crowd when he was leaving the Constitutional Convention in Philadelphia in 1789. She asked, "Doctor, what have you given us?" To which the old gentleman replied, "A republic, if you can keep it"¹⁵ That challenge still stands. But with these images in view, I would ask you to consider the contrasting portrait of where we actually stand today, threatened not only by extremists on the outside but by radical activists in our midst.

Make no mistake; the homosexual agenda is a strategic plan for war. It is not a public policy briefing or a marketing plan: the agenda that has been disseminated by the homosexual lobby is a military strategy, a campaign map for a war to the death, waged by cunning men upon a supine and self-indulgent nation. The media and the cultural elites have already given up. The children in our schools and colleges are being turned against us even now. To overcome this fearsome campaign, we will need sovereign guidance and nerves of steel. The stakes could not be higher, but we have a benevolent Defender and Friend on our side.

I do not exaggerate when I say that this trial by fire will determine the very survival of our culture and the fate of civilization as we know it. This is not a battle against foreign enemies or third world extremists, but against an even greater foe: the forces of darkness and legions of angry homosexuals and lesbians determined to abolish Christian virtue and moral judgment in any form. We must proceed with caution, and we must come forth with open hands.

We must hear this message in our churches. The battle can be won, but only if we work together to push back the darkness of ignorance, apathy, and compromise. Now that we have a better understanding of what the agenda is all about, we must continue sounding the alarm until the entire Christian community is awake and fully engaged. We cannot rest until this battle is won, but with God's help, we shall prevail!

NOTES

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1993) that less than 2 percent of males had experienced a homosexual relationship in the past ten years, and only 1 percent had exclusively homosexual relationships. Similarly, the Nation Research Corporation (NORC) Survey at the University of Chicago reported a mere 0.7 percent as having exclusively homosexual relationships and 2.2 percent having had a homosexual relationship in the previous 10 years. Adding to the weight of evidence is a United States Census Bureau report showing that less than 2 percent of men reported even incidental homosexual behavior. And the Morton-Hunt Study (commissioned for Playboy magazine) found that about 1 percent of males and one-half of 1 percent of females are homosexual.

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INDEX

A

- Abel, Gene 145
abortion 229, 232
abstinence 31
Abzug, Rep. Bella 112
American Civil Liberties Union
 (ACLU) 21, 107, 134, 137,
 142, 144, 178, 180, 187, 188,
 202, 230
ACT UP 50, 51, 96
Adams, John 78, 79
Adorno, Theodor 20
adultery 30, 36
affirmative action 26
affirming churches 214
African Americans 4, 28, 205–209,
 214
American Federation of Teachers
 (AFT) 132
After the Ball 24
age of consent 26, 229
Alliance Defense Fund 79, 108
alternative lifestyle 2, 48, 52
American Bar Association (ABA)
 93
American Family Association 86,
 114
American Psychiatric Association
 (APA) 4, 21–23, 60, 229
American Psychological
 Association 60, 139, 225
Amin, Idi 36
Anti-Defamation League (ADL) 43
Antichrist, agenda of 186
antidiscrimination 49, 107, 114,
 120, 141, 171, 214
anti-antidiscrimination 83
Ashcroft, Attorney General John
 215

Americans United for the
Separation of Church and
State (AUSCS) 134
authority, parental 145

B

Bailey, Michael 61
Baldwin, Roger 188
Ball, Alan 45
Bankowski, Brandon 65
Bankowski, Susan 65
Barbary Coast 17
Barna Research Group 180
Battalion, Joseph 165
“Beat” Generation 19
Bennett, William 31
Bible 8, 12, 79, 117, 118, 122, 155,
161, 163, 169, 185, 186, 190,
194, 201, 236–239
and judgment of homosexuality
35
biblical standards 125
Bicks, Jenny 44
Big Brother 130
“Big Lie” 48, 49, 51, 52, 130
bigotry 128
bigotry, anti-Christian 105, 134,
139, 159, 163, 182, 214, 215
Birch, Elizabeth 45, 46
Black, Justice Hugo L. 199, 200
Blackmun, Justice Harry 37
Blagojevich, Gov. Rod 107, 108,
119
Blaine Amendments 199
Blair, Ezell 206
Bloch, Scott 120
body politick 185
Boggs, Kelly 172, 173
Boone, Pat 210
“born gay” myth 6, 28, 52, 53,
60–62, 139, 225, 226

Boston Globe 41
Bowers v. Hardwick 81
Boy Scouts of America 26, 38, 131,
136, 142, 188, 224
brainwashing 43
Breslin, Jimmy 16, 17
Briggs, Senator John 211
Bright Line Bill 183
Brokaw, Tom 42
Bryant, Anita 75, 210
Bush, President George H. W. 72
Bush, President George W. 14, 60,
120, 173, 174

C

“camel in the tent” 149
Cameron, Paul 57
Carson, D. A. 179, 180
Carter, President Jimmy 188
Centers for Disease Control and
Prevention (CDC) 6, 58, 66,
124, 237
Ceausescu, Nicolae 36
Chinese Cultural Revolution 24
Christian values 1, 3, 27, 79, 116,
118
Christianity 32, 40, 74, 81
assault on 3, 15
church and state 74, 183–186, 199,
200, 210
civil rights 1, 4, 111, 116, 172, 201,
206–208, 230
Civil Rights Act of 1964 112
civil unions 120, 167–170
civilization 32, 55, 56, 72, 122, 123,
155, 158
history of 11, 29, 30, 31
Claremont Institute 94
Clinton, President Bill 71, 165
Clinton, Senator Hillary 212
Close, Glenn 44
Cohen, Bruce 45
Cohen, Jaffe 47

Communist Party USA 19, 49, 136,
188
compassion 15
Concord Academy 136
Congressional Black Caucus
(CBC) 207, 208
Constitution 177, 198, 200, 204,
219, 240
 amending 170, 171
conversion 24, 25
Corapi, Father John 193, 194
Corso, Gregory 19
Couric, Katie 42
covenant 239
covenant society 203, 204
Crain, Chris 171, 172
Crenshaw Christian Center 208
Cruse, James 85
cultural energy 29
cultural revolution 106
culture war 13, 14, 105, 240
culture 140, 194
 American 225
 dismantling of 49
 homosexual 106, 109
 homosexual-friendly 93, 121
 lavender 144
 of death 194
 secular 73
 sexualized 215
Cummins, Mary 148

D

Daddy's Roommate 131–134
Dailey, Timothy J. 54
Dannemeyer, Bill 97
Daschle, Senator Tom 203
Daughters of Bilitis 22
Davis, Gov. Gray 141, 212
Dean, Howard 212
death penalty 177
death threats 70
deception 129, 163, 181

Declaration of Independence 79,
 203
 Defense of Marriage Act (DOMA)
 164
 Department of Justice (DOJ) 86,
 87, 215
 depression 124
 desensitization 24, 25, 123
 destructive forces 13
 Diener, Mark 85
 Diggs, John R. 4
 Diller, Barry 45
 discrimination 126
 diseases 14, 36, 53–57, 62–66, 70,
 72, 124, 125, 160, 161
 disinformation 14, 27, 44, 48–53,
 58, 67, 69, 124, 129, 131, 148,
 168, 225, 231
 Disney Company 45–47, 114
 Disney Studios 46
 diversity 2, 71, 81, 115, 116, 119,
 125, 129, 158, 179
 diversity training 114, 141
 Dixon, Mary 107
 Dobson, Dr. James 103
 domestic partners 112, 117, 133,
 141, 230
 domestic violence 92, 93, 157
 “Don’t ask, don’t tell” 142
 DreamWorks Studios 45
 Dreisbach, Daniel 200
 Diagnostic and Statistical Manual
 (DSM) 21–23
 Dugas, Gaetan 58
 Dwyer, Delegate Don 189–192

E

Eberstadt, Mary 230
 Echoes of Faith Church 97
 Equal Employment Opportunity
 Commission (EEOC) 71, 72
 Eichel, Edward W. 39, 40
 Eisner, Michael 45, 46, 72
 Elders, Joycelyn 229

Ellerbee, Linda 42, 44
Employment Non-Discrimination
Act (ENDA) 109–111, 116
equal rights 1, 111
Escobar, Ramon 42
Ettelbrick, Paula 154, 155, 164
evangelical juggernaut 200, 201,
209
Everson v. Board of Education 80,
199, 200
ex-gays 70, 231–233
Exodus International 205, 226,
232, 233
Extreme Associates 84

F

Fahling, Brian 86
Fairfax High School (Los Angeles)
134, 135, 136
fairness 113, 114
faith, family, and freedom 13
faith, loss of 31
family formation 157
family values 75, 174
traditional 166
Family Research Council 87, 108,
109
Farah, Joseph 162
Father Knows Best 43
feminism 14
Ferguson, Gil 97
firebombing 87
First Amendment 92, 99, 111, 199,
216
Focus on the Family 103, 107
Ford Foundation 38
Ford, Rep. Harold 208
Foreman, Matt 120, 140
Forster, Peter 15
Founding Fathers 9, 111, 165, 187,
190, 200–202, 216, 239
Fourth Amendment 92
Frank, Rep. Barney 98, 110, 214
Franklin, Benjamin 240

freedom of religion 181, 216
freedom of speech 87, 181, 182,
216
Freedom to Marry 172
French Quarter 17
Fuentes, Joe 114
“full faith and credit” 81
Fundamental Orders of
Connecticut 183, 184, 187

G

Gagnon, Robert A. J. 35, 36, 122,
161
GALAXE 113
Gallup Poll of Religion 178, 179
Gallup, George 179
Gardiner, Marshall 156
Gast, Sandy 156
Gay & Lesbian Alliance Against
Defamation (GLAAD) 41,
44, 81, 163, 218
Gay Activist’s Alliance 22
Gay and Lesbian Day 46
Gay and Lesbian Human Rights
Commission 155
gay and lesbian studies 21
Gay Day Parade 50
gay gene 139, 226
Gay, Lesbian and Straight
Educational Network
(GLSEN) 7, 44, 132, 136–
138, 142–146
Gay, Lesbian and Straight Teachers
Network (GLSTN) 138
gay rights 2, 3, 24, 26, 27, 47, 59,
60, 129, 139, 158
Gay Rights, Special Rights 189, 191,
217
Gay Straight Alliance (GSA) 136
Geffen, David 45
gender confusion 119, 157, 161
gender identity 120, 138, 143
conflict 69
disorder (GID) 156

Gibson, Mel 215
Gibson, Paul 147
Gingrich, House Speaker Newt
202, 203, 204
Ginsburg, Allen 19
Ginsburg, Justice Ruth Bader 229,
230
God's creative order 155–157, 169,
180, 238, 239
Goldman, E. L. 5
Gore, Vice President Al 60
Governor's Commission on Gay
and Lesbian Youth 147
Gramsci, Antonio 20
Great Commission 193
Green, Dennis 85
Greenwich Village 17, 59, 237
Greer, Ron 93
Griffin, Sean 47
Gutierrez, Noe 231

H

Haley, J. Evetts 183
Hamer, Dean 27, 61, 62, 226
Hamilton Square Baptist Church
101–103
Hannon, Gerald 144, 145
hate crimes 7, 8, 16, 80, 87–91, 94,
95, 107, 109, 133, 141, 142,
171
hate speech 16, 48, 95, 125, 139
Hay, Harry 19, 20
Health and Human Services,
Department of 148
Heather Has Two Mommies 131–
134
hedonism 27, 35, 58, 72
Heflin, Senator Howell 71
heritage, Christian 185
Hideki, Tojo 36
Hill, Janie 133, 134
Hillsdale College 136
Hispanics 28, 208

Hitler, Adolf 36, 44, 51, 76, 84, 101,
 130, 138, 181
 HIV/AIDS 4–6, 56–58, 62–69, 123,
 125, 145, 146, 159, 160, 170,
 188, 207, 234, 235
 infection rates 4
 Hollywood 40–47, 124, 160–163,
 202, 203, 210–212
 homo-fascist tactics 88, 100–105
 homosexual clubs 136
 Homosexual Day of Silence 137,
 142
 homosexual gene 60, 61 (*See also*:
 gay gene)
 homosexual marriage 26, 41, 58,
 81, 82, 113, 120, 130, 140,
 154, 156, 163–168, 172, 173,
 206, 207, 228, 231
 homosexual movement 2, 3, 17–
 25, 56, 59, 82, 106, 109, 110,
 115, 122, 123, 128, 141, 156,
 188, 201, 209, 210, 216, 221,
 226, 230, 240
Homosexuality: A Freedom Too Far
 158
 Hooker, Thomas 183
 House UnAmerican Activities
 Committee 19, 49
 Howe, James 143
 Hull, Gov. Jane 188
 human papillomavirus (HPV) 64,
 65
 human rights 15, 107
 Human Rights Campaign (HRC)
 45, 81, 112, 114, 116, 146,
 218, 224
 Hunter, James Davison 13
 Hussein, Saddam 36
 Hyperion Press 46, 47

I

Illinois Family Institute 107, 119
 “incrementalism” 230

indoctrination 111, 130, 134, 146,
163, 215, 218
infections 5, 65
Innes, David 102, 103
Institute on Religion and
Democracy 110
Internet 32, 122, 132, 162, 217,
218, 227
intervention 235
intimidation 117, 121, 129, 130,
133, 140, 144
Island, David 92
It's Elementary 131, 138, 231

J

Jackson, President Andrew 199
Jacobs, James B. 94
Jacoby, Jeff 205, 206
jamming 24, 25
Jefferson, President Thomas 195,
199, 203, 204
Jefferson, Rep. William 208
Jennings, Kevin 132, 136, 146, 147
Jennings, Peter 42
Jinks, Dan 45
Johnson, Senator Lyndon 182, 183
Jones, Timothy 179
Joos, Gustaaf 16
judgment 12, 73, 109
 biblical 117
 eternal 191, 221
 of homosexual sin 8, 12, 18, 35,
 117, 221–223, 235, 236, 239
 moral 84, 134, 201, 218, 221,
 235
judicial activism 14, 26, 203–207

K

Kaiser, Charles 160
Kameny, Frank 20
Kardiner, Abraham 22
Kennedy, President John 111, 112
Kennedy, Senator Ted 89, 90, 94,
109, 212–214

Kerouac, Jack 19
Kerry, Senator John 9, 60, 173
King, Coretta Scott 208
King, Martin Luther, Jr. 206, 208
King, Rodney 94
Kinsey Institute 38, 39
Kinsey, Alfred 6, 37–40, 52, 57, 145
Kirk, Marshall 24, 27, 34, 48–50,
123, 149
Kleinplatz, Peggy 229
Knight, Robert 87, 88, 128
“Know Nothings” 199
Kofman, Jeffrey 42
Kohl, Frank 156
Kramer, Larry 160
Krupski, Jim 88
Kurtz, Stanley 166, 167
Kyl, Senator John 90

L

LaBarbera, Peter 108, 119
Lafferty, Andrea 103
Lafferty, James 222, 223
LaHaye, Beverly 71
Lancaster, Gary 84
lavender mafia 42, 44
Lawrence v. Texas 25, 81, 82, 84
Leave It to Beaver 43
Legman, Gershon 116
Letellier, Patrick 92
LeTourneau, Jeff 96
LeVay, Simon 27, 61, 62, 226
Levine, Judith 229
Lewis, Rep. John 207
life expectancy 56–58, 67
Lincoln, President Abraham 33
Lisaius, Ken 120
“live and let live” 15, 47, 189, 211
Living Waters 233
Lloyd, Lauren 46
Lopez, Ben 168
Ludlow, Roger 183
Luksik, Peg 148
Lumberger, Michael 232–234

M

Mackey, Connie 109
Madison, Paula 42
Madison, President James 203
Madsen, Hunter 24, 27, 123, 149
mainline churches, demise of 209, 213
Marcavage, Michael 85
March on Washington (of 1993) 3, 26, 71, 98
Marco, Anton V. 49, 50, 51, 132
Marcuse, Herbert 20
marriage 9, 31
 civil 169
 defense of 75, 166
 destruction of 164
 homosexual 26 (*See also*:
 homosexual marriage)
 sanctity of 165, 231
 traditional 29, 207
Marshner, Connie 12
Martin, Clyde 37
Martin, Walter 209, 210
Maslow, Abraham 39
Masters and Johnson 161
Mattachine Society 19–22
Mattingly, Diane 232
Mayflower Compact 184–187
McCain, Franklin 206
McCaleb, Gary 79
McCarthy, Joseph 19
McIlhenny, Charles 87, 102
McLaughlin, John 98
McNeil, Joseph 206
McWilliams, Danny 47
media complicity 3, 25–27, 34, 43–47, 63, 81, 124, 160, 211, 212, 240
Meehan, William Austin 86
Mein Kampf 51, 84
Meron, Neil 44
Miller, Senator Zell 174
molestation 135, 136, 145

Moore, Michael 203
moral authority 122
moral judgment 84, 218, 235, 240
moral values 9, 10, 14, 28, 31, 40,
73–75, 81, 84, 105, 109, 113,
116, 126, 131–134, 169, 177,
187, 193, 201, 205, 216, 229
morality
 biblical 205
 public 177
Moses, Charles 229
multiculturalism 14
Murray, William J. 201
Myers, Chief Bill 162
myth, 10 percent 38–40 (*See also*:
 10 percent myth)

N

Naked Public Square 182
North American Man/Boy Love
 Association (NAMBLA) 227,
 228
National Association for
 Research and Therapy of
 Homosexuality (NARTH)
 97, 139, 205, 225, 226
National Academy of Sciences 60,
 139
National Center for Lesbian Rights
 143
National Gay and Lesbian Task
 Force 120, 123, 140, 158, 167
National Institute for Healthcare
 Research 157
National Lesbian and Gay
 Journalism Association 42
National Lesbian and Gay Task
 Force 81
Nazi tactics 51, 70, 76, 86, 88,
 96–105, 130, 138, 140
National Education Association
 (NEA) 6, 7, 131, 132, 136,
 144, 174, 180, 225, 236
Neeson, Liam 40

Neuhaus, Richard John 182
New Testament 35, 214
New York Times 41, 42
Newdow, Michael 14
Newsday 16, 17
Newsom, Mayor Gavin 167, 168,
173, 230
Nicolosi, Joseph 97, 139, 225
National Institute of Mental Health
(NIMH) 22, 124, 157
No Name-Calling Week 143
North Valley Baptist Church 96
Northwest Ordinance 187

O

Oakland Christian Center 104
Office of Special Counsel (White
House) 120
Okwedy, Kristopher 93
Old Testament 35, 74, 214
One Teenager in Ten 135
Orwell, George 130
Outfest 85, 86
Ovadal, Ralph 87
*Overhauling of Straight America,
The* 27, 34, 47, 48, 149
Ozzie and Harriet 43

P

Paglia, Camille 226
Paige, Hon. Rod 136
pandemic 58, 123
parental rights 75
Parents and Friends of Lesbians
and Gays 44
Parents Rights Commission 145
Passion of the Christ, The 215
Patton, Mary Beth 232
Pavone, Father Frank 176, 195
People for the American Way
(PAW) 202
Pawlick, J. Edward 41
Pawlick, Sally 41

pedophilia 144, 145, 227, 228, 229,
 239
 Penn, William 79
 persecution 15, 16, 48, 70, 71, 80,
 85–93, 96–105, 133, 138, 139,
 159, 214, 215
 perversion 227, 239
 Pestritto, Ronald J. 94
 Peterson, Richard 116, 117
 Phelps, Fred 222, 223
 Philadelphia Five 85, 86
 Pill, Erastes 34, 48–50, 149 (*See*
 also: Madsen, Hunter)
 Pillar, Richard 61
 Pink Angels 85
 pink proms 137
 Planned Parenthood, 37
 Pledge of Allegiance 14, 118, 188,
 203, 204
 Pol Pot 36
 political correctness 194
 Pollard, Eric 50
 polyamory 164, 166
 polygamy 228
 popular culture 3, 32, 40, 123 (*See*
 also: culture)
 pornography 37–39, 75, 84, 85,
 132, 135, 170, 181
 Potter, Kimberly 94
 Powell, Colin 28
 Power Community Church 97
 Price, Deb 125, 126
 Price, Frederick K. C. 208
 Princeton Theological Seminary
 213
 procreation 155, 161, 172, 226
 Project 10 134
 promiscuity 63, 132, 169
 propaganda 24, 25, 44, 48–53, 58,
 69, 130–135, 145–148, 158,
 163, 225

R

rainbow curriculum 148

Rather, Dan 42
 Reagan, Gov. Ronald 211
 Reagan, President Ronald 126
 rebellion 18, 20, 36, 194
 reconciliation, denominational
 209, 213
 recruitment of children 43, 44,
 130, 138, 144–150, 158, 159,
 215, 218, 224, 227–229
 redemption 52
 Reed, Ralph 71
 Reicken, Henry 23
 Reinhardt, Stephen 118
 Reisman, Judith 39, 40, 145
 relativism 31, 155, 179
 religious freedom 119, 132
 religious liberty 75, 92, 103, 105,
 117, 126, 133, 216
 renewal, Christian 209
 reparative therapy 97
 Repent America 85
 restoration 232, 233, 235, 236
 revival 72–73
 Richmond, David 206
 Riefenstahl, Leni 44, 138
 right to life 75
 righteousness, calling to 192–194
 rights
 God-given 190
 homosexual 16
 Religious Liberties Protection Act
 (RLPA) 126
 Robertson, Pat 75, 203, 210
 Robinson, Eugene V. 213
Roe v. Wade 188
 Ronen, Carol 108
Roper v. Simmons 181
 Roth, Joe 45
 Rueda, Enrique T. 225

S

safe schools 143, 144, 147, 215
 Salvation Army, The 142

same-sex marriage 1, 9 (*See also*:
 homosexual marriage)
sanctity of life 75
Sanger, Margaret 37
Satan 217
Satinover, Jeffrey 4, 97, 161
Scalia, Justice Antonin 82–84
Schlesinger, Arthur 8
schools 2, 9, 21, 26, 39, 82, 125,
 129–134, 136, 141–144, 147,
 149, 150, 159, 162, 174, 187,
 211, 215, 236, 240
Schumacher, Tom 46
Schwarzenegger, Gov. Arnold 126,
 212
Sekulow, Jay Alan 106
self-restraint 3, 28
sensitivity training 114
sexual identity 110, 139, 140, 156,
 158, 225, 233
sexual perversion 37–39, 227, 239
sexual predators 227–229
sexually transmitted diseases 5, 6,
 57, 62–65, 125
Shaffer, David 148
Shays, Rep. Chris 110
Sheldon, Beverly 98, 99
Sheldon, Louis P. 198
Sheldon, Stephen 96
Shepard, Matthew 222
Shine, Dan 134
Signorile, Michelangelo 163, 164
Smith, Bob 47
Socarides, Charles 23, 24, 157, 158
social conditioning 19
Society for Human Resource
 Management 110, 113
sodomy 1, 81, 118
sodomy laws 25
Somers, Georgi 156
Sorokin, Pitrim 30
Souter, Justice David 82
Southern Baptist Convention 114

- Speilberg, Stephen 45
- spiritual awakening 74
- Stahl, Leslie 42
- Stalin, Josef 36
- standards
 - biblical 13, 33, 70, 73, 75, 125, 139, 140, 159, 169, 170, 185–187, 191, 205
 - ethical 28
 - moral 105, 134, 228
- Staver, Matthew 165
- Stephanopoulos, George 42
- Stern, Howard 72
- Stills, Stephen 55
- Stone v. Graham* 178
- Stonewall Riots 59
- storm troopers 97, 101
- Streisand, Barbra 44
- substance abuse 5, 50, 51, 67, 124, 125, 234
- suicide 65, 66, 124, 137, 147
- Sullivan, Hon. Louis 148
- Sulzberger, Arthur (Pinch), Jr. 40, 41
- Supreme Court 9, 37, 41, 60, 80–83, 177–181, 188, 190, 201, 204, 229
 - of British Columbia 15
 - of California 167
 - of Kansas 156
 - of Massachusetts 81, 164
- Swift, Michael 2

T

- 10 percent myth 38, 39, 40 (*See also*: myth, 10 percent)
- television networks 44
- Ten Commandments 178, 184
- textbooks, pro-homosexual 149, 150
- Thomas, Justice Clarence 82
- thought police 94
- thought reform 24
- Throckmorton, Warren 231

Thune, Senator John 203
Tocqueville, Alexis de 200
tolerance 2, 81, 115–119, 126, 128,
158, 172
Tolerance Pledge 43
Tooley, Mark 110, 111
Toynbee, Arnold 29
traditional values 3, 32, 37, 199,
201, 205, 212, 219
Traditional Values Coalition
(TVC) 9, 48, 60, 75, 86, 98,
121, 137, 168, 170, 183, 189,
193, 207, 215–218, 230, 235
Troupis, Chris 118
Troy, Daniel 8
Turner, Tina 55, 72

U

U.S. Census Bureau 157
Unwin, J. D. 29, 72, 238
Uribe, Virginia 135, 136

V

values
biblical 191
Christian 178–181, 184, 185,
191, 198, 216, 240
moral 182, 183, 190, 229
traditional 141, 205, 212, 219
values voters 8, 10, 74, 173, 174,
186, 202, 212
Varela, Antonio 16
Vidmar, Patricia 79
vigilance 195
Viguerie, Richard 202

W

wall of separation 200
warnings from history 28–30, 72,
111, 139, 155, 158, 159, 170,
219, 238
Washington Blade 50, 171
Washington, President George 14,
74, 79, 126

We Are Family Foundation 43
Webster, Noah 201
Westboro Baptist Church 222
White House 120, 121, 178, 202,
212
Whiteman, Scott 145
Wilberforce, William 238
Wilde, Oscar 172
will of the people 84
Williams, Stephen 79
Williamson, Kevin 44
Wilson, Carl 29, 30
Wilson, Governor Pete 97
Winfrey, Oprah 179
Wolfson, Evan 172
Wonderful World of Disney 45
workplace 106
 discrimination 113, 126, 132
 religion-free 71, 72
World Court 215
WORLD magazine 112–116
World War II 18, 36
WorldNetDaily.com 86, 162
worldview 130

Z

Zadan, Craig 44
Zedong, Mao 36
Zeiger, Hans 136

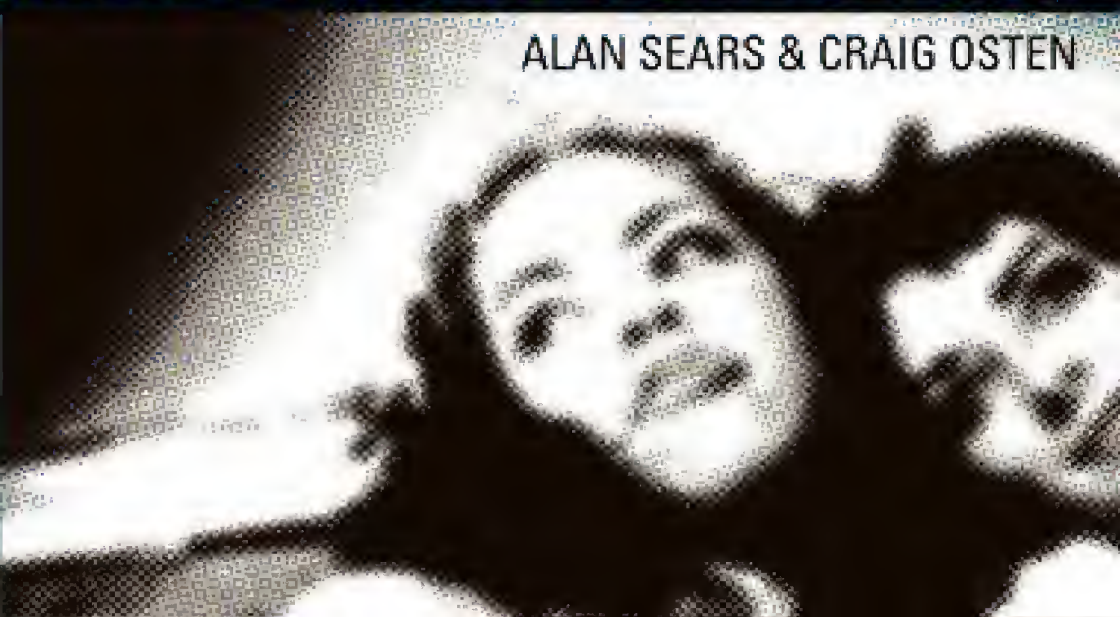
R E V I S E D A N D U P D A T E D



The Homosexual Agenda

EXPOSING THE PRINCIPAL THREAT TO RELIGIOUS FREEDOM TODAY

ALAN SEARS & CRAIG OSTEN



“Love is the greatest power in the world, and Alan Sears and Craig Osten deal with a very delicate subject in *The Homosexual Agenda* in a spirit of tough love. The message of this book is must-reading for every concerned American.”

—*Bill Bright*, Founder and Chairman
Campus Crusade for Christ

“The Alliance Defense Fund is doing a wonderful work in defending religious liberty and preserving the rights of Christian people.”

—*Dr. James Dobson*, Author and
Founder of Focus on the Family

“If any right-thinking American has found the gay and lesbian agenda difficult to understand or hard to believe, all of the answers—clear, irrefutable, convincing, and frightening—are here in this salient and timely volume from the highly respected Alliance Defense Fund. The six-point strategy of the homosexual community is completely dismantled, in terms of legality, morality, politics, psychology, and funding. This book could be the instrument that will reverse the tide of influence that this devastating vice is having on American society today.”

—*D. James Kennedy*, Senior Minister
Coral Ridge Presbyterian Church

“The homosexual rights movement is built on a foundation of lies, deception, and factual disinformation. In spite of the flood of data on the destructive nature of homosexual practices, homosexuality is being normalized and promoted in movies, television, music, and to children and young people in our public schools and universities. Contrary to the common wisdom, we do not exhibit true compassion when we remain silent about the true nature of homosexuality. Genuine compassion requires cold honesty and brutal frankness about the popular mythologies that surround the gay and lesbian lifestyle. It is this structure of lies, deception, and factual disinformation that Americans must understand if we are to save our civilization. I commend Alan Sears and Craig Osten for having the courage to tell the truth about this highly destructive movement.”

—*Marlin Maddoux*, USA Radio

“The sexual revolution of the last half-century amounts to the most sweeping and significant reordering of human relationships in all of human history. This did not come to pass by accident. Indeed, it was driven by social and sexual revolutionaries who intended to

‘liberate’ humanity for the polymorphous perversity described by Freud and celebrated by the cultural elite.

“The legitimization and celebration of homosexuality stands at the center of this sexual revolution. In *The Homosexual Agenda*, Alan Sears and Craig Osten reveal the strategy and the ambition that now drive the homosexual movement—a movement that will settle for nothing less than total victory for its cause. Sears and Osten prove their case and reveal the facts, and we are all in their debt. Most helpfully, they also prove the fact that the homosexual agenda cannot succeed unless religious liberty is forfeited. This may well be the most significant religious liberty issue of our times. Read this book—get angry—and get active in the cause of religious liberty.”

—R. Albert Mohler Jr., President
The Southern Baptist Theological Seminary

“This ground-breaking book destroys the myth that homosexual activists simply want equal rights. Of the book's many strengths is its reliance upon homosexual activists' own stated agenda. Sears and Osten copiously document this agenda in what can only be described as a manifesto for sexual terrorism against marriage, family, and the church. They show how this agenda has radically reshaped public opinion even to threatening our religious liberties in their desire to codify their immoral agenda in our nation's laws. I commend Sears and Osten for their love of the gospel and desire to help those in real bondage to sin. A must-read for every pastor.”

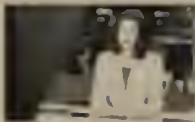
—Alfred Poirier, Senior Pastor
Rocky Mountain Community Church

“This book is courageously but compassionately written. Obviously, the subject engenders confusion, confrontation, and sometimes hostility. The facts are thoughtfully and forthrightly presented and are worthy of honest consideration no matter what persuasion one may have concerning homosexuality.”

—Adrian Rogers, Senior Pastor,
Bellevue Baptist Church

“This is riveting reading. As this book shows through its review of the aggressive march of militant homosexuals through the courts, the legislatures, cultural institutions, and churches, the pretense of homosexuals' ‘tolerance’ of non-homosexuals is over.”

—The Wanderer



THE HOMOSEXUAL AGENDA

**Exposing the Principal Threat
to Religious Freedom Today**

ALAN SEARS & CRAIG OSTEN



NASHVILLE • TENNESSEE

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Contents

Acknowledgments

A Note from the Authors

Introduction

Chapters

1: How Did We Get Here?

2: That's Entertainment?

3: “Stupid” Parents, “Enlightened” Kids

4: The Lavender Tower

5: The Family under Attack

6: The Silence (and Silencing) of the Church

7: The Seduction of Corporate America

8: The End of Tolerance (for Those Who Disagree)

9: The Full Weight of the Government

10: Where Do We Go from Here?

Appendix 1: Background Brief

Appendix 2: Letter to Pastors

Notes

*This book is dedicated
to the founding members of the Alliance Defense Fund including:
the late Bill Bright, the late Larry Burkett, James C. Dobson,
D. James Kennedy, Marlin Maddoux, and the late William Pew.*

Each has taken a strong and uncompromising stand for the gospel and has withstood the slings and arrows of those who desire to silence its dissemination in America. It has been an honor for both of us to stand with these brave men for the sake of the gospel.

Acknowledgments

The authors wish to thank Al Janssen, Jordan Lorence, Glen Lavy, Jeff Ventrella, Marv McCarthy, Paul Weber, Ben Bull, Rich Jefferson, Elizabeth Murray, and Julie Michael for their assistance on this project. Most of all, we express appreciation to our wives and our families. Their insight and help was invaluable as we tackled this often difficult and contentious subject.

A Note from the Authors

While this book deals with a difficult and contentious issue, we want to state up front that both authors and the ministry of the Alliance Defense Fund have nothing but respect, compassion, and sensitivity toward those ensnared in homosexual behavior. Both of us have family members, respected acquaintances, and friends who have been trapped in this behavior and know something of the incredible pain and sorrow it has brought to them and their families. With God's grace we carefully balance this love and respect for these individuals with warnings about the carrying out, promotion, and demand for legal approval for homosexual behavior that will stifle religious freedom and trap millions of more people in its deadly grip.

—Alan Sears and Craig Osten

Introduction

Homosexuality is a condition; gay and lesbian is a decision.

—Father Benedict Groeschel, *With Mind and Heart Renewed*

John had never known a loving, stable family. When he was just five, his biological parents divorced, beginning a revolving door of different father figures, none of whom lasted. What he learned from these men was that they were something he didn't want to be.

By the time he was eighteen, John's mother and father were each on their third spouses, and he had learned that men “were unstable, they hurt you, and they put your mother down.” He spent his childhood as his mother's caretaker, and as a result, he bonded and attached himself to her.

John grew up ashamed of himself and his male identity. As a young man, dressing himself up as “Candy,” he would masquerade as a female impersonator. This disguise was a cover-up for the inner hatred he had for himself and the misery he felt as a result. He was crying out for love, the love that only Christ could completely provide, but he had never heard. He said, “When I would come home from a bar with a partner I didn't know, I would break down in tears...feel like a piece of meat....I was just a hollow shell....I was twenty-four but felt like eighty. I tried to take my life....I was tired and worn out....I didn't want to die; I wanted to escape....I wanted someone to tell me that ‘I love you. There is something of value to you’”²

This tortured young man did not know at the time that God had a different plan for his life, a plan that would slowly be revealed through the quiet, consistent witness of a Christian couple.

John thought the couple was “quaint” when they visited him at the print shop he managed. Over a period of months, the couple's Christ-like love started to break down the hardened exterior he had put up to suppress the pain he felt inside. Wherever he went, he seemed to run into this couple. He could not escape their kindness.

Through the witness of this couple, John finally came face-to-face with the unconditional love he had missed so much as a child: the love of Jesus Christ and God the Father. The young man would eventually accept Christ, but as part of the healing process and because of his fear of the organized church, the couple would provide him with a personal church service, complete with music, sermon, and morning offering. He would read the Bible and weep as the pain of twenty-four years of hurt slowly melted away and he poured himself into the words. For the first time he knew he had a Father who loved and cared for him in a way he had never experienced before.

John moved to Northern California to join a church that specifically ministered to others trying to escape the trap of homosexual behavior. It was there he met his future wife, Anne, who was seeking healing from her past of lesbian behavior. The two fell in love and in 1992 they were married. As the years went by, the Lord blessed them with three sons and a relationship that would be a witness to the world of what the love of Jesus Christ can do to heal a broken heart.

Who is this person? His name is John Paulk. We both know and love him and can attest that he is one of the warmest, gentlest, and most courageous individuals we have ever met. He has faced every sling and arrow that could be thrown at him, along with numerous temptations—and some human weakness—but has remained strong in the faith. We personally know only a few ex-homosexuals, but we know there are thousands of John and Anne Paulks throughout America who have heard and responded to the redemptive love of Jesus Christ. How many more are out there who need to learn of his saving grace?

Unfortunately, if many homosexual activists have their way, Christ's message of redemptive love will be silenced and those who share it through the preaching of the uncensored words of Scripture will be punished. Thus, those who need to respond to the gospel will never have the opportunity to hear it. The effort of homosexual activists to convince Americans to tolerate (i.e., “affirm”) homosexual behavior³ tramples religious freedom and leaves a trail of broken bodies in the dust. Broken bodies, broken souls who without the chance to hear and respond to the gospel will never know that there is a way out of a lifestyle, and its accompanying behaviors, that falls far short of the joy their Creator intended and leads to despair, disease, and early death.³† Yet despite these dangers, it is a behavior that is being promoted as nothing more than an alternative lifestyle, and any dissent is ridiculed, vilified, and censored.

* *Author's note:* In this book, we will only use the word *gay* when it is part of a direct quote from other material. It is our belief that *gay* is primarily a political term used by radical homosexual activists to take attention away from their sexual behavior. In a conference in the early 1970s, a decision was made by a group of activists to purposefully label homosexuals and their behaviors as *gay* in order to reposition them politically. One of their goals was to get the general public to use the word *gay* instead of *homosexual* since they believed *gay* would take the onus off homosexual behavior. That stated, homosexuality is “intrinsically disordered” and contrary to Scripture and natural law. Homosexual persons, as are all unmarried and married persons, are called to chastity and sexual fidelity. We also differentiate between the word *homosexuality* and homosexual behavior, as noted hereafter. On Valentine's Day 2003, a group of academics gathered to discuss the proper usage of “lavender” language. Bill Leap, coordinator of the 10th Annual American University Conference on Lavender Languages and Linguistics said that homosexuals around the world “still struggle with the complex terminology and doublemeanings of homosexual language.” Leap said that TV shows such as *Will & Grace* are used by homosexuals to teach them about the basics of communication in “gayspeak.” Words such as “top,” “pitcher,” and “catcher” have totally different

meanings in homosexual culture. Lionel Tiger, Darwin professor of anthropology at Rutgers University added: "It's just a courting language...like any courtship language for a particular group of people interested in mating with each other." The use of the word *gay* instead of *homosexual* is just another form of so-called "lavender" language. See Michael L. Betsch, "University Conference Focuses on 'Gay Language,'" CNSNews.com, February 6, 2003.

† It was reported in late 2003 that syphilis rates are growing dramatically in America, particularly among homosexual and bisexual men, which could also lead to a large increase in future HIV/AIDS cases. The Centers for Disease Control says that 40 percent of the new cases are in homosexual/bisexual men. Source: Steve Mitchell, "Syphilis Increase Sparks AIDS Concerns," United Press International, November 20, 2003.

John Paulk was living such a life. But through Christ's redeeming love, John's life is now one of joy and fulfillment. He now knows that he is living the life that God intended for him. For every John and Anne Paulk we know who have been able to overcome homosexual behavior and come to a personal relationship with Jesus Christ, we know several other individuals who are still trapped in homosexual behavior, whether they are former classmates or family members.

What we all must remember is that Christ died for all of our sins. It is not "hate" or "hate speech" to tell someone to turn from sin and embrace Christ's love. It is an act of love, for the greatest act of love the world has ever known is what Christ did for all of us on the cross. †

† See 1 Peter 2:24.

We recently received another reminder of how the love and power of the gospel can bring healing to a broken life.

Melissa Fryrear is a former lesbian who, in Jesus Christ, found the love that she had been searching for all her life. Her testimony is touching and a reminder to all of us of God's amazing and transforming grace. Melissa has graciously agreed to allow us to share it.

I am the second and last child my parents adopted in the '60s. I grew up in a nice upper-middle class neighborhood in the east end of Louisville. Thirty-six years later, my parents continue to live in the same home.

I grew up attending church....At Trinity, I was dedicated as a baby; I went to Vacation Bible School in the summer; and I played in the children's handbell choir. Although I had grown up attending church, I had not yet made a personal decision for Jesus Christ. Attending church seemed like something we did because it was the "right thing to do." In retrospect, I remember hearing stories about Jesus and about people in the Bible, but I never recall hearing a story about salvation. I did not yet know I was a sinner in need of a Savior.

I remember one Sunday morning when I was thirteen. I was sitting in the sanctuary with my parents waiting for the 11:00 a.m. service to begin. I picked up a Bible that was resting on the back of the pew in front of me

and I began to flip through the pages at random. As I was flipping through the pages, the Bible fell open to the book of Leviticus, the eighteenth chapter. My eyes fell upon the 22nd verse: "A man should not lie with another man as one lies with a woman; that is detestable." My eyes hung on that semicolon and then swung to the words that followed: "that...is...detestable." Without looking around and without saying a word to anyone, I closed that Bible, placed it back on the pew in front of me, and in my heart I said "No" to God. When I read that verse, the words that I read after the semicolon were, "Melissa is detestable."

Even at thirteen, I had already known for a couple of years that something seemed different about me. Many gays and lesbians believe they are born homosexual. This is what I believed. I had made that decision because as early as the age of seven, I could remember being drawn to girls. My assumption was, "Well, if I have always felt this way, then I must have been born this way." That was a beginning seed, I believe, that began to take root in the soul of my heart.

As my adolescent years continued to unfold, my mind was filled with a barrage of screaming questions: "What is wrong with me?!" "Why don't I seem to be attracted to the boys like the other girls?!" "Why do I seem attracted to the girls?!" "Why do I hate being a girl?!" "What is wrong with me?!" In an attempt to answer those screaming questions, I opened up a dictionary one day and read the definitions to words like *homosexual* and *lesbian* and gay. That seed sprouted.

I was sixteen when I became involved in my first lesbian relationship....Unaware, unable, and unwilling to resist the temptation and draw any longer, I embraced with outstretched and welcoming arms my lesbian identity. When I left home at eighteen to attend the University of Kentucky, I immersed myself in the gay community. Everything in my world revolved around being gay. I had three goals in life: have a good time, make a lot of money, and without overusing the cliché, find the woman of my dreams...and the seed flourished.

In the late '80s, I began working for an advertising agency in Lexington. The agency was owned by three men, one who was a Christian. Bill was the Christian. He was always kind, considerate, and respectful toward me. He was unlike the other two men....

These years of my life continued to unfold and from my perspective, I was well on my way to achieving my three goals in life. I was having some really good times; I was making a lot of money; and yet again, I was in a relationship with a woman. Yet something was stirring within me.

One Saturday night unexpectedly, I asked my partner at the time if she wanted to go to church the next morning. Because we were so emotionally enmeshed, she agreed to almost anything I ever suggested. This time was no exception. Because I had grown up in the Presbyterian church, that seemed the most familiar place to start and so we looked in the phone book. In the small community of Versailles, there was only one Presbyterian church, appropriately named Versailles Presbyterian, and as

one might expect, it was located on Main Street. It was a small congregation of predominantly older couples. Needless to say, when my partner and I walked in, it was obvious. The members of that church, though, received us with warmth and without condemnation. I immediately became involved in all the activities they offered: the Wednesday night potlucks, Sunday morning Bible studies, and I even joined the adult handbell choir.

There was a couple in their seventies, L. J. and Doris Crain, who took me under their wings and into their hearts. L. J. was an intelligent and kind man. He was the clerk of session and led our adult Sunday morning Bible study....Bill from my workplace, and L. J. and Doris from my church, knew the life I was living. They were discerning people and at that time I looked like a lesbian woman...sporting a short, cropped hairstyle, very little makeup, and masculine attire. And although they knew about me and the life I was living, they never said a word about my homosexual lifestyle. Instead, they met me where I was, accepted me with grace, loved me unconditionally, and prayed for me fervently. It was through relationship with them that I was led to make the most important decision of my life. One afternoon, sitting alone on the edge of my bed in the stillness of my bedroom, I said quietly in my heart, "Jesus, Jesus please, please come and be the Savior of my life and the Lord of my life." He did; and a new seed was planted.

My partner at the time actually gave me my first Bible...It was the New International Version Study Bible in blue leather with silver edged pages and the words of Jesus in red. I began to read that Bible, and it was not long before I discovered what a concordance is. Just in case you were wondering, "homosexuality" in the NIV concordance is listed alphabetically between "hometown" and "honesty." I soon learned there were a number of Scriptures that address the issue of homosexuality. I read again the Scripture in Leviticus that I had read so many years before. I also found verses in Deuteronomy, Romans, and 1 Corinthians. And this is when the wrestling ensued.

For months I went around and around with the Lord. I did not yet understand; my faith was so new. I argued with Him; I pleaded with Him; I fled from Him; I yelled at Him; and I opposed Him. "God," I said, "I know Your Word says that it's wrong, that it's a sin, but to me it feels like I've been born this way. It's all I've ever known. To me it feels normal, but You say it's an abomination. God help me!"

The Bible says the Word of God is living and active, sharper than a double-edged sword; it penetrates even to dividing soul and spirit, joints and marrow. It judges the thoughts and attitudes of the heart. Isaiah 55:11 says that God's Word will not return empty, but it will accomplish what God desires and achieve the purposes for which He sends it. For the next four, eight, and twelve months the Holy Spirit of God continued to work those truths into my heart until I came to the point of convicting revelation where I knew what I was doing was sin. But God demonstrated in His own love for me in this, that while I was still a sinner, Christ died for me. The

Bible says that repentance is a gift and that it's God's kindness that leads us to repentance. During those months, even in my confusion, even in my anger, even in my rebellion, God showered me with His love. In 1992, by His grace, I repented of my years of sexual sin and the new seed sprouted.

The separation, though, from my partner at the time was not immediate. Although at the time of repentance all sexual immorality stopped, we still shared a bed together, a home together, and a life together. That was one of the first tangible experiences I had of God's patient and tender mercy. He knew how incredibly enmeshed we were. It was as if we were two infected wounds that had been crudely bandaged together with dirty and soiled gauze. But like a sensitive and compassionate doctor, the Lord began to slowly and gently unwrap that dressing. Over the next months, He continued to move in our lives and we eventually separated completely.

Can you imagine if Melissa had never had the chance to hear and respond to the gospel? If the law had forbidden it? If it were considered hate speech to tell her? She would still be trapped in a behavior that brought her so much shame. She would have no idea that Christ loves her and can forgive her for her past. It would be an incredible tragedy but one that *can* and *will* happen if we remain silent to the threat that the homosexual agenda represents to religious freedom in America.

Melissa's story is also a reminder that Jesus himself is why we must treat individuals who practice homosexual behavior with respect, compassion, and sensitivity. To do otherwise would mean a disservice to the gospel and Christ's sacrifice.

Another example of a hurting individual who came to know the healing grace of Jesus Christ is Teresa Britton. Teresa was raised Baptist, but by her senior year, she was going to "gay" bars in search of love. She never found it, regardless of how many lesbian relationships she was involved in. One night, crying in bed, she said that she felt God touch her: "The next thing I knew I was on the floor in a fetal position. Within that instant, all the lies I believed and all the gray areas of my life became black and white. The truth had been revealed to me, and I knew the way I was living was wrong."

The lie was that she was born homosexual and couldn't change. Teresa traced her entrapment in lesbianism to her father's alcoholism and physical abuse. "I will never, ever let a man treat me like that," she would say to herself. "If that's what a man is all about, why would I want to be with one?" In September 2000, she accepted Jesus Christ as her Lord and Savior. One of the reasons? The love of Christ shown through church members. Without her church, she said, "I would probably still be bouncing from one relationship to another. I would be on the road to destruction instead of the road to life." This is the love that God calls us to, and this is the love that we must defend against those who seek to silence it.

Craig is also a good friend with another woman who had escaped from

lesbian behavior. His friend had served as the press secretary to Patricia Ireland, the former president of the National Organization for Women. She knew deep down about the sinfulness of her lesbian behavior and *wanted to escape*, but she felt nothing but anger and condemnation from individuals who called themselves Christians. The anger she felt repelled her from Christianity for many years. Despite this, God continued to work on her heart and eventually brought her to him. She still struggles with the anger she experienced from Christians when she was a lesbian but has remained strong in the faith.

The experiences of Craig's friend remind us that, as with all sin by persons of whatever orientation, we must differentiate between condemning the sin of homosexual behavior and condemning the individual. Ultimately only God judges the heart. We vehemently disagree and disassociate ourselves with the actions of individuals, such as Fred Phelps of Topeka, Kansas, who would picket the funerals of AIDS victims, post messages that "God Hates Fags" on the World Wide Web, condemn those who have compassion for those trapped in homosexual behavior,⁵ + and state that there is no redemption for the homosexual.

* Fred Phelps and his followers have picketed Focus on the Family because the ministry employs three former homosexuals on its staff: John Paulk, Amy Tracy and Mike Haley

However, on the other hand, we cannot stand idly by while many well-meaning individuals provide spiritual cover for and enable those who are caught in and/or promote this destructive behavior. We are called by a living God to serve him, and there are crystal-clear, non-debatable issues that cannot be dismissed if we are to live in obedience to him. One of those issues is homosexual behavior. God the Creator has written the rule book (the Bible) for his creation, and despite reinterpretations and explanations by activists and some members of the clergy, his Word undeniably condemns homosexual behavior.⁶

* 1 Corinthians 6:9-10 says: "Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes *nor homosexual offenders* nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God" (emphasis added). Romans 1:24-28 states: "Therefore God gave them over in the sinful desires *of* their hearts to sexual impurity for the degrading *of* their bodies with one another. They exchanged the truth *of* God for a lie, and worshiped and served created things rather than the Creator—who is forever praised. Amen. Because *of* this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. In the same way, the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion." Leviticus 18:22 reads: "Do not lie with a man as one lies with a woman; that is detestable."

Christ's healing power has never been more powerful than today, as proven in the cases of these former homosexuals. The hurt and shame that homosexual behavior can bring to an individual is devastating. In a *USA Today* article,

Sharon Sherrard, a San Rafael, California, accountant, said that she found solace with regard to her lesbian behavior by drinking alcohol to excess. “No matter what I did,” she said, “I knew in my mind that I could never, quote, get to heaven as long as I was an active lesbian.”⁶ Ms. Sherrard desperately needs to know Christ's love for her and that only he can heal the wounds in her heart that have caused her to fall into lesbian behavior. However, if the gospel is silenced, she will be forced to continue to find her solace elsewhere, such as in a liquor bottle, rather than having it quenched by the living water that is Jesus Christ.

Alan has witnessed the pain of those who are trapped in homosexual behavior firsthand from the time he spent as a full-time and special prosecutor—both on the local and federal levels—and as the head of several criminal investigative task forces. In addition, he served as the executive director of the Attorney General's Commission on Pornography in 1985-86. In the various roles he served across the United States, he had in-depth and personal exposure to not only the criminal enterprise surrounding hard-core pornography's production and distribution, but to much of the related sex trade, especially to those who practiced homosexual behavior. In multiple prosecutions of people involved in every level of the pornography trafficking industry, Alan learned firsthand, many times from hours of conversations with defendants and their counsel, of these individuals' real view of the First Amendment (it was a joke and a smoke screen). He also learned what the profiteering pornographers thought of the homosexual persons who were plied with every manner of video, magazine, and appliance. To be blunt, the pornographers had nothing but disgust and ridicule for those who paid them hard cash.

In years of public speaking during and after this period of his life, Alan called pornography the “true hate literature” of our age, because of its hatred and exploitation of the human person, regardless of size, shape, color, and gender. It reduced human beings to valueless commodities to be ogled at and disposed of like used tissue. And sad to say, many of these individuals who were disposed of by the pornographers were practicing homosexuals.

One of the unique experiences Alan had was to meet many young homosexual men and women who were struggling with the issue of pornography and the various forms of sex trade outlets. These included the so-called gay bars, many of which he, and his other commission members, discovered to be often owned or controlled not by homosexuals, but by exploitive heterosexuals and criminal enterprises. These individuals and organizations just wanted to make a buck off the weakness of others. Alan talked with these men and women in depth about their pain, their heart needs, and the role that this material played in their formation and their sexual behavior. Alan has maintained some of these relationships for more than seventeen years by occasional correspondence, and some of the individuals he knew have since died of sexually transmitted diseases.

Based on these years and experiences with those trapped in homosexual behavior, we must express real outrage at the merciless exploitation of those with homosexual urges and temptations. Overt efforts are made by many to lead young men and women into homosexual behavior, many for simple, base

reasons that have nothing to do with political agendas—instead, the new recruits are “fresh meat” and sources of new cash, new sex partners, and new profit.

It is for these tragically exploited people that Christ died. Those who are trapped in homosexual behavior have been deceived, just like anyone else who does not know the fullness of Christ. They are often told that their greatest enemies are the church (and in the case of Craig's friend many have sadly given credence to that thought) and the traditional family, the two entities that could bring the healing they so desperately need. The result is that the immense inner pain of many has been channeled into an incessant drive to silence, punish, and, ultimately, eliminate these two institutions. It is the church (a church that proclaims the gospel) that can guide them to the healing of their pain through faith in Jesus Christ, and it is the traditional family that can keep future generations of children from falling into homosexual behavior.

John Paulk's story is an example of what can happen when the traditional family breaks down and children are left hurt and confused. With only one parent—in most cases, the mother—to bond with and attach to, boys in particular are vulnerable to falling into homosexual behavior. John's experiences remind us that we *must* support and defend the traditional family, in order to prevent such pain from being spread to an entire generation of children.

* We have both, one through personal experience, and the other through an immediate family member's experience, known the pain, the shame, and the sorrow when God's plan for the traditional family has been broken by divorce. Only by God's grace, his forgiveness, restoration, and healing in our lives do our own families today experience the richness of living his model lifestyle.

The Alliance Defense Fund® was founded to defend the right to hear and speak the Truth—that truth is the Gospel of Jesus Christ.† The Alliance Defense Fund has been involved in countless cases involving the rights of people to live and express their faith, to share Christ's love with a hurting world, to protect the sanctity of human life, and to defend marriage and the family from those who seek to redefine these terms into meaninglessness. We will discuss some of the legal cases that the Alliance Defense Fund has been part of and how what we have experienced has alarmed both of us with regard to how the homosexual agenda threatens religious freedom, and in particular, evangelism.

† The Alliance Defense Fund is a one-of-a-kind legal service organization founded in 1994 by the late Dr. Bill Bright, Dr. James Dobson, Dr. D. James Kennedy, the late Larry Burkett, Marlin Maddoux, the late William Pew, and more than thirty other national ministry leaders to provide strategy and coordination, training, and funding in the legal battle for religious freedom, sanctity of human life, and the traditional family and its values. ADF has provided funding and assistance in hundreds of legal matters, including twenty-nine cases before the U.S. Supreme Court, has trained more than 715 volunteer attorneys to serve the Body of Christ across America, and partnered with more than one hundred ministries and organizations. Since its formation, ADF has been involved in nearly every legal case of national scope concerning the

definition of marriage and attempts to redefine the family.

Almost daily, we hear from another parent whose children have been exposed to homosexual activism in the classroom, or from an employee forced to undergo so-called diversity training at work (training that ridicules the Christian position on homosexual behavior), or from a business person forced to violate his or her sincerely held religious beliefs about homosexual behavior. These cases are not going away. We are seeing them happen with increasing frequency as the homosexual activist movement strives to censor or marginalize all speech that is in accord with biblical teaching on homosexual behavior, and with it, the gospel of Jesus Christ.

In the pages following, we will outline how these attacks on religious freedom are being played out in all aspects of our culture. We know from personal experience that many Christians we come in contact with are uncomfortable with this whole issue of homosexuality. They hear such words as “intolerance,” and they want to be considered tolerant. They hear the term “hateful,” and they want to appear loving. They say, “All we need to do is share the gospel,” yet are unaware that their ability to do even that is quickly eroding away. Many choose to avoid the subject totally, rather than set themselves up for ridicule and vilification.

So why are we insisting that we examine this issue? Because, whether you realize it or not, this issue affects your marriage, it threatens your children, and if we don't do something soon, it will drastically limit your religious liberty.

For the sake of evangelism, for the sake of freedom and human rights, and for the sake of the very souls of those who desperately need to hear about the love of Jesus Christ, like John Paulk and the others we have mentioned who have responded to the gospel, we *cannot allow this to happen*.

And the church is confused on the issue. This is why we believe, with the strongest sense of urgency, that the faith community must be fully educated on the threat that is coming to the front door of their places of worship and their homes. We need to do this not only for those trapped in homosexual behavior, but also for the future of our children, our country, and the church.

Consider the following illustration. You are on vacation, visiting the Grand Canyon. As you are standing on an observation platform, you witness the typical scene of a person below the platform with his back to the edge of the canyon posing for a picture. Then something unusual and disturbing happens. The person keeps backing closer and closer to the edge. From your vantage point you can see that if the person backs up any farther, he is going to plunge thousands of feet to his death. From his vantage point, he cannot see what is about to happen.

You run toward him and shout a warning. Then something even more unusual happens. The people standing below the platform, taking the picture, yell back at you and tell you to stop your hate speech. They tell you that you need to respect diversity and the decision to stand as close to the ledge as they want. Before their last words are finished, the person near the edge continues backing up, loses his footing, and falls to a horrible death.

To your astonishment, the photographer runs over to you, shakes his fist in your face, and says that your bigotry caused the person's death.

Sound preposterous? Yes, it does.

But due to the incredible, amazing grace of God, believers have been granted the vantage point to see and warn the individuals of the dangers ahead if they continue to engage in sinful behavior. He has given us the ability to see from the observation tower the big picture that others cannot see.

Few, if any, would condemn people standing dangerously close to the edge. However, we would warn them and others of the physical dangers ahead if they keep moving in the direction they are going. Compassion does not mean that you provide the person with a pat on the back as he heads over the cliff. It means loving our neighbors as ourselves and warning them of the dangers ahead if they continue down the same path. As Christians, we cannot sit idly by as individuals engage in behavior that will result in their eternal demise. Yet, the concern we have for our brothers and sisters—for their physical, psychological, and eternal welfare—has now often been classified as hate speech, and in the near future we face the real likelihood of punishment if we issue even the slightest of warnings about what may await them. As Christians, we cannot remain silent, nor can we allow others to silence us when it comes to the eternal soul of an individual. However, if the homosexual agenda continues to go unchecked that is *exactly what is going to happen*.

The other question we have to ask ourselves is this: are we willing to take a stand for our children and our grandchildren? What type of world will they inherit if we do not take a stand? Will they inherit a world of broken families and broken lives, a world in which any mention of the sinfulness of homosexual behavior and the need for the redemptive love of the gospel is a criminal offense? Or will they inherit a world in which the gospel can be freely lived out and proclaimed, in which traditional families are encouraged by society, and in which the religious beliefs of parents are supported, and not undermined, by the state?

In the pages to follow, we will strive to make the point that the future of our children and grandchildren is in our hands. We will outline how the homosexual agenda touches every area of our lives, from the media to education to families to corporate America and to government. We will document how the religious freedoms of all Americans are under attack from radical homosexual activists.

Will we avert our glance while Rome burns and our children are lost because we were afraid...afraid to offend, afraid to be labeled intolerant, afraid to take action in fear of repercussions? Or will we take a stand for Christ and for our children and grandchildren?

How far down the road have homosexual activists taken us toward their goal of unbridled sexual behavior and silencing of the church? Let us look at four stages that lead to the moral demise of a culture. Prepare yourselves to be alarmed.

1. *The Community Establishment Stage.* In this stage, a group of like-minded individuals (homosexual activists) who practice a lifestyle or sinful behavior discover each other and start to play a larger role in society. They start to feel empowered.
2. *The Organization Stage.* In this stage, the group now feels empowered and starts to get organized and develop a game plan for legitimizing their behavior in society.
3. *The Mobilization Stage.* The group starts to pool together all of its resources. They develop a common language and strategy for presenting their case to the public. They reframe the issue, taking it out of the moral realm, and present it as a “human rights” issue. Those who oppose their argument are deemed “hateful” or “intolerant” toward those that are “different” even though the group's only identification is that of a chosen sexual behavior.
4. *The Legitimization Stage.* Once an issue has been redefined from a moral absolute to an individual choice, society starts to be reprogrammed that the arguments of the group are valid and therefore special privileges for previous “injustices” and for the affirmation of the behavior occur.*

* These stages were developed by S. Michael Craven.

We are at stage 4 and are at the eleventh hour with regard to homosexual activism and religious freedom. The homosexual activists have the ball on our ten-yard line, and it is first and goal. We can either put up a brave defensive stand, or we can let them cross the goal line unhindered. If believers choose to do nothing, there may be a day that people of faith will have to tell their children and grandchildren, “I’m sorry. I did nothing to protect your religious freedom and now it’s gone.” They will have to say to those caught in homosexual behavior and wish to escape, like John Paulk, “I’m sorry, I cannot help you.” Let us pray that we never have to face that scenario and that God’s eternal truth, as expressed through the death and resurrection of his Son, Jesus Christ, will continue to be proclaimed boldly and without apology in our land...that together on our knees the door will remain open for the gospel.

How Did We Get Here?

If we reflect on the dreadful consequences of sodomy to a state, and on the extent to which this abominable vice may be secretly carried on and spread; we cannot, on the principles of sound policy, consider the punishment as too severe. For if it once begins to prevail, not only will boys be easily corrupted by adults, but also by other boys; nor will it ever cease; more especially as it must thus soon lose all its shamefulness and infamy and become fashionable and the national taste; and then...national weakness, for which all remedies are ineffectual, most inevitably follow; not perhaps in the first generation, but certainly in the course of the third or fourth....To these evils may be added yet another, viz. that the constitutions of those men who submit to this degradation are, if not always, yet very often, totally destroyed, though in a different way from what is the result of the whoredom.

Whoever, therefore, wishes to ruin a nation, has only to get this vice introduced; for it is extremely difficult to extirpate it where it has once taken root because it can be propagated with much secrecy...and when we perceive that it has once got a footing in any country, however, powerful and flourishing, we may venture as politicians to predict that the foundation of its future decline is laid and that after some hundred years it will no longer be the same...powerful country it is at the present.

—Sir John David Michaelis, *Commentaries on the Laws of Moses*, 1814

In the June 2004 issue of the homosexual magazine *The Advocate*, the editors took a wishful look at their vision for America in the year 2054:

Evan Wolfson, director of Freedom to Marry, a national group that advocates for marriage rights for same-sex couples, predicts a scenario in which a student in a rural classroom announces during recess that he's going to marry the boy who sits next to him. There will be no punishment from the teacher or taunts from classmates. After all, the boy might have two moms who are frequently seen at parent-teacher conferences....After winning the Super Bowl, a gay quarterback could scream at TV crews, "I'm going to Disney World with my boyfriend!" The first lady could be the "first womyn"...Gay-themed TV shows, movies, and music now reserved for cable and other specialized outlets will likely be a staple of broadcast networks, multiplexes, and major labels, and no one will bat an eye at fictional portrayals of same-sex relationships.

The article quotes University of Southern California Anthropology and Gender Studies Professor Walter L. Williams: "I think we'll see more progress in the gay movement in the next 10 years than we saw in the past 50."¹

That is an alarming thought considering what has happened over the past twenty years. In 1983, 30 percent of Americans said that they knew someone who was homosexual. By 2000, that figure had skyrocketed to 73 percent. In 1985, only 40 percent of those polled said they were comfortable around individuals who practice homosexual behavior. By 2000, that number had risen to 60 percent. Also in 1985, 90 percent of Americans said they would be upset if their son or daughter announced they were homosexual. By 2000, that figure stood at just 37 percent.²

Those of us who have dealt with the issue of the homosexual agenda issue over the years often stop and ask ourselves in disbelief: How has 1 to 2 percent of the population³ achieved so much success in transforming American culture and restricting religious freedom?

* Homosexual activists often proclaim that 10 percent of the population is homosexual. The 10 percent figure is based on studies and publications by Dr. Alfred C. Kinsey. However, Dr. Kinsey's methodology was defective. He used data gathered from interviews with felons, including sex offenders; volunteers who were coached to give answers that skewed the results; and the sexual stimulation of boys ages two months to fifteen years old. (See Judith Reisman, *Kinsey: Crimes & Consequences* [Arlington, Va.: The Institute for Media Education, 1998]; Wardell Pomeroy, *Dr. Kinsey and the Institute for Sex Research* [New York: Harper & Row, 1972], 97-137.) In contrast, a 1993 report from the Alan Guttmacher Institute (part of Planned Parenthood and thus not a conservative organization) found that only 1.1 percent of 3,321 men surveyed considered themselves to be exclusively homosexual, and only 2.3 percent had engaged in sex with another man in the prior ten years (John O. G. Billy, et al, *Family Planning Perspectives* [Alan Guttmacher Institute, March/April 1993]). *Sex in America: A Definitive Survey* reported that of 3,432 respondents, "about 1.4 percent of women said they thought themselves as homosexual or bisexual and about 2.8 percent of men identified themselves in this way" (Robert T. Michael, et al. [New York: Warner Books, 1995], 176). An article published in *Pediatrics* likewise reported that of 34,706 adolescents surveyed (grades 7-12), 1.1 percent said they were bisexual or predominantly homosexual (Gary Remafedi, et. al., abstract, "Demography of Sexual Orientation in Adolescents," *Pediatrics*, Vol. 89, 1992, pp. 714-21). No survey using random sampling techniques has duplicated Kinsey's results.

The road leading to the grave threat that the homosexual agenda poses to evangelism, faith, and religious freedom did not happen overnight. It has been part of a long-term strategy implemented by radical homosexual activists to dramatically transform America's perception of homosexuality and of those who oppose homosexual behavior.

As Gene Edward Veith wrote about the tremendous gains made by the homosexual activist movement: "Homo-sexuality used to be considered a vice;

now even those it makes uncomfortable now must avow—as in a *Seinfeld* episode—‘not that there’s anything wrong with it,’ while those who think there is something wrong with it are considered to have the vice of intolerance.”³

What has caused such a radical shift in public attitudes toward homosexual behavior? And how did this shift happen in less than a generation?

That's how lasting social change happens—the barriers suddenly come down when nobody's looking.

—Walter Shapiro, *USA Today* columnist, on the success of the homosexual rights movement

The reason is a well-thought-out strategy that was devised in part by homosexual activists Marshall Kirk and Hunter Madsen and publicized in two publications: a 1987 article titled “The Overhauling of Straight America” and a 1989 book titled *After the Ball*.[†] When one reads both of these works, one sees how radical homosexual activists have implemented the strategy laid out in these publications almost to the letter.

[†] The following information is included in both places. The article “The Overhauling of Straight America” is found in chapter 3, “Strategy: Persuasion, Not Invasion.” In addition, Madsen used the pseudonym Erastes Pill in the article but used his real name in the book.

The homosexual activists laid out a six-point strategy to radically change America's perception of homosexual behavior. Their six points were:

1. Talk about gays and gayness as loudly and often as possible.
2. Portray gays as victims, not aggressive challengers.
3. Give homosexual protectors a “just” cause.
4. Make gays look good.
5. Make the victimizers look bad.
6. Solicit funds: the buck stops here (i.e., get corporate America and major foundations to financially support the homosexual cause).

We are going to examine all six of these points and show how each is being played out in present-day American culture.

“Talk about Gays and Gayness as Loudly and Often as Possible”

In “The Overhauling of Straight America,” Kirk and Madsen write, “The principle behind this advice is simple: almost all behavior begins to look normal if you are exposed to enough of it at close quarters and among your acquaintances.”

This principle has proven itself time and time again throughout history as inhumane and outrageous behavior have become commonplace and ordinary.

Every modern dictator has understood this principle as well.

In the past decade it has often seemed that every time you blink there is another newspaper article and another television show talking about otherwise “ordinary” individuals who practice homosexual behavior. The onslaught is relentless. This continual promotion of homosexual behavior eventually has one of two effects: (1) it convinces people that homosexual behavior is just another lifestyle, or (2) causes them to get so sick of the issue that they throw their hands up in disgust or become exhausted and then withdraw. Either way, the radical homosexual activists win, as they have either convinced people that they are “just like my fishing buddy” or make them so fed up with the issue that they can no longer stand it and just say to themselves, “I’m tired. I give up. Give them what they want so they will be quiet.”

Kirk and Madsen wrote, “The main thing is talk about gayness until the issue becomes thoroughly tiresome.” This ties into the concept of perseverance, the gradual wearing-down of people until they get to the point of total fatigue and give in on an issue. As we will see throughout this book, homosexual activists continue to hammer away time and time again until people just say, “Forget it” and then homosexuals get their way.

The activists were also very much aware that the unseemly sides of homosexual behavior—the types of sexual activity and its consequences—would have to be suppressed in order to gain acceptance. They wrote: “In the early stages of the campaign to reach straight America, the masses should not be shocked and repelled by premature exposure to homosexual behavior itself. Instead, the imagery of sex should be downplayed and gay rights should be reduced to an abstract social question as much as possible.”³ Therefore, the link between the practices of homosexual behavior and pedophilia, as well as the other dark sides of homosexual behavior, are intentionally suppressed or denied. Kirk and Madsen added: “First let the camel get his nose inside the tent—and only later his unsightly derriere!”⁴

An example of this was found in article that appeared in the February 8, 2004, *San Francisco Chronicle*. Reporting on the growing acceptance of homosexual behavior, Rona Marech wrote,

First, there was the term “homosexual,” then “gay” and “lesbian,” then the once-taboo “dyke” and “queer.” Now all bets are off. With the universe of gender and sexual identities expanding, a gay youth culture is emerging, acceptance of gays rising and label loyalty falling, the gay lexicon has exploded with scores of new words and blended phrases that delineate every conceivable stop on the identity spectrum—at least for this week....Someone who is “genderqueer,” for example, views the gender options as more than just male and female or doesn't fit into the binary male-female system. A “trannydyke” is a transgender person attracted to people with a more feminine gender, while a “pansexual” is attracted to people of multiple genders. A “boi” describes a boyish gay guy or a biological female with a male presentation; and “heteroflexible” refers to a straight person with a queer mindset....The list of terms—which have hotly contested definitions—goes on: “FTM” for female to make, “MTF” for male

to female, “boy dyke,” “trannyboy” “trannyfag,” “multigendered,” “polygendered,” “queerboi,” “transboi,” “transguy,” “transman,” “half-dyke,” “bi-dyke,” “stud,” “stem,” “trisexual,” “omnisexual,” and “multisexual.”⁸

Carolyn Laub, of the Gay-Straight Alliance Network, added, “We in society and our generation are developing new understandings of sexual orientation and gender identities and what that means to us. We don't really have enough language to describe that; therefore, we have to create new words.”⁹

Sam Davis, founder of a group called “United Genders of the Universe,” continued: “If you're not a man or a woman, words like ‘gay’ or ‘lesbian’ don't fit you anymore. The words from just a few years ago aren't adequate to talk about who we are, where we're coming from and who we like.”¹⁰

Kirk and Madsen also knew full well that the media would play an important role in their crusade. They stated, “The average American watches over seven hours of TV daily. Those hours open up a gateway into the private world of straights, through which a Trojan Horse might be passed.”¹¹ Homosexual behavior has not only become commonplace on network television and in movies, but homosexual characters are often portrayed as the most compassionate, funny, “normal,” and “human” individuals in the show. Shows such as *Queer Eye for the Straight Guy* on the Bravo network now portray homosexual behavior as superior to heterosexual behavior.

The next target for Kirk and Madsen was organized religion. They wrote, “While public opinion is one primary source of mainstream values, religious authority is the other. When conservative churches condemn gays, there are only two things we can do to confound the homophobia of the true believers. First, we can use talk to muddy the moral waters. This means publicizing support for gays by more moderate churches, raising theological objections of our own about conservative interpretations of Biblical teachings, and exposing hatred and inconsistency.”¹⁰ The homosexual activists have found a more than willing ally in liberal churches, many which threw out the gospel years ago anyway. Many of these churches now seemingly exist for few purposes besides the promotion of homosexual behavior.

With regard to churches that hold fast to the biblical teaching on homosexual behavior, Kirk and Madsen said, “We can undermine the moral authority of homophobic churches by portraying them as antiquated backwaters, badly out of step with the times and with the latest findings of psychology. Against the mighty pull of institutional religion, one must set the mightier draw of science and public opinion....Such an unholy alliance has worked well against churches before, on such topics as divorce and abortion.”¹¹ Therefore, conservative Christians have been referred to in the media as “largely poor, uneducated, and easy to command.”¹²

In addition, even in traditional churches, dissenting advocates of homosexual politics are portrayed as enlightened, cutting-edge thinkers.

“Portray Gays as Victims, Not Aggressive Challengers”

Kirk and Madsen's next point, "Portray gays as victims, not as aggressive challengers," is a direct play to most Americans' basic sense of fairness and liberal guilt about anyone who claims to have been oppressed. Therefore, despite demographic statistics to the contrary,* homosexual activists have skillfully played the media like a drum to portray themselves as a victimized class in need of special protections.

* Later in the book we will present statistics to demonstrate that many individuals who practice homosexual behavior have higher incomes, more disposable income, and are more likely to travel overseas, among other things.

In addition, they have been extremely skillful at turning tragedies into opportunities to move the homosexual agenda forward and portray anyone who opposes them as "murderers" or at least sympathetic to murder. This was evident in the assassination of Harvey Milk (the first open homosexual on the San Francisco Board of Supervisors); the AIDS epidemic of the early 1980s, when homosexual activists turned a deadly disease spread primarily by homosexual behavior into a civil rights issue; and the Matthew Shepard murder, when two non-religious thugs shamefully and brutally killed a young homosexual man by hanging him on a fence to die. In this last instance, homosexual activists went on the *Today* show and immediately blamed the murder on conservative Christian organizations such as Focus on the Family.¹³ Dr. Dobson, the president of Focus on the Family, holds sincere religious objections to homosexual behavior but denounces violence of any kind. Instead, it was two thugs with no consciences at all who murdered Shepard. It is likely that if these two individuals had a strong relationship with Jesus Christ, Shepard would still be alive today.

Perhaps the most vicious diatribe came from Deborah Mathis who wrote in the *Orlando Sentinel*:

The opponents [of homosexual behavior] prefer not to acknowledge their own bigotry. Hence, the disguise—or self-delusion—of noble purpose. They insist that they mean no harm. 'Hate the sin, love the sinner' is their mantra. How tiresome. How empty. But a handy little motto it is, for sure. Thanks to it, homophobes the world over don't have to reconcile their hate that writhes in their hearts with the Christianity that rests on their sleeves. Chant it enough times, and you can feel almost sanctified....Did the antihomosexual crowd help kill Matthew Shepherd? Nor per se. But it poisoned the air, which poisoned the minds which connived to attract, deceive, and destroy a young man who deserved, in the least, to be left alone. They share in the complicity.¹⁴ *

* In Chicago, a homosexual teenager killed a Catholic woman who was trying to persuade him to change his sexual orientation. The woman, Mary Stachowicz, was found strangled and then was placed in a crawl space under the floor. Yet there was no "hue and cry" over this "hate crime" and it was barely reported in the national press. Peter LaBarbera said: "If a gay man had been murdered for trying to convince someone to be gay, it would be a national news story and be deemed a hate crime. But when a gay man murders a woman who tried to

convince him to change, the media spike the story.” See Ellen Sorokin, “Some Say Gay Teen Should Face Hate Crime in Slaying,” *Washington Times*, November 26, 2002.

Mathis also adds that conservative Christians are like Adolf Hitler, who exterminated 6 million Jews. Perhaps she has forgotten the brave actions of Christians such as Dietrich Bonhoeffer, Titus Brandsma, and Corrie ten Boom, who stood up to Hitler and his tragic slaughter of millions. However, her column is a vivid example of how far the homosexual activists and their allies are willing to go to demonize people of faith.

Randy Thomas, a former homosexual, succinctly summed up what has happened: “As a former homosexual, when I was involved in the 1980s promoting the gay agenda, our only focus was to seek tolerance, whereas today's political activism has moved from true tolerance into political domination and power. It's an amazing thing to watch a group that said they were oppressed become oppressors.”¹⁵

“Give Homosexual Protectors a ‘Just’ Cause”

This strategy ties naturally into the almost natural inclination of people on the left side of the political spectrum to embrace any group that they become convinced has been “wronged” in the past. While there have been groups with legitimate grievances (e.g., African-Americans), radical homosexual activists have tried to piggyback on these legitimate efforts to right past wrongs to move the ball forward for their agenda. They have accomplished this through the manipulation of statistics on teen suicide, the creation of a Christian boogeyman in the Matthew Shepard tragedy, and so forth. The result is that individuals motivated by social justice issues, including some evangelicals, have felt that they need to protect practicing homosexuals from a so-called hostile society.

Another natural market for radical homosexual activists to tap in this area is Hollywood (see chap. 2 and the previous discussion in this chapter) with its liberal sensitivities and large homosexual community. Kirk and Madsen wrote, “A media campaign that casts gays as society's victims and encourages straights to be their protectors must make it easier for those who respond to assert and explain their new perspectives.”¹⁶

Just as Hollywood did much in the late 1930s to early 1940s (back when it was in more conservative hands) to convince Americans of the need to become involved in World War II, and then later in the 1960s to help support the civil rights and anti-war movements, it has adopted homosexual behavior as one of its latest causes. Therefore, as we will see later, homosexuals are almost always innocent—the hero who needs protection in films, television, etc.—while those who oppose them are either boorish or religious fanatics.

But homosexual activists are finding resistance from groups, such as African Americans who had legitimate civil rights grievances, to their efforts to piggyback homosexual behavior on the decades-long struggle by blacks for equal rights. Star Parker, a conservative black activist, writes,

The gay front would like to be viewed as the latest chapter of the civil rights movement. According to their reasoning, gays are America's newest oppressed minority, seeking fairness, justice, and the right to pursue happiness in the same manner as other social groups in this country. Homosexuals today feel they are fighting the same battle that blacks fought 40 years ago. But, in fact, the gay movement is the civil rights movement turned on its head....The civil rights movement of the 1960s was about living up and applying our principles, not re-writing or reinventing them. There was no tradition on which this country was founded that Dr. King challenged. It was upon those very traditions that he made his challenge and claim....In a fashion quite the opposite of Dr. King—who challenged an unjust nation to return to its principles and traditions from which it had strayed—gay political operatives work to re-write our traditions to suit their own proclivities. They say their struggle is about equality, but it's really about the exercise of political power and claims for entitlement.¹⁷

Even liberal African-American civil rights activists like Jesse Jackson refute the claim by homosexual activists that they have legitimate civil rights concerns. When asked about the “right” of homosexuals to “marry,” Jackson said that there was no comparison with the legitimate civil rights struggles of black Americans. Jackson commented: “The comparison with slavery is a stretch in that some slave masters were gay, in that gays were never called three-fifths human in the Constitution, and in that they did not require the Voting Rights Act to have the right to vote.”¹⁸

“Make Gays Look Good” and “Make the Victimizers Look Bad”

This manifests itself in many ways: from rewriting history to convince people that many famous individuals were homosexual to the sympathetic portrayal of homosexuals in the media. The other part of this strategy, according to Kirk and Madsen, is to “make the victimizers look bad.” Kirk and Madsen wrote, “We intend to make the anti-gays look so nasty that average Americans will want to disassociate themselves from such types.”¹⁹

Unfortunately, some individuals have played right into the hands of radical homosexual activists in helping them bludgeon the Christian community on the homosexual issue. In the introduction, we mentioned Fred Phelps and his followers who go around the country with signs that read “God Hates Fags,” picket funerals of AIDS victims, and host a Web site showing homosexuals being thrown into the fire of hell. Others have used less than ideal discernment in discussing the homosexual issue in the media. By not practicing Christ-like speech, sincere Christians have often been their own worst enemy in assisting radical homosexual activists move their agenda forward, especially when they are looking for the absolutely worst-case examples to prop up as representatives of orthodox and evangelical, Bible-believing Christians.

This is why the behavior of people of faith must always be above reproach. When Christians speak out against homosexual behavior with unconfessed sins

in our own closets, we only validate the mindset that Christians are hypocrites who cannot remove the planks in our own eyes.* When believers use less than Christ-like speech, we give credence to arguments of homosexual activists that we are less than compassionate, to put it nicely.

* See Matthew 7:3-5.

None of this means that people of faith should avoid the truth, even unpleasant truth, but we must speak the truth in love.†

† See 1 Corinthians 6:9-10; Romans 1:24-28; Leviticus 18:22; Psalm 24:3-4.

Anyone who has followed the agenda of the radical homosexual activists for the past ten to fifteen years can see how they have been successful in virtually every area mentioned by Kirk and Madsen. In subsequent chapters in this book, we will describe how each area of this agenda has been implemented in the media, in public schools, the church, and every other aspect of contemporary American life.

In addition, despite the claims that “we are everywhere,” a survey of the 2000 census data found that more than one-quarter of same-sex households were concentrated in five urban areas (listed with the percentage of residents who state they are homosexual): New York City: 8.9%, Los Angeles: 6.6%, San Francisco: 4.9%, Washington, D.C.: 3.3%, and Chicago: 3.1%.²⁰*

* The same Census report stated the cities with the highest concentration of same-sex households in proportion to all households in a metropolitan area were as follows: San Francisco, California; Santa Fe, New Mexico; Portland, Maine; Burlington, Vermont; Seattle, Washington; Miami, Florida; and Austin, Texas.

“Solicit Funds: The Buck Stops Here”

The other method used by homosexual activists is to falsely accuse the other side of having billions of dollars in resources while they are struggling to put food on the table. Nothing could be further from the truth. Homosexual activist groups are backed by millions of dollars, including generous grants from numerous corporations.† This ties into their final strategy: “Solicit funds: the buck stops here.”

† The Ford Foundation, for example, has provided grants to the pro-homosexual Gill Foundation, the National Gay and Lesbian Task Force, International Gay and Lesbian Human Rights Commission, National Gay and Lesbian Task Force Policy Institute, and the Lambda Legal Defense and Education Fund, which actively lobbies for same-sex marriage.

An example of how homosexual activists use money to advance their agenda is illustrated through the work of the Gill Foundation, which has \$255 million in assets, in Colorado.²¹ Started by Quark software founder Tim Gill (an open homosexual) in response to the state’s passage of Amendment 2, which would have barred special rights and privileges for homosexual behavior, the foundation alone has poured at least \$800,000 into the Colorado Springs area, home of several conservative religious organizations, including Focus on the

Family.²²

The Gill Foundation has provided an additional \$3.4 million in grants to promote the homosexual agenda through its subsidiary, the Gay and Lesbian Fund for Colorado, to groups such as the Easter Seals, the American Lung Association, the Urban League, and the Girl Scouts. The money comes with strings, however. Each organization that accepts a Gill Foundation grant must agree to add homosexual behavior to its anti-discrimination policies and publicly credit the fund in its materials. More than \$9 million of the foundation's money has gone directly to groups such as the Lambda Legal Defense and Education Fund, which lobbies for same-sex marriage.²³ In 2001, the foundation gave \$18.5 million in donations to homosexual organizations and causes.²⁴

Will Perkins, who helped spearhead Amendment 2, says, “What the Gill Foundation is attempting to do—and they’re quite successful at it—is to buy legitimacy for the homosexual lifestyle. They’ve put a lot of money in the Springs area, and part of the deal is to neutralize public opinion on homosexual behavior, and it’s been working.”²⁵

The result has been that in Colorado Springs now a majority of its city council members are sympathetic to homosexual behavior, going so far as to proclaim a gay pride week in a city that is home to headquarters or regional offices for more than seventy-two Christian ministries.²⁶ In November 2002, the Colorado Springs City Council voted to grant same-sex partners tax-funded health-care benefits. The transformation from “ground zero” of “hate” (as radical homosexual activists called it after the passage of Amendment 2) to funding the homosexual agenda was complete. And, with the exception of Focus on the Family, the response from the other 70+ Christian ministries in town was deafeningly silent.²⁷

The American Civil Liberties Union (ACLU) has wholeheartedly embraced the homosexual agenda and appointed as its new executive director in 2001 Anthony Romero, who is an openly homosexual person with a record of activism.²⁸ The ACLU boasts of 400,000 members and more than 1,000 volunteer and 60 staff attorneys.²⁹ Its various components have a \$45 million budget, a \$50 million endowment fund,³⁰ which includes a \$7 million grant from the Ford Foundation,³¹ and three hundred chapters nationwide.³² The Lambda Legal Defense and Education Fund, which advocates same-sex marriage and has been the leader in the attack against the Boy Scouts (see chap. 8) for its policy regarding homosexual scoutmasters, boasts of corporate support from IBM and United Airlines.³³ The Human Rights Campaign, which actively lobbies for and provides direct financial support to political candidates sympathetic to the homosexual agenda, lists American Airlines and Subaru as corporate sponsors.³⁴

The Gill Foundation has assets of more than \$165 million.³⁵ The budget of the Human Rights Campaign has more than tripled in six short years.³⁶ David Bohnott, a venture capitalist who developed the GeoCities Web site, gave about

\$2 million to the Human Rights Campaign,³⁷ and Karen Levinson, founder of E-Trade, has donated \$500,000 to pro-homosexual groups.³⁸

Meanwhile, many Christian organizations are finding themselves in a time of financial retrenchment, and the one organization in the state of Arizona lobbying for family values finds itself always scrambling to find the cash just to keep the doors open. While homosexual activists say they are not the aggressive challengers, the fact is that they are the aggressive, well-financed challengers.

Eric Pollard, the founder of ACT-UP (a militant homosexual group) openly admitted that lying was part of the strategy of homosexual activists. He even said that Adolf Hitler's *Mein Kampf* was the model used for their strategy.³⁹ It is a strategy of lies and intimidation. Consider the following excerpts from Hitler's work:

[T]he magnitude of a lie always contains a certain factor of credibility, since the great masses of the people in the very bottom of their hearts tend to be corrupted rather than consciously and purposely evil, and that, therefore, in view of the primitive simplicity of their minds, they more easily fall a victim to a big lie than to a little one, since they themselves lie in little things, but would be ashamed of lies that were too big....⁴⁰

[S]omething of even the most insolent lie will always remain and stick—a fact which all the great lie-virtuosi and lying-clubs in this world know only too well and also make the most treacherous use of....⁴¹

[B]y clever and persevering use of propaganda even heaven can be represented as hell to the people, and conversely the most wretched life as paradise.⁴²

When you read these quotations, coupled with the strategy outlined by Kirk, Madsen, and others to transform American culture to accept homosexual behavior and condemn those who hold sincere religious objections to such behavior, it might be said that activists have followed a strategy akin to what Hitler used back in the 1920s and 1930s to take over Germany. In fact, Kirk and Madsen, in the book *After the Ball*, which fleshed out the strategy discussed in “The Overhauling of Straight America,” said regarding advertisements that would place homosexuals in a positive light: “It makes no difference that the ads [portraying homosexuals as icons of normality] are lies, not to us...not to bigots.”⁴³

Much of the homosexual agenda has been based on deception. For example, while several studies throughout the past ten years have placed the percentage of homosexuals at no higher than 1 to 2 percent, homosexual groups and their allies continue to cite the now-discredited figure of 10 percent when it comes to estimating the percentage of homosexuals in America. Yet, despite research to the contrary, homosexual activists continue to push the 10 percent figure, or even greater numbers, and government entities and the media seldom, if ever, question the inaccuracy of the puffed-up statistic.

Kirk and Madsen also added that they knew that they would have to wage a war of propaganda, just as Hitler did so masterfully in Nazi Germany, to get the

American public on their side. Here is a direct quote from *After the Ball*: “We have in mind a strategy as calculated and powerful as that which gays are accused of pursuing by their enemies—or, if you prefer, a plan as manipulative as that which our enemies themselves employ. It’s time to learn from Madison Avenue, to roll out the big guns. Gays must launch a large-scale campaign—we’ve called it the Waging Peace campaign—to reach straights through the mainstream media. WE’RE TALKING ABOUT PROPAGANDA”⁴⁴ [emphasis added].

Kirk and Madsen continue: “Even when it sticks to the facts, propaganda can be unabashedly subjective and one-sided. There is nothing necessarily wrong with this. Propaganda tells its own side of the story as moving (and credibly) as possible, since it can count on its enemies to tell the other side with a vengeance [another reminder to us about using Christ-like speech to help our credibility]. In its battle for hearts and minds, effective propaganda knows enough to put its best foot forward. This is what our media campaign must do.”⁴⁵

In the chapters following, we will see how the homosexual activists have successfully implemented Kirk and Madsen’s propaganda campaign in the media, the public schools, the medical profession, corporate America, the workplace, and most of all, the church. In fact, the activists have followed this plan to the letter. They have achieved the goals they set out in the late eighties through careful coordination and relentless effort. As a result, the very future of our nation is at risk if the homosexual agenda continues to advance unchecked.

That's Entertainment?

A Martian gathering evidence about American society, simply by monitoring our television, would certainly assume that there were more gay people in America than there are evangelical Christians.

—Michael Medved

Will & Grace is one of the highest rated comedies on network television. It has won a slew of Emmy awards and is part of NBC's "Must See TV" promotion on Thursday nights, following in the footsteps of such classic shows as *The Cosby Show* and *Family Ties*.

It is also the most upfront show on network television in regard to the promotion of homosexual behavior. In fact, the stars of *Will & Grace* even got involved politically, cutting an advertisement in 2000 urging California voters to oppose Proposition 22, which stated that California would only recognize marriages between one man and one woman. The star, Eric McCormick, who plays the openly homosexual Will, stated the intentions of the producers early on. He said, "I would love to get to the point where grandmothers in Kansas are saying, 'I just hope that Will finds a nice man.' We're not a political show, but that would be a real coup."¹

In one particularly egregious episode of the show, John and Anne Paulk are mercilessly mocked. When one of the lead characters attends a meeting of ex-homosexuals, he meets the leader of the group who talks about how they are all going to be restored to "righteousness." After incessant taunting by the homosexual character, all the ex-homosexuals in the room return to homosexual behavior, and the leader does as well, accepting a date with the homosexual.

After this show aired, Mike Haley, a former homosexual who works at Focus on the Family, sent the following letter to Jon Kinnally, the executive story editor of *Will & Grace*:

Dear Mr. Kinnally:

I am writing to request a meeting with you regarding a recent episode of *Will & Grace*. The show in question grossly misrepresented thousands of individuals struggling to come out of homosexuality. As a former gay man, and now a national spokesman and expert on homosexuality and youth issues for Focus on the Family—one of the country's largest organizations, who, among other things, assists gays and lesbians who desire to be heterosexual—I know first-hand how frustrating and painful it is to be mocked by those who haven't taken the time to find out what the process

is all about. I'm specifically talking about references in the show to former homosexuals, and those wrestling with their sexual identity, as "freaks," "selfloathing closet cases," "morally wrong," and as members of "cults." Nowhere in this episode are we portrayed as honest men and women seeking help.

You may vehemently disagree with this position, but I'd at least like the opportunity to sit down and talk to you about it. Our conversation may not change your mind about the possibility of coming out of homosexuality, but at the very least it will put a real face behind the caricature you depicted on prime-time TV. And in the end, hopefully it will encourage you to think twice before ridiculing the belief systems of those who differ from you. With that in mind, please respectfully consider my request.

The last thing Mike received was respect, based on the reply on *Will & Grace* letterhead he received:

Dear Mr. Haley:

I received your letter dated June 9, and was very interested in your point of view. The issues you raised are the very same ones that we on the *Will & Grace* writing staff debate on a daily basis. Our decision to present the story on the ex-gay ministry was solely in the interest of creating the most comedic episode possible. And it was certainly not our intention to offend you in any way. But come on, Mike, even you've got to admit that fags trying to pretend they're straight is pretty funny.

In response to your request for a meeting, well, I think I can read between the lines on that one. I'm about 6'1", brown hair, green eyes, and I'm into rollerblading, baking cookies, and cleaning up afterwards. My dislikes include game-playing, negative attitudes, and condoms.

If any of this interests you, I can be found every Sunday at the Brunch and Beer Bust at the Motherlode in West Hollywood. I do hope you show, because like you, I am an expert on homosexuality, and in my expert opinion, this "hard-to-get thing" you're playing is Hot, Hot, Hot!²

Mike had written a serious and thoughtful letter and was treated with a mocking sexual proposition in reply. This response shows not only the hostility of homosexual activists in the entertainment industry to traditional values and those who have overcome homosexual behavior, but also the general tone in the entertainment media to anyone who objects to homosexual behavior. What was communicated to Mike in a letter is what is communicated on the small screen every week.

Will & Grace is an example of Kirk and Madsen's stated strategy to use the media to help desensitize Americans to homosexual behavior.* Perhaps nowhere else has the homosexual activist movement had more success than in gaining control of the entertainment media to promote its agenda.

* In 2003, shows such as *Queer Eye for the Straight Guy* and *It's All Relative* made their debuts on cable and network television. Both of these shows portrayed

homosexuals in a positive light while ridiculing heterosexuals or people with religious beliefs that do not affirm homosexual behavior. An episode of ESPN's *Playmakers* about a homosexual football player ended with a recitation of the Twenty-third Psalm in support of his behavior.

For example, alarming statistics are coming to the forefront that document the role that the media has played in the growing acceptance of homosexual behavior and its effect on American society.

Using data from the National Opinion Research Center at the University of Chicago, the study showed that in 1988, 74.9 percent of respondents said that sex between two people of the same sex is always wrong. By 1998, that number had dropped to 54.6 percent. The number of women who said they had had a sexual encounter with another woman rose from 0.2 percent to 2.8 percent, while the percentages of men having a sexual encounter with another man rose from 1.7 percent to 4.1 percent.^{3 †}

† A "sexual encounter" does not mean the person engaging in the act was a "homosexual," nor did many of those who had an encounter repeatedly replicate the behavior.

Amy Butler, a professor at the University of Iowa, explained some of the reasons why the increase in homosexual behavior had occurred: "Declining social, legal, and economic sanctions against same-gender sexual behavior in recent years and more positive images of gay men and women in the media may have made it easier for people to recognize their same-gender sexual interest and act upon it."⁴ The Associated Press report on the study added: "Whether more positive media portrayals play a role in the increasing reports of homosexual activity is hard to determine, Butler said. For certain, the media wouldn't put shows on television or produce movies that portray gay lifestyles if the public wasn't willing to accept it, she said. Her study says the way gays and lesbians appear in the media may make some people more comfortable with their homosexual impulses."

For many young people, the open promotion of homosexual behavior in the media and the classroom, along with the breakdown of the traditional family, has led to their "coming out" at younger and younger ages.*

* A new teenage lesbian pop duo named Tatu recently reached the top of England's pop charts and have closed in on the American Top 20. They strip and kiss between songs and dress in revealing school girl outfits. Their "discoverer," a Russian psychologist named Ivan Shapovalov, says: "All our inspiration is from childhood. Why should this be hidden?...They are two teenagers singing about love." Shapovalov then accused those who have spoken out about the group and its lesbian pedophile image as "prudes." See Sabrina Tavernise, "A Bubblegum Duo Sets Off Squeals and Squirms," *New York Times*, March 4, 2003.

Not a New Phenomenon

We would be incorrect if we stated that homosexual behavior was a fairly recent phenomenon in Hollywood.

Hollywood has long had a large homosexual contingent, and, as a result, many there have had a natural sympathy for the homosexual cause. That is why you see old-time Hollywood stars such as Elizabeth Taylor and Debbie Reynolds support radical homosexual organizations.⁶ Taylor has said, “Without homosexuals there would be no Hollywood, no theater and no arts.”⁷ †

† At least one veteran Hollywood star has had the courage to stand up to Hollywood's liberal agenda. Actress Jane Russell said at a recent national conference that she was tired of Christian conservatives being labeled intolerant when they stand up for their beliefs. “The Lord put this country together or we wouldn't be like we are,” Russell said. See Marc Morano, “Hollywood Actress Declares Herself ‘Right-Wing Christian Bigot,’” *CNSNews.com*, February 3, 2003.

It is well known that some of the most famous writers, directors, and other creative talent from Hollywood's so-called golden era engaged in homosexual behavior. However, these facts were well concealed from the general public who would have heartily disapproved. Ramon Navarro, the star of the silent version of *Ben Hur* was a practicing homosexual.⁸ William Haines, another star of the late twenties and early thirties, publicly disclosed his homosexual behavior, and it immediately ended his career⁹ (back in the days when homosexual behavior was frowned upon by the general public). Greta Garbo was a notorious bisexual, equally promiscuous with both men and women.¹⁰ Montgomery Clift¹¹ and Rock Hudson,¹² screen icons of the 1950s, practiced homosexual behavior.

George Cukor, director of such films as *A Star Is Born*, *The Women*, and *The Philadelphia Story*, was one of the first publicly acknowledged homosexuals in Hollywood. He was the so-called women's director because of his gentle, feminine ways.¹³ Clark Gable asked for Cukor's removal from the set of *Gone With the Wind* because of his personal discomfort with Cukor's homosexuality and had him replaced with the vigorously heterosexual Victor Fleming.¹⁴ Today, Gable (the biggest star of his era) would be labeled a homophobe and blacklisted from Hollywood because of his actions. In fact, in perhaps a belated attempt to extract some revenge from the “King,” as he was called, radical homosexual activists now claim that Gable was bisexual,¹⁵ despite the numerous stories told by Joan Crawford, Loretta Young, and many other of his leading ladies about his very virile heterosexuality. The King must be rolling in his grave.

Besides Gable, other Hollywood icons, such as Cary Grant, have seen their lives rewritten by radical homosexual activists, despite long histories of heterosexual behavior.¹⁶

Despite the prevalence of homosexual behavior (as well as promiscuous heterosexual behavior) in Hollywood's history, the golden age was a different era. Homosexual behavior was not openly promoted on screen, and when it was implied, it was done so in a humorous fashion. There were stereotypical homosexual characters in movies, most notably Edward Everett Horton's fussy characters in the Fred Astaire/Ginger Rogers musicals *The Gay Divorcee*, *Top Hat*, and *Shall We Dance* (Horton himself was a well-known homosexual in

Hollywood).¹⁷ Franklin Pangborn's cowardly actions in W. C. Fields' films and Gus Schilling's effeminate male secretary in the Astaire/Rita Hayworth film *You Were Never Lovelier* are more examples.

However, these characters tended to be comic relief, and their behavior was implied, not openly promoted as a viable alternative to heterosexuality or as something to be admired and followed. They were portrayed much like a dotty old aunt whose eccentric behavior is to be winked at.

While many cultural observers point to the 1990s as the time when the portrayal of active homosexuals came "out of the closet," so to speak, it was in the late 1960s that a significant shift started to happen in Hollywood's portrayal of homosexual behavior.

In 1967, the movie *Who's Afraid of Virginia Woolf?*, starring Richard Burton and Elizabeth Taylor, was released. Written by the homosexual playwright Edward Albee, it trashed traditional marriage as it portrayed a warring couple who had nothing but the most absolute contempt for each other. It went on to win Best Picture that year.

* Alan has debated Albee on a program that aired on PBS where Albee expanded his attack on traditional marriage to include support for pornography (even including taxpayer funded support for it).

In the same year, Norman Lear, who later created and produced *All in the Family*, released *Divorce American Style*, with Dick Van Dyke and Debbie Reynolds, which also openly mocked the institution of marriage. The door had been opened to the weakening of marriage in the mass media and the exaltation of alternative lifestyles. Once marriage was attacked, other sexual behaviors, such as premarital and homosexual sex, were not only seen and promoted as viable options but as more desirable than the institution that God had intended for mankind. The Pandora's box had been opened.

Homosexual Behavior on Network Television

In 1971, the CBS television network, in an attempt to appeal to young, urban viewers with disposable incomes, purged its schedule of such light-humored shows as *The Beverly Hillbillies*, *Green Acres*, *Hogan's Heroes*, *Petticoat Junction*, and *The Andy Griffith Show*. These fairly conservative and generally family-friendly shows were replaced by the loud, raucous, in-your-face liberalism of Norman Lear's *All in the Family* and *Maude* and the elite contempt for authority sensibilities of Larry Gelbart's *M*A*S*H*.

(The movie *M*A*S*H* was not the first but was definitely the most blatant film to that date to openly ridicule Christianity in its portrayal of Frank Burns as a Bible-reading, adulterous hypocrite. In one scene he is reading the Twenty-third Psalm, and his tentmates make demeaning and obscene comments about the Bible and his faith. The television program started down this road in the first two seasons but eventually painted religious faith in a more positive manner in the character of Father Mulcahy as long as his faith was liberal and did not suggest moral absolutes.)

† The attacks by Hollywood on Christians started in earnest in 1960 with the release of *Elmer Gantry* and *Inherit the Wind*. Christians were portrayed as either corrupt or ignorant buffoons.

Part of this new “hipness” was the sexualization of network comedy, until everything seemingly became a joke about sex. Much of this new emphasis came from an influx of homosexual writers and directors. However, it would be erroneous to say that it took until the 1990s for this new direction to be used to promote homosexual behavior on network television.

In an early episode of *All in the Family*, the “enlightened” liberal characters invite a seemingly stereotypical homosexual friend over to the Bunker house for dinner with the conservative and bigoted Archie. Archie immediately engages in the type of behavior that would be described today as “homophobic.” The friend is straight, of course, and Archie ends up with egg on his face. Later on, Archie retreats to his neighborhood bar to be with “real men,” one of whom is a tough-as-nails former football player and a “man’s man” Archie admires. As the episode unfolds, Archie eventually realizes that this man’s man practices homosexual behavior, and he is forced to rethink his stereotype of homosexuals.¹⁸

A 1977 episode dealt with the death of Edith’s lesbian cousin and the issues surrounding the leaving of her estate to her lover.¹⁹ Another episode featured the “hate crime” murder at Christmas time of a transvestite whom the Bunkers had come to know, shaking Edith’s faith in God.²⁰

In 1974, the TV show *M*A*S*H* aired an episode titled “George,” which served as a precursor to the attempt to allow individuals who engage in homosexual behavior to serve openly in the armed forces. George arrives at the 4077th *M*A*S*H* hospital badly bruised and cut up. Both Hawkeye and Trapper John, the two liberal doctors, suspect that they are not normal war wounds and that the guys beat him up in his platoon for being “different” (i.e., homosexual). Of course, the conservative, hypocritical Frank Burns figures out George’s secret and attempts to have him drummed out of the military. Hawkeye and Trapper John then dig up a secret on Frank (he cheated on his medical exams) and blackmail him to allow George to continue to serve, otherwise they will air Frank’s dirty laundry and get him thrown out of the military on a dishonorable discharge. George is painted in the most sympathetic of lights, while Frank is shown to be narrowminded, hypocritical, and bigoted.²¹

In the late '70s, in an attempt to catch up with the new direction launched by CBS, the ABC television network aired the then controversial program *Soap*, which was filled with sexual humor. It also introduced the first openly homosexual regular character on network television, Jodie Dallas, portrayed by comedian Billy Crystal, and America met his “boyfriend.”²²

While most media observers cite *Ellen* as the first show to feature an openly homosexual leading character, they are in error. In 1981, NBC aired *Love, Sydney* starring Tony Randall as an openly homosexual commercial artist. His sexuality was played down after initial public backlash and was only brought back into story lines when the program was on its last legs.²³

In 1983, in the first season of *Cheers* on NBC, an episode ran that featured a group of homosexuals who start frequenting the bar, much to the discomfort and alarm of the “regulars.” At first, the regulars will have nothing to do with the homosexuals and force them to sit in a secluded area of the bar. However, Diane, the enlightened barmaid, takes up the cause of the homosexual characters and eventually shows the regulars how ridiculous their behavior is. The episode ends with the homosexual and heterosexual characters embracing each other and joining together for a round of drinks.²⁴

There is a definite link here. All the shows mentioned above were comedies. Homosexual activists have noticed very astutely that the use of humor is a primary vehicle to help them reach their goal of cultural acceptance. Humor had been used by the entertainment industry in the past to stir up anti-war sentiment (the Marx Brothers' *Duck Soup*, *M*A*S*H*, *Dr. Strangelove*) and to promote feminism (*Nine to Five*) and cross-dressing (*Some Like It Hot* and *Tootsie*).

Homosexual producers and directors readily admit that humor is their best weapon to soften up the American public for the future promotion of their agenda. If you can get people to laugh about something, you are then on the way to convincing them to accept the behavior as normal. Thus, the portrayal of homosexual behavior gradually moved into prime-time dramas, such as ABC's *thirty-something*, the first show to portray two men in bed together.

For many years, the number-one prime-time comedy was *Friends*, a show about oversexed heterosexuals, which was produced by an open homosexual. In one episode, the ex-wife of one of the heterosexual leads marries her lesbian lover in a ceremony officiated by Newt Gingrich's lesbian sister, Candice.* A pointed political statement is made in the midst of all the laughter.

* Newt Gingrich is the former Speaker of the House of Representatives and a Republican.

When homosexual activists and their allies cannot use overt means to promote homosexual behavior, they often resort to so-called “camp humor” with the underlying homosexual themes. In the early 1980s, Alan saw firsthand homosexual “camp humor” as he prosecuted hard core obscenity cases in federal court.

For instance, in one case, one of the materials purchased from the defendants (who at the time controlled the largest distribution network for hard core pornography in the world) was a graphic series of illustrations of homosexual sexual behavior of every type imaginable (and beyond Alan's imagination). These illustrations were accompanied with violent imagery of beating, stomping, and kicking of a very young-looking man or teenager by an older, more powerful man dressed in black leather. The subsequent depictions of bruising and serious injury ended with the victim being abandoned naked and unconscious in a forest.

The professional obscenity defense lawyers, who had been assembled from across the nation to, in their words, “defend the First Amendment,” called an

expert witness. This individual was a professor from Johns Hopkins University and was called to prove a claim by the defense that such violent material was not obscene, could not be interpreted as obscene, and, in fact, was high comedy.

Under oath, and with a straight face, the professor went through one graphic depiction of sex and violence after another, explaining that the depictions were nothing more than homosexual “camp humor.” He explained in detail how everyone in the enlightened homosexual community who saw this material would laugh and wink because to them it was an “inside joke” that would leave “ignorant straights” puzzled. The “straights” would then stupidly think that it was actually a dirty depiction of men fighting and engaging in sodomy.

The grinning Ph.D. went on to explain to the jury that homosexuals throughout the entertainment industry love to have fun with “straight ignorance” by inserting homosexual “inside jokes” into scripts and visual imagery (such as having a homosexual man play the lead romantic role with a female). Thus, the homosexuals in the entertainment industry and their friends would see and understand these “jokes” and laugh while foolish “straights” who oppose homosexual behavior ignorantly watch, pay for, and share with their children the inside jokes.

What the professor could not explain, of course, was the impact of viewing such violent sex material by those who weren't in on the so-called “joke,” or insiders to “campiness,” such as the young boys, who are the largest consumers of hard-core pornography.*

* The case resulted in a 11–1 hung jury. Before the retrial, the defendants pled guilty to federal felony charges, admitting that the “humorous” material was legally obscene). See the Final Report of the Attorney General's Commission on Pornography for more information.

As we stated earlier in the introduction, Alan learned later of the lack of respect and the total disgust within the pornographic production community for those who practice homosexual behavior. These peddlers of human flesh would greatly exploit their weaknesses for profit. Alan believes that those who produce and sell obscene material have their own form of “camp humor”—the taking of millions of dollars from persons caught up in homosexual behavior (who the pornographers hate) through the production of ever more effective, more arousing materials and opportunities to financially exploit homosexual sexual desires.²⁵

But let's get back to the idea that making people laugh about homosexual behavior leads to desensitization toward homosexual behavior.

Given the theory that making people laugh about homosexual behavior leads to desensitization, is it any wonder that the boldest pro-homosexual move by Hollywood happened with Ellen DeGeneres, a comedian on her program *Ellen*?

Ellen had floundered for several years, never really being a hit. Ellen

DeGeneres's sexuality was one of the worst-kept secrets in Hollywood.²⁶ To help spike the ratings of the program, ABC ran a season-long tease through promotional announcements and trial balloons in major news publications about the character of Ellen coming out. Finally, in the May sweeps, the so-called “puppy” episode was aired, which unveiled Ellen's lesbianism, with the help of several major Hollywood stars.²⁷ The character of Ellen's coming out was coupled with Ellen DeGeneres's own public announcement on the cover of *Time* magazine, which read simply, “Yep, I'm Gay.”²⁸

After high ratings, especially in urban areas with large homosexual populations, for the coming-out episode, Ellen quickly sank lower in the ratings than it was before, as it became a soapbox for the promotion of lesbian behavior. In one episode, Ellen expresses her love for her “girlfriend” and gets on one knee and proposes to her.²⁹ Even in 1998, that was a little too much for America to take. Still, Hollywood refused to acknowledge that the show's demise could have been blamed on its promotion of lesbian behavior and instead insisted that it was “too preachy.”³⁰

Despite the failure of *Ellen*, along with other notable duds featuring other stars playing homosexual characters,³¹ network television continues to relentlessly push the homosexual agenda. In fact, only one network show, *Will & Grace*, that promotes homosexual behavior, has been a hit. The Gay and Lesbian Alliance Against Defamation (GLAAD) now claims that there are more than thirty prime-time television characters who are openly homosexual.³² It also claims to “control” Hollywood, having full script approval over the portrayal of homosexual behavior.³³ The result is that homosexual characters are often depicted as the most likable and emotionally healthy characters on prime-time television. This is done deliberately in order to normalize homosexual behavior to Americans. Michael Medved stated, “We're in the Sydney Poitier stage of ‘gay’ characters....[I]n the 1950s, 60s, and early 70s, every major black character was upright and honorable and likely portrayed by Poitier....[T] here's such eagerness in the gay community for a sort of compensatory treatment, that every character you meet that's gay is going to be likeable.”³⁴ He added, “A Martian gathering evidence about American society, simply by monitoring our television, would certainly assume that there were more gay people in America than there are evangelical Christians.”³⁵

Graphic Portrayal

The latest salvo in the relentless promotion of homosexual behavior on network and cable television is the introduction of “transgendered” characters. The since-canceled CBS show *The Education of Max Bickford*, starring Oscar winner Richard Dreyfuss, introduced a character named Steve who undergoes a sex-change operation and becomes Erica.

GLAAD, which monitors homosexual portrayals like hawks, sent a letter to the media outlining a list of do's and don'ts for writing about the character of Erica (portrayed by actress Helen Shaver). The letter suggested:

- Do use female pronouns when referring to Erica.
- Don't use quotation marks around [the words] female, woman, Erica, or female pronouns when referring to Helen Shaver's character.

Included in the packet of material the media received was a list of “problematic terminology” such as “she-male,” “he-she,” “trannie,” “tranny,” and “gender-bender.” Instead, the letter stated that “transition” should be used instead of “sex change” and “intersex person” instead of “hermaphrodite.”

GLAAD spokesman Scott Seomin proudly said that the organization had done a similar mailing to the media after Hillary Swank was nominated for an Oscar for playing a girl who makes herself into a boy in *Boys Don't Cry*. (Swank won the Oscar and gave an acceptance speech promoting transgender rights).³⁶

Could you imagine the uproar that might happen if the Southern Baptist Convention sent out a letter to the media stating that they should not use the words *fundamentalist*, *bigot*, *Bible thumper*, or *intolerant* to describe evangelical Christians? The howls of censorship would be heard from coast to coast, but that illustrates the control radical homosexual activists have over Hollywood.

The promotion of homosexual, bisexual, and “transgendered” characters has become so universal on network and cable television that even pro-homosexual members of the media get confused. Consider these comments from Matthew Gilbert of the *Boston Globe*:

Claire Fisher is straight—or is she? As season four of [HBO's] *Six Feet Under* unfolds, the show's caustic art student is fanning her flames for a slamming lesbian poet named Edie. Meanwhile, Claire's terminally bummed exboyfriend, Russell, is chasing after her, despite his gay tryst with their bombastic professor, Olivier....

Talk about switch-hitting. These days, it's getting harder to hang sexual orientation labels on TV characters. ...Writers on *Queer as Folk*, *The L Word*, and *Nip/Tuck* have been boldly creating men and women who fall somewhere between the extremes of the Kinsey scale—exclusively homosexual or exclusively heterosexual. ...The blurring of the lines of sexual orientation is a step beyond “Gay TV”. ...The sexually indefinite characters aren't closeted gays and lesbians, running from their true selves, struggling to accept the inevitable. They're more curious-seeking than that, and less tortured. They're “questioning,” as a number of Lesbian, Gay, Bisexual, and Transgender organizations have put it. Yep, TV is beginning to include the LGBT and Q community in its electronic embrace.³⁷

Another method used to promote homosexual behavior is to get two attractive heterosexual actresses to lock lips, especially in movies and TV shows geared to teenagers. We have been treated to Sarah Michelle Gellar (*Buffy the Vampire Slayer*) and an attractive female exchanging a passionate kiss in the teen sex movie *Cruel Intentions*,³⁸ Jennifer Aniston and Winona Ryder engaging in a prolonged kiss on *Friends*,³⁹ and Calista Flockhart kissing another female character on *Ally McBeal*.⁴⁰ If two seemingly “with-it,” glamorous, sexy women engage in lesbian behavior, it is then demystified and not seen as odd or

relegated to those who would be considered less than physically attractive.

And the trend is moving into so-called “family friendly” programming. Several years ago, the WB Network launched *The Gilmore Girls* as a so-called “wholesome” program in response to the concern of many advertisers about the ever-rising amount of sex and violence on television. The *New York Post* reported in April 2004, “It’s not television’s first lesbian kiss, but it ranks with the most shocking. ...The WB cures fan’s spring fever with a Sapphic smooch between...over-achieving star Rory and her roommate Paris.” The article goes on to state that the two girls go to Florida for a spring break and a dance party, and “the butch Paris plants one on her demurring pal.”⁴¹

Once you get past network television, all boundaries quickly disappear. On the Showtime pay network, the first episode of the show *Queer as Folk* depicted a thirty-year-old homosexual man having sex with a seventeen-year-old boy.⁴² Showtime also added a series promoting lesbianism called *The L Word*. Lifetime bills itself as the “women’s network” but repeatedly airs programs that promote lesbian behavior and alternative families.⁴³

Noggin, a cable channel owned by media conglomerate Viacom (which also owns CBS, MTV, Nickelodeon, and other networks), beamed a Canadian drama, *Degrassi: The Next Generation* into American homes. The drama featured two male homosexual teens “falling in love” with each other. Actor John Breger, age eighteen, who plays one of the homosexual teens, said, “People grow up now with the idea of coming out and stuff like that. It’s not such a surprise when they do. Our generation is growing up seeing it happen.”⁴⁴

The March 29, 2004, edition of the *Wall Street Journal* announced the intention of Viacom, Inc., chairman and chief executive Summer Redstone to launch an “all-gay” cable network. The *Journal* reported, “Viacom’s renewed interest comes amid a surge in popularity of gay characters and gay-themed shows on television in the past few years. ...The gay audience is an increasingly attractive one for advertisers [more on this later], spending nearly \$500 billion a year, according to Prime Access, Inc., a gay and lesbian advertising and marketing agency in New York. Average U.S. income is 8 percent higher in gay households than straight ones, according to Forrester Research, Inc.”

The article continues about the possible skepticism by homosexuals of a “watered down” network that would appeal to heterosexuals as well. Joe Flint, the author of the article, writes, “To show that it isn’t a gay channel trying to build crossover appeal to a straight audience, Viacom probably will need to explore controversial issues like gay marriage and adoption.”⁴⁵

“It’s about time somebody went after that audience with a network,” media analyst Tom Wolzien says. “It’s an important segment of the audience that has been traditionally underserved.”⁴⁶

Stephanie Gibbons, Showtime’s (which is owned by Viacom) senior vice president for advertising and promotion, added, “It’s just a continued evolution of something we’ve been doing for a long time.”⁴⁷

Brent Bozell, head of the Media Research Center, correctly pointed out that

the last thing the entertainment industry has done is “underserve” homosexuals. He wrote, “Let’s understand something here. This is not some kind of affirmative action proposal to bring gays into Hollywood. They’re there, at every level, already. This is a move to promote the homosexual lifestyle to the public....Far from being ‘underserved,’ gays have been pampered and catered to. Seemingly everywhere you turn you find the gay character, the gay theme, the gay argument inserted, and so often for no reason other than to placate the gay community. As the pundit Camille Paglia put it a few years ago, ‘Entertainment, media, and the arts are non-stop advertisements for homosexuality these days.’”⁴⁸

Bozell then described what we are in for, citing the example of PrideVision in Canada:

So what might we expect from the proposed gay cable channels? In the online magazine *Slate*, Michael Joseph Gross looks at PrideVision TV, a nearly five-month-old Canadian gay cable network....“PrideVision,” relates Gross, “addresses the diversity issue with shows like ‘You Don’t Know D—k,’ a documentary about female-to-male transsexuals....As far as the sex goes, PrideVision is fairly soaked in it. ‘Hard-core erotica,’ for both gay men and lesbians is [shown] at midnight...and a men’s soft-core porn feature at 10:30 p.m., called ‘Steamy Knights’ is the channel’s top-rated show. PrideVision also offers porndressed-as-documentary; one show called ‘Urinal,’ explores the ‘policing of washroom sex in Ontario.’” Near the close of his story, Gross gets to the heart of the matter: “News programs, talk shows, and dramas (on any U.S. gay network) will have to be fearlessly candid about the *centrality of sex in much of gay life* for gay viewers to take them seriously”⁴⁹ [emphasis added].

Bozell then nailed the target when he concludes: “Think of all the gay men you’ve heard equate their sexual orientation with ‘who I am’ or ‘what I am.’ Then try to remember if you’ve ever heard a straight man say the same thing. Sex is important to the typical heterosexual, but the difference between ‘important’ and ‘central’ is, undeniably, vast. So, too, is the difference between the way heterosexuality has always been discussed on television and how homosexuality is portrayed on a gay channel.”⁵⁰

Viacom went ahead with their plans and announced on May 25, 2004, that their MTV Network Division would launch LOGO, a new cable network specifically targeted to homosexual audiences. The network will start on February 17, 2005. Tom Freston, chairman and CEO of MTV Networks, said, “Creating a network specifically for the LGBT community is something we’ve wanted to do for a long, long time, and it’s an idea we feel is overdue....We have big plans and hopes for LOGO, and I’m thrilled to announce its arrival.”⁵¹

Perhaps the silver lining in all of this is, as Bozell pointed out, that a gay channel will show the American public the real version of homosexual life, a life based on rampant sex and despair, rather than the whitewashed portrayals presently shown on network television.

Homosexual Portrayals on the Silver Screen

Up until this point we have focused on how the homosexual agenda has been pushed on television. We are now going to turn our focus to what has occurred on the silver screen.

While homosexual-themed movies were becoming staples in European cinemas in the late 1960s and early 1970s, the subject was still pretty much taboo in America.⁵² Only one major film, 1962's *The Children's Hour* with Audrey Hepburn and Shirley MacLaine, went near the subject of homosexual behavior. It was considered boxoffice and public relations poison by Hollywood to produce a movie with blatant homosexual themes.

The first toe in the water, so to speak, was in 1978 with the movie *Making Love*. It was the first film to show two men in bed with each other and was a film that took years to make since no up-and-coming young actor, such as Harrison Ford or Michael Douglas, would go near the movie because of the effect it would have had on his career.⁵³ (This is quite a change from 2004 when several leading men seem to be trying to “out-gay” each other.) Eventually, two unknowns at the time, Harry Hamlin and Michael Ontkean, took the parts in the movie, which dealt with a man leaving his wife for another man. It was a financial dud at the box office.⁵⁴

So Hollywood decided that America wasn't quite ready for the sight of two men in bed together and decided to push the agenda in a less direct way: cross-dressing comedies featuring heterosexual characters. Thus, we were given *Tootsie* with Dustin Hoffman portraying a man masquerading as a woman to get a job on a soap opera, *Mrs. Doubtfire* with Robin Williams disguising himself as a frumpy nanny so he can spend time with his children, and *Victor/Victoria* about a woman, played by Julie Andrews, who dresses up as a male impersonator.

Again, all of these films were successful comedies, designed to soften up America for the coming onslaught.

The breakthrough film for the homosexual agenda was *Philadelphia* (1993) starring Tom Hanks. The makers of the film deliberately went out of their way to find the most likable actor possible (Hanks—who has been compared to a modern-day Jimmy Stewart)⁵⁵ in order to push their agenda that AIDS was a civil rights rather than a public health issue and that homosexuals are victims of discrimination. Every major news magazine trumpeted the movie, and the entire Hollywood publicity machine and homosexual community got behind it to ensure that it was a success. Hanks was nominated and won Best Actor for the role.⁵⁶ In his rambling acceptance speech, Hanks gave tribute to his homosexual drama teacher.⁵⁷

Philadelphia opened the floodgates and gave us subsequent movies such as *The Birdcage*, which depicted Robin Williams and Nathan Lane as two homosexual partners who faced rejection from their ultraconservative families, and *In and Out*, inspired by Hanks's speech and which dealt with a high school teacher who is “outed” during an acceptance speech. The film featured a prolonged kiss between actors Kevin Kline and Tom Selleck. Again, both of

these films were comedies and pushed the envelope a little further.

In 1999 Hollywood came “totally out.” In fact, the Academy Awards in early 2000 seemed to be like a three-and-one-half-hour infomercial for the homosexual agenda. Hillary Swank won Best Actress for *Boys Don't Cry*, in which she played a transgendered person, a girl who dresses up as a boy and is eventually murdered in a so-called hate crime. In her acceptance speech, she gave an impassioned plea for tolerance and for transgender rights, stating, “His legacy always lives on through our movie to remind us to always be ourselves, to follow our hearts, to not conform.”⁵⁸ On the same night, the film *American Beauty*, written by an open homosexual, and which denigrated marriage, promoted statutory rape, full teenage female nudity, and homosexual behavior, won Best Picture.

In 2004, actress Charlize Theron won the Best Actress Award for playing a lesbian in the movie *Monster*. And, at the 2004 GLAAD Movie Awards, Sharon Osbourne, the wife of rocker Ozzy Osbourne, said, “My only regret in life is that none of my children are gay.” Singer Alanis Morissette stated that she was becoming a licensed minister via an online course so she could indulge in her “fantasy” to “marry some of my gay couple friends.” At the awards ceremony, GLAAD announced its new campaign to promote same-sex “marriage.”⁵⁹

Where does this constant drumbeat promoting homosexual behavior lead? The natural conclusion is what we reported earlier in this chapter: that more and more Americans are engaging in homosexual behavior, especially young people.⁶⁰ Just as Hollywood glamorized smoking back in the 1930s and '40s, and then promoted illegal drug use in the '60s and '70s, it is now making homosexual behavior the in thing to emulate. In both of the previous cases, Hollywood eventually was repudiated for its positive depictions of these behaviors, as people died of lung cancer and kids overdosed on drugs.

Will the same thing eventually happen with the portrayals of homosexual behavior, as people die early from sexually transmitted diseases and generations of children grow up sexually confused? Based on the evidence so far, we doubt it. Hollywood has been relentless in its promotion of high-risk behavior that, in many cases, leads to early death.⁶¹

An entire book could be written on the subject of the entertainment industry's promotion of homosexual behavior, but it is our goal to give you a brief overview of each subject so that you understand the number of cultural fronts in which the homosexual agenda is being pushed. We need to go back to words of Kirk and Madsen who stated that a media campaign would be the linchpin for their efforts to desensitize Americans to homosexual behavior. As we have seen in this chapter, that campaign has been relentless, and many of the gains made by homosexual activists to promote their agenda and restrict religious freedom have been made in movies, television, and other entertainment media.

In the next chapter, we will look at what is perhaps the most alarming front in this battle: the promotion of homosexual behavior to impressionable school children.

“Stupid” Parents, “Enlightened” Kids

The fear of the religious right is that the schools of today will be the governments of tomorrow. And you know, they're right. If we do our jobs right, we're going to raise a generation of kids who don't believe the claims of the religious right.

—Speakers at the 1999 Gay, Lesbian, Straight Educational Network conference

One day, during his biology class, Kyle's teacher stated that homosexual behavior was genetic. Kyle immediately raised his hand to disagree. The teacher, a self-professed bisexual who had testified in support of civil unions in Vermont, immediately ridiculed and humiliated him in front of the entire high school class.

“What's the matter, Kyle?” she said mockingly. “Are you unsure of your sexuality? Did you know that the people who scream the loudest turn out to be gay themselves?”

The other students in the class, who had been subjected to homosexual indoctrination for years, laughed at him.

A few weeks later, in the middle of a discussion on genealogy, the teacher again digressed into the subject of homosexual behavior. Kyle asked again what homosexuality had to do with the subject.

The teacher again questioned his sexuality and implied that he might be covering up the fact that he was a homosexual. Kyle stood up and denied the accusation, stating that he had a girlfriend.

The class snickered at him. One classmate went as far to suggest that the girlfriend was a cover-up and that Kyle was a closet homosexual.

This is war, so plan accordingly.

—Homosexual activist Chuck Jones

Devastated and humiliated, Kyle's grades dropped from a 3.70 grade point average to 2.10 in the months following the incident.¹

That story is only one of numerous examples of how the homosexual agenda is being pushed in public schools and how those who don't toe the line

are being humiliated and punished.

Every fall, millions of parents drop their children off at taxpayerfunded public schools, assuming that their children's education will provide what they need to be successful in life: strong academics, civility, and responsibility.

Unfortunately, many of these same parents have little or no idea of what is happening to their children once they pass through the classroom door. Instead of learning the three Rs or how to be good citizens like many of us were taught, they are learning how to reject the common values that many of their parents have tried hard to instill in them, the values that built America. Sadly, many of these parents refuse to believe that this is happening, even when you produce evidence of how the radical homosexual activists are targeting children in public schools to accept, affirm, and be recruited into homosexual behavior.

On a daily basis, all across America (but more prevalent in some areas of the country than others), children as young as kindergarten are being told that their parents are “stupid” or “bigots” or “intolerant” if they do not accept and embrace homosexual behavior as normal, or even something to be celebrated. In some classes, children are even recruited to promote gay pride marches and events.²

For young children, the open promotion of homosexual behavior in the media and the classroom has led to preteen children announcing to their parents that they are homosexual. Why? Because they are taught that if you are a girl who doesn't like boys, you are a lesbian, and if you are a boy who doesn't like girls, you are a homosexual. Yet, for most eight-year-olds, members of the opposite sex have “cooties” or similar perceived afflictions. This is the time when children bond and form their identity as members of their own sex, and it is just a natural part of childhood. To introduce homosexual behavior at this stage of development is only confusing for children.

Finally, once they reach their teenage years, sexually confused teenagers are turned over to homosexual counselors who assist them in determining how they can come out to their families and friends.³

Homosexual activists know that the best time to reach children is during the earliest, most impressionable ages. Christian researcher George Barna has documented that the chance for an individual to make a personal decision to believe in Christ greatly diminishes after the age of fourteen.⁴ Just as children are more receptive to the gospel and religious instruction at an early age, they are also more susceptible to homosexual indoctrination. Is it any wonder why homosexual activists and their allies have tried so hard to keep the gospel out of and get homosexual indoctrination into the public schools?

In their private meetings, homosexual activists boldly proclaim their goal to get children to reject their parents' beliefs. At a 1999 Gay, Lesbian, Straight, Educational Network (GLSEN) conference in Atlanta, the following comments were made: “The fear of the religious right is that the schools of today are the governments of tomorrow. And you know what, they're right”⁵ and “If we do our jobs right, we're going to raise a generation of kids who don't believe the

claims of the religious right.”⁶

The Homosexual Activists’ Willing Partner

A more than willing partner with the homosexual activists has been the National Education Association (NEA). While the NEA has been promoting the homosexual agenda for years,^{*} its most blatant attempt was at its 2001 annual convention in Los Angeles. At that convention the NEA considered a resolution to implement promotion of full-scale indoctrination of children to accept and affirm homosexual behavior. The resolution read as follows:

“The NEA has passed several resolutions dealing with the promotion of the homosexual agenda. They are available for review at <http://www.nea.org/resolutions.html>. Past resolutions include funds to “alleviate sexual orientation discrimination,” support for “Gay and Lesbian History Month,” and the inclusion of sexual orientation into sex education programs.

The National Education Association recognizes the complex and diverse needs of gay, lesbian, bisexual, transgender, and questioning students; and gay, lesbian, bisexual, and transgender families and their children require the development of programs to promote a safe and inclusive environment:

1. Development of curriculum and instructional materials and programs designed to meet the needs of gay, lesbian, bisexual, and transgender students.
2. Involvement of gay, lesbian, bisexual, and transgender characters in developing educational material used in classroom instructions.
3. Dissemination of programs that support gay, lesbian, bisexual, transgender, and questioning students and address the high dropout rate, suicide rate, and health risk behaviors.
4. Recognition of the importance of gay, lesbian, bisexual, and transgender education employees as role models.
5. Accurate portrayal of the roles and contributions of gay, lesbian, bisexual, and transgender education employees as role models.
6. Dissemination of programs and information that include the contributions, heritage, culture, and history of gay, lesbian, bisexual, and transgender people.
7. Coordination with gay, lesbian, bisexual, and transgender organizations and concerned agencies that promote the contributions, heritage, history, health, and care of gays, lesbians, bisexuals, and transgender people.⁷

This resolution was loaded with land mines for people who oppose homosexual behavior and could have dire consequences for an entire generation of children. After pro-family groups, such as Focus on the Family, became aware of what the NEA was attempting to do, they blew the whistle, and a public backlash occurred. As a result, the NEA “tabled” the resolution and sent it to a committee for “study.” This means the organization will quietly

implement it without member approval. In fact, that is exactly what the NEA is doing, and similar resolutions are showing up as official NEA policy in school districts nationwide.⁸

Former NEA president Bob Chase⁹ openly admits to this strategy, stating, “Let me make it clear...in no way is the NEA backing down from the important issues raised by this resolution. ...Some critics want the public schools to be an agent of moral doctrine, condemning children and adults when they are not in accord with Biblical precepts.”⁹ Interestingly, Chase is on the board of directors for the Gay, Lesbian, and Straight Educational Network (GLSEN).

⁹Chase went on to work for GLSEN, the leading pro-homosexual advocacy group in the public schools.

Think about that statement for a second. The NEA is condemning parents who object to homosexual behavior and believe that it should not be taught in public schools, accusing them of forcing their “moral doctrine” on children. And yet, groups such as the NEA, GLSEN, P-FLAG (Parents and Friends of Lesbians and Gays) and other pro-homosexual groups are trying to do just that. They are trying to push a doctrine of homosexual behavior on young children while condemning and ridiculing those, including parents, who hold to biblical principles and to undermine the beliefs they are trying to instill in their children.

The NEA helped to publish a booklet, along with the American Academy of Pediatrics (which subsequently endorsed homosexual adoption),¹⁰ the American Medical Association, and the American School Health Association, among others, titled *Just the Facts about Sexual Orientation and Youth*. This booklet, which was written to “combat the religious right,” effectively calls for the censoring of free speech rights of teachers and counselors who might be inclined to share the biblical perspective on homosexual behavior. It also calls for the wholehearted encouragement for schoolchildren to experiment with homosexual behavior. Consider this excerpt:

Sexual orientation is one component of a person's identity, which is made up of many other components, such as culture, ethnicity, gender, or personality traits....Someone does not have to be exclusively homosexual or heterosexual, but can feel varying degrees of attraction for both genders....Many deeply religious people and a number of religious organizations are supportive and accepting of gay, lesbian, bisexual people....*A guidance counselor in a public school may not attempt to persuade a gay, lesbian, or bisexual student of the religious belief that homosexuality is a sin, or otherwise seek to impose a negative religious view on being gay, lesbian, or bisexual on the student....*School officials should be deeply concerned about the validity and bias of materials or presentations that promote a change to a person's sexual orientation as a “cure” or suggest that being gay, lesbian, or bisexual is unhealthy.¹¹ [emphasis added]

Therefore, according to the NEA, GLSEN, and other organizations, Christians and other people of faith—and perhaps even experts on public health issues who may be teachers or counselors in the public schools—will not only

be unable to share their religious views about homosexual behavior, they won't be able to even mention individuals, such as John Paulk, who have overcome homosexual behavior. If this doctrine is imposed, more religious freedom of those teachers, counselors, and their students will be taken away. Tragically, millions of sexually confused children will be told they have no other choice but to accept the fact that they are homosexual.

“Questioning” Youth

Anyone who has ever lived through the teenage years knows that it is a time of a great deal of sexual confusion as bodies change and hormones rage. Many early adolescents go through this state of confusion regarding gender attraction and attachment. Almost all of them emerge as healthy heterosexual adults. The phrase “questioning students” specifically targets these sexually confused early teens, who, with the assistance of public funding, will be encouraged to pursue homosexual behavior.

Sadly, this is not a relatively new phenomenon. This has been happening for years, while millions of parents, including many Christian parents, have been blissfully ignorant about how radical homosexual activists are targeting their children in the public schools.

In 1993, *Newsweek* magazine ran an article titled “Tune In, Come Out.” In the piece, writer David Gelman chronicled the sexual confusion of adolescents and how they were being encouraged to engage in homosexual behavior. He wrote, “At high schools around the country, multiculturalism has begun to embrace multisexualism...more students seem to be coming out, and they're coming out younger.”¹²

Gelman continued:

Some high schoolers are coming out homosexual, some bisexual. *Others are admittedly confused* [emphasis added]. “It's very hard to figure out what you are in the core of your belly,” says one Boston teenager who thought she was a lesbian until she found herself enjoying a relationship with a man. Teens' eagerness to experiment made bisexuality almost “cool” in some schools. “From where I sit, it's definitely more chic,” says George Hohagen, 20, a Midwestern market researcher not long out of high school himself. “It's trendy even to ask, ‘Do you think I am?’” At meetings of Boston Area Gay and Lesbian Youth, support group leader Troix Bettencourt, 19, a public health intern, has seen an increase in teenagers who identify themselves as bisexual. They don't want to be penned into one type of behavior, he says. “It [saying you're bisexual] just says that you're not yet defined and gives you some freedom.” It's also easier. “After all, you've still got the straight part,” says 18-yearold Jessica Byers...who came out as a lesbian.¹³

These quotes sadly illustrate what happens when teenagers are encouraged to question their sexuality and experiment. The teenage years are often a time of testing limits and experimenting with forbidden fruit. The lure of illegal drugs, alcohol, and pornography are extremely strong during these years.

Caitlyn Ryan, a researcher at San Francisco State University, added, “Now that community resources are in place and public acceptance [of homosexual behavior] has increased, it’s more feasible for adolescents to come out during adolescence. What you’re getting in the LGBT community is the power of youth. It’s their expression and exuberance and energy and also their contribution to the culture.”¹⁴

This phenomenon was documented by Laura Sessions Stepp in the January 4, 2004, edition of the *Washington Post*:

Move over Ellen DeGeneres, and make way for the younger girls. Way younger, actually, and way different from what most people think of as lesbians....You can see them in the hallways of high schools like South Lakes in Reston, Magruder in Rockville, or Coolidge in the District. In 2002 at Coolidge, a teacher got so fed up with girls nuzzling each other in class and other public places that he threatened to send any he saw to the principal’s office....A group of girls at a private school in Northwest Washington charge boys \$10 to watch the girls make out in front of them.

...

So are these girls bisexual? Perhaps. But they prefer descriptions like “gayish,” questioning, even “queer”—an umbrella description so broad...that it encompasses straights as well as gays....“I like women only right now,” says Cary Trainer...a self-defined lesbian since high school, “But who knows where I’ll be in 25 years?”

[David] Shapiro is head of the Edmund Burke School...in Northwest Washington. In 2002, Burke held a “diversity day” assembly in which students and teachers stood together in a circle. An adult leader took the group through various exercises, and in one of those, participants were asked to move inside the circle if they defined themselves as gay or lesbian.

One female teacher stepped forward, but no students did.

Then the leader called for those who thought of themselves as bisexual—the broadest label offered. Out of the approximately 60 pupils in the group, 15 obliged; 11 girls and four boys. Shapiro said he was “astounded” at the number of kids who stepped into the bisexual group. As he thought about it, he concluded that “kids today know the difference between behavior and orientation. They say, ‘I may be behaving in this certain way, but I’ll make up my own mind about who I am in my own time.’”

“Most of these girls aren’t gay” [says one student]...“They’re just doing it because their friends are doing it.”¹⁵

Dr. Frances Scott, a professor of childhood development at Chicago’s Erikson Institute, stated that teens are liable to experiment because they are still trying to figure out who they are. This problem is particularly pronounced for children who come from broken homes and do not have strong relationships with both parents. She said, “Teenagers are at that point in life where so many aspects of their identity are coming together. They’re figuring out issues of sexual identity, occupational identity, and role identity. They’re really asking the

question, ‘Who am I?’”¹⁶ This is one of the main reasons why homosexual activists have made a concerted effort to get into middle schools and high schools—they know that teenagers are likely to be receptive to their message as they try to figure out who they are.

Sadly, too many lives have been destroyed by bad decisions made during the teenage years that had dire consequences for an individual's future. Many adults regret decisions they made during those years. And now, homosexual behavior has been added to the mix as well.

So what is the bottom line? According to the NEA and its allies, children must be taught that sexual orientation is fluid (which is an interesting contradiction since homosexual activists are intent on proving a genetic link to their behavior), that only “intolerant religions” do not affirm homosexual behavior, and that once you are entrapped in homosexual behavior, there is no escape. No dissenting views are permitted. Thus, the gospel is silenced, parental values are undermined, and an impressionable child is doomed to engage in behavior that will often result in his or her eventual selfdestruction.

Targeting the Children

And how does this all play out in public schools? In some areas of the country where homosexual activists have had free rein for years, the indoctrination of children starts as early as kindergarten. At a Massachusetts GLSEN conference, there was a specific workshop on how to “incorporate gay, lesbian, bisexual, and transgender issues into the early elementary years.”¹⁷ On the GLSEN Web site, there are elementary school lesson plans featuring the themes “What Is Boy/Girl?” and “Freedom to Marry?” along with books with titles such as “Queering Elementary Education.”¹⁸

In the article “Gay-Ed for Tots,” Debra Saunders chronicled the full implementation of homosexual indoctrination in the San Francisco Unified School District:

The San Francisco Unified School District has a lesson plan for teaching kindergartners and first-graders about homosexuality. It is called “My Family,” and is disseminated through the district's Support Services for Gay, Lesbian, and Bisexual Youth Department....The lesson includes definitions that are politically correct—and downright confusing to adults, never mind kids. Homosexuals are “people of the same sex who have feelings for one another in a romantic way.” A family is a “unit of two or more persons, related either by birth or by choice, who may or may not live together, who try to meet each other's needs and share common goals and interests.”...The lesson includes class exercises designed to reinforce the notion that all families should be validated...presumably including families with no dads, three dads, or a 14-yearold mom....

This year, the Buena Vista School District went way beyond “My Family.” As it had in past years, the school invited gay parents into the classroom to talk to elementary students. In a first-grade class, a gay man read to the children the district-approved book, “Gloria Goes to Gay Pride.”

But this year, students also worked on a rainbow banner for the gay pride parade, and they did so during class time. As a school missive explained, kindergartners “designed” the red stripe, first-graders the “yellow,” and so on up to fifth grade. The rainbow banner, the message boasted, “reflects the creativity, love, and appreciation for diversity as expressed by the children of Buena Vista.”¹⁹

In such an emboldened climate as the San Francisco Bay Area, homosexual activists make no bones about telling Christians and others who object to homosexual behavior to “get lost.” For example, when asked about those parents who might have moral objections to the promotion of homosexual behavior in San Francisco schools, Lynn Lavin of the Gay-Lesbian Parents Group at Buena Vista school flippantly said, “If there are people who don't feel comfortable with [pro-homosexual] policies, they shouldn't be in public schools.”²⁰

In her conclusion to the article, Saunders tied the indoctrination of schoolchildren to the argument used by the secular left that religion or equal access for Bible study or prayer groups should not be allowed in public schools because children are “easily persuaded.” Saunders wrote, “Those who support pressing young children into making a gay banner have insisted that there is nothing political about it or the city's gay pride parade. Instead, they have equated the gay pride parade with Martin Luther King Day. That Buena Vista's proselytizing, forced on kids who aren't old enough to think critically, might be the equivalent of public school prayer, doesn't compute with them.”²¹

As we mentioned before in our discussion of George Barna's findings on children and faith, it is quite obvious that homosexual activists and their allies have no problem with the indoctrination of children. It is a child's exposure to traditional religious teachings on issues of sexuality and marriage that gets in the way of their objectives. It is that, according to homosexual activists and their allies, that must be eliminated during a child's formative years. Therefore, while they might make the statement that parents who believe homosexual behavior is wrong have no place in the public schools, it frustrates them to no end when parents come to that realization and either place their children in private schools or home school them. Thus, according to NEA resolutions, they want control over the curriculum parents and private schools teach.²² Their fear of not being able to get to these children is best summed up by a first-grade teacher in Madison, Wisconsin (another pro-homosexual hotbed): “If parents are allowed to have their children opt out of gay and lesbian units, what will happen when we teach about Dutch culture or African-American history? It scares me.”²³

(In fact, homosexual activists in California have begun to come up with ways to force private schools to adopt pro-homosexual curriculum. In September 2001, former Governor Gray Davis signed a bill that forces private schools that wish to compete with public schools in interscholastic sports to have an anti-discrimination policy that includes sexual orientation.)²⁴

If you're thinking of moving your family north of the border to escape all of

this, don't. The situation is worse in Canada. At a recent convention, the Elementary Teachers Federation of Ontario voted 50-1 in support of introducing pro-homosexual curriculum into elementary school classrooms. The motion, according to the *Canadian Press*, "allows the union to 'encourage' school boards to establish funding for schools, upon request, for 'materials for student use which reflect lesbian, gay, bisexual, and transgender realities.'"²⁵

GLSEN: The Gay, Lesbian, and Straight Educational Network

One of the most vocal pro-homosexual groups is the Gay, Lesbian, and Straight Educational Network. Its efforts to indoctrinate children are relentless. On April 10, 2002, GLSEN staged a Day of Silence in public schools nationwide.* Students were encouraged to remain silent throughout the day and not respond to their teachers or school administrators. If asked to speak, the students were told to hand their teachers a card that read: "Please understand my reasons for not speaking today. I am participating in the Day of Silence, a national youth movement protesting the silence faced by lesbian, gay, bisexual, and transgender people and their allies. My deliberate silence echoes that silence, which is caused by harassment, prejudice, and discrimination. I believe that ending that silence is the first step toward fighting these injustices. Think about the voices you are not hearing today. What are you going to do to end the silence?"

GLSEN called on students nationwide to participate in "Transgender Remembrance Day" on November 20, 2002.

Organizers of the event told children that they should "brainstorm" a list of people "who are likely to stand in your way." Those people included teachers, counselors, and administrators who have "denied you their support in the past, or who've expressed bias against (lesbian, gay, bisexual, and transgendered) people." It is also suggested that the list include other children, school board members, people in the community, and relatives "who have shown intolerance" of homosexuality. The organizing manual notes that "people who oppose you on your issue are known as, you guessed it, your opponents."²⁶ †

In 2003, U.S. Congressman Eliot Engel (D-NY) introduced a resolution calling on Congress to "recognize the efforts of students nationwide who will be organizing and participating in the Day of Silence." GLSEN set its 2003 "Day of Silence" for April 9, 2003. See "Day of Silence in Congressional Spotlight Thanks to Rep. Eliot Engel," GLSEN Press Release, March 11, 2003.

So, GLSEN is telling little children that their relatives are the "enemy" if they oppose homosexual behavior. Our question (and we are afraid of the answer): Does "relatives" include Mom and Dad? Indeed, we will see that this is exactly what GLSEN means. *It does mean Mom and Dad.*

It was not just Catholics and evangelical, conservative Christians who were outraged by GLSEN's Day of Silence. Rabbi David Eidensohn of the National Non-Sectarian Council of Pro-Family Activists said, "This is an assault on our school system by terrorists. The financial damage due to lost school time

throughout the country will be enormous. We cannot, however, talk about money alone. The disruption of a school atmosphere, especially towards the end of the year, when discipline in schools is a challenge, could kill a year of learning for many students. Precisely when students should be concentrating on finals, they are told by GLSEN homosexual activists to refuse to speak in class and to disrupt school with activism. Students who should be learning to get along with others are making a 'hit list' of teachers and students who are Biblical or who refuse the homosexual agenda."²⁷

However, to radical homosexual activists, the pushing of their agenda trumps academics. Keith Jennings, the executive director of GLSEN, told a church audience in New York City on March 20, 2000, about GLSEN's plan to deal with those who have biblical objections to homosexual behavior: "Twenty percent of people are hard-core fair-minded [pro-homosexual] people. Twenty percent are hard-core [anti-homosexual] bigots. We need to ignore the hardcore bigots, get more of the hard-core fair-minded people to speak up, and we'll pull that 60 percent [of people in the middle]...over to our side. That's really what I think our strategy has to be. We have to quit being afraid of the religious right....I'm trying to find a way to say this. I'm trying not to say, '[Expletive deleted]' 'em,' which is what I want to say, because I don't care what they think! Drop dead!"²⁸

Jennings also talked about GLSEN's strategy in a speech at a 1997 conference: "I'd like five years from now for most Americans when they hear the word GLSEN to think, 'Ooh, that's good for kids.'...Sane people keep the world the same [expletive deleted] old way it is now. It's the [crazy] people who think, 'No, I can envision a day when straight people say, "So what if you're promoting homosexuality?" or [when] straight kids say, "Hey, why don't you and your boyfriend come over before you go to the prom and try your tuxes on at my house."...'...If you believe that can happen, we can make it happen. The only thing that will stop us is our lack of faith that we can make it happen. That is our mission from this day forward."²⁹

GLSEN, at its conferences like the one that Jennings spoke at above, is very overt when it comes to its goal of indoctrinating even the youngest of schoolchildren. At a 1997 GLSEN regional conference, New York teacher and GLSEN activist Jaki Williams taught a workshop entitled "Inclusive Kindergartens." Here is just a sample of what she said: "Children in the kindergarten age are 'developing their superego.'...That's when the saturation process needs to begin....Five-year-olds are very interested in the big questions. They're very interested in sex, death, and love, and they ask those questions, and they talk about them. And we want to help them find the answers...on their level."³⁰

Williams added that she read to her class books such as *Heather Has Two Mommies* and *One Dad, Two Dads, Brown Dads, Blue Dads*.

At a 1999 conference, a retired lesbian gym teacher talked about how she discussed her sexuality with her kindergarten gym class. Peter LaBarbera, then with the Family Research Council and currently with Concerned Women for America, who witnessed her talk, filed the following report:

[She] explained that at her school she was “out” as a lesbian to the principal and to most of the teaching staff, and that it was important for her to be “authentic” about her sexual identity. According to [her], one day a student in her gym class asked if she had a husband. She said no, and then another student asked if she had a boyfriend. [She] said no, “As a matter of fact...I have a girlfriend.” After some of the children said, “Ohhhh!” as if shocked, they asked if she kissed her girlfriend. [She] said she did.

[She] responded: “Some people think it's OK, and some people think it's not OK.”...

Then the gym teacher asked one of the boys in her class, “Do you ever kiss your father goodnight?” He replied, “Yes.” [She] asked one of the girls, “Do you ever kiss your sister to show her that you love her?” “Yes,” the girl responded. [She] then used the analogy between those kisses and her lesbian kisses as she told the children, “Some people will tell you that you shouldn't love some people [but]...your heart tells you who to love.”...

“This was a very teachable moment....I was not in any way going to lie to my students,” [she said of her conversation with the kindergarten gym class]. “At the elementary school level, the teachable moments are the really critical ones.”¹¹

GLSEN put out a student organizing manual titled “Make It Real,” to be used for the implementation of California's AB537, the California Student Safety and Violence Prevention Act of 2000, which does not obligate schools to inform parents about classroom instruction that conflicts with their religious or moral beliefs, nor allows parents to opt their children out of such instruction. Here are just a few excerpts from the manual:

Imagine a school where two girls or two guys can hold hands, dance together, or even make out, and nobody notices.

Ask your principal if he or she will respect students' wishes not to notify parents....Some parents force them to undergo “therapy” to “change” them....Once they are educated about the risks as well as their legal obligations, many principals will understand and respect a student's legal right to keep complaints confidential from their parents.

Here's how you can use testers in your school: train pairs of students to pretend to be couples....Half of the couples should be same-sex couples, and half of the couples should be opposite-sex couples. Create a list of public displays of affection (holding hands, hugging, walking arm-in-arm, dancing together, kissing hello, or goodbye, making out) and be very clear about the limits at each level. Try to include a variety of places, so that the widest number of people might potentially react. Make sure you definitely list a place where a school administrator is likely to view the display of affection.

Anyone with two or more parents or stepparents understands the time-honored strategy of carefully choosing which parent to ask which question.

If one parent is paranoid about your driving, ask the other if you can borrow the car. This is a basic form of ally building.³²

From this manual, it is quite clear that GLSEN believes teenagers should conceal information from their parents and undermine parental authority by playing one parent off another. Parents, to GLSEN, are just something else to be manipulated to reach their goal of recruiting impressionable youth into homosexual behavior.

Soon after the Massachusetts State Supreme Judicial Court decision finding a new “right” to same-sex “marriage,” GLSEN jumped at the opportunity to push their agenda even further in the public schools. Even before the decision was reached, GLSEN had prepared a curriculum guide that featured lesson plans that discussed the “historical parallels” to same-sex “marriage,” (equating the legitimate struggle for civil rights by black Americans to the effort for same-sex “marriage”), books about homosexual behavior, and asked students to “consider” what it would be like to be in a same-sex “wedding.”

The curriculum also states, “When discussing this issue, help students to move past preoccupations with the ‘rightness’ or ‘wrongness’ of same-sex coupling or homosexuality in general. Place the debate over marriage within the context of human rights, thereby expanding the dialogue beyond the realm of morality.”³³ As in other instances, GLSEN is undermining parental authority and coercing children to reject the beliefs of their parents.

At a GLSEN conference for educators in Massachusetts, workshops such as “Ask the Transsexuals,” “Early Childhood Educators: How to Decide Whether to Come Out at Work or Not,” “The Struggles and Triumphs of Including Homosexuality in a Middle School Curriculum,” “From Lesbos to Stonewall: Incorporating Sexuality into a World History Curriculum,” and “Creating a Safe and Inclusive Sexuality in Elementary Schools” were held. The last workshop is described as providing the “rationale of integrating GLBT [gay, lesbian, bisexual, and transgender] issues in the early elementary years.”³⁴

It's Elementary?

In addition to its conferences, GLSEN, working with lesbian activists and filmmakers Helen Cohen and Diana Chasnoff, has developed and promoted the video *It's Elementary* to train teachers and administrators on how to push the homosexual agenda in public schools.* The video openly promotes homosexual behavior and ridicules and defames anyone who would object to it. One fifthgrade boy, who has obviously had years of homosexual indoctrination already, says in the video, “Some Christians believe that if you're gay, you'll go to hell, so they want to torture them and stuff.”³⁵ There is no rebuttal. An eighth-grade girl defends the teaching of homosexual behavior, stating, “If kids are too young to be taught about homosexuality, then they are too young to be taught about heterosexuality...[If] children are reading Cinderella then they should read about a prince and a prince, or a princess and a princess.”³⁶

*The producers have now come out with a second video titled “That's a Family!” endorsed by actor Robin Williams, that is designed to teach first

graders through third graders about homosexual families.

But perhaps the most alarming portion of the video involves a teacher lavishing praise on an essay written by an eight-year-old girl about her lesbian “parents.” The teacher encourages the little girl to read her essay to her entire class, and the girl states that those who believe what the Bible has to say about homosexual behavior are stupid. The teacher then announces at the end of the class that this essay has won an award!³⁷

We don't know about you, but if we had characterized someone's sincere beliefs as stupid in an essay we had written during our school days, we probably would have been disciplined or at least forced to write the essay over again. But this is the perfect example of how children are being taught disdain for biblical values in our public schools.

It May Be Happening in Your Child's School

Here are just a few more quick examples of how the homosexual agenda is being pushed to elementary school children:

- In Boulder, Colorado, a new curriculum has been proposed that would require students to “demonstrate” their acceptance of homosexual behavior. Students would have to show they can “provide peer support” for homosexual classmates and demonstrate they can “advocate for a school environment free of...homophobia.” Other standards require students to explain the health consequences of “heterosexism.”³⁸
- A southern California prep academy hosted a forum entitled “A Queer State of the Union.” The school, Crossroads School for the Arts and Sciences, is attended by numerous children of Hollywood celebrities. The school has a “sexual orientation curriculum” that instructs kindergartners through fifthgraders about how “there are different kinds of families, which include families with two mommies and two daddies. The school also staged a play, “Everything Possible: A Gay Odyssey,” that featured two teenage boys kissing. Faculty member Adam Behrman said, “One thing I'm starting to notice in the last year or two...which is really, really cool, not just at Crossroads, but other places, that it's becoming more and more OK for people who are probably largely toward the straight end of the spectrum to really think about, ‘You know, maybe I'm bisexual...maybe I don't have to limit myself, what I am shutting myself off to?’” Behrman went on to add that 13- and 14-year-olds are “exploring bisexuality.”³⁹
- In Ithaca, New York, school officials are requiring that first and second graders be graded on tolerance. The kids will receive grades based on how well “they respect others of varying cultures, genders, experiences, and abilities.” The grade will appear on their report cards under “Lifelong Learning Skills,” before social studies, science, writing, and reading.⁴⁰ Thus, how a child views homosexual behavior is more important than the fundamentals he or she will need to succeed in life.
- In Provincetown, Massachusetts, the school board voted to begin teaching pre-schoolers about homosexual behavior and backed affirmative action for

“sexual minorities.” “We are on a trailblazing path,” said Susan Fleming, superintendent of Provincetown schools.⁴¹

- In St. Louis, Missouri, Debra Loveless requested her right to exempt her daughter from a GLSEN seminar at her daughter's public school. Her request was granted, but she also wanted to see what was being presented at the seminar. When she arrived, an armed security guard told her that school officials wanted her to leave the school grounds. An ADF ally has come to the defense of her right to view what is being taught at the seminar, stating that school cannot prohibit parents from viewing the content of school seminars, whether or not their child is attending.⁴²
- In Ann Arbor, Michigan, a local high school held a so-called Diversity Week that included student speeches on the topics of race, religion, and homosexuality at an all-school assembly. When one student wished to give a talk on the biblical position with regard to homosexual behavior, school officials censored her speech, claiming that her religious view toward homosexual behavior was “negative” and would “water down” the “positive” religious message they wanted to convey. That “positive” message was that homosexual behavior and religion are compatible and that homosexual behavior is not sinful. School officials also created written guidelines that prohibited “targeting” someone's “sexual orientation.”⁴³

When a religious view is to be presented in the public schools, it is a liberal version that affirms homosexual behavior⁴⁴ (however, if a conservative view were being presented, you can be assured that the squawk of “separation of church and state” would be loud and clear). One of the Alliance Defense Fund's allied attorneys testified to an example of this occurring in Los Angeles public schools: “We are arguing the case of *Park v. Los Angeles Unified School District*. This is a class action suit challenging the school district's policy of inviting pastors into the schools to teach from the Bible. The pastors invited for assemblies during Gay and Lesbian Pride Month every June preach from the Bible that God approves of homosexuality. [Note: Los Angeles city schools have turned an entire month over to the promotion of the homosexual agenda.] They cite various Scripture verses supporting their sermons and distribute booklets citing Bible verses with the conclusion that homosexual behavior is not a sin. Additional materials posted for display to the students (elementary through high school) include full frontal and female nudity...explicit descriptions of sexual acts between homosexuals and claims that Abraham Lincoln and King David were homosexuals.”⁴⁴

☞ We will discuss this perspective further in chapter 6.

Harking back to the NEA brochure “Just the Facts about Sexual Orientation and Youth,” it is not the promotion of a religious viewpoint on homosexual behavior that is offensive to the NEA and homosexual activists. It is the promotion of the wrong viewpoint that does not affirm homosexual behavior that is problematic for the NEA. Thus, the NEA promotes the religious freedom of those who affirm homosexual behavior, but it advocates censoring the religious freedom for those who would disagree. One viewpoint is “enlightened,” the other, in the words of the fourth-grade girl in *It's Elementary*,

is “stupid.”

Where the Homosexual Activists Are Strongest

We could go on and on with numerous other examples of how homosexual behavior is being promoted in elementary schools, but it is time to turn our focus to middle schools and high schools, where the indoctrination by radical homosexual activists is even more intense.

While homosexual activists have made inroads in practically every state of the country, they have made the most progress in states such as Massachusetts and California, where the left-leaning political environment, coupled with large homosexual population centers and the lack of traditional religious influences, has led to public schools that seemingly do little else but teach about homosexual behavior.

Massachusetts has thrown open the school doors to sexual activists and then has locked the doors to keep parents out. They have let homosexual activists have carte blanche to advance their agenda. Teachers and counselors have received special state-funded training for dealing with gay and lesbian students, school libraries are stocked with books and films on homosexual issues, and support groups for sexually confused adolescents are conducted to convince them they are homosexual.⁴⁵

For example, in Framingham, Massachusetts, students were forced to answer a questionnaire that openly challenged the validity of their heterosexuality. Here are some of the questions they were asked:

1. What do you think caused your heterosexuality?
2. When did you first decide you were heterosexual?
3. Is it possible heterosexuality is a phase you will grow out of? [Of course, the flip side of this question is not asked: Is it possible that homosexuality is a phase you will grow out of?]
4. Is it possible you are heterosexual because you fear the same sex?
5. If you have never slept with anyone of the same sex, how do you know you wouldn't prefer it?
6. To whom have you disclosed your heterosexuality? How did they react?
7. Why are homosexuals so blatant, always making a spectacle of their heterosexuality? Why can't they just be who they are and not flaunt their sexuality by kissing in public, wearing wedding rings, etc.?⁴⁶

Notice how heterosexuality is portrayed as the abnormal behavior? If you substituted the words *homosexuality* and *opposite sex* into many of the questions, there would be a howl of protests from radical homosexual activists and their allies.

This questionnaire is just the beginning...it gets worse.

- In Newton, Massachusetts, the homosexual rainbow flag is flown proudly at many schools. Many of the same schools have chosen to ignore the

Massachusetts law that the American flag be displayed on school grounds.⁴⁷

- In Silver Lake, Massachusetts, a freshman health text says: “Testing your ability to function sexually and give pleasure to another person may be less threatening in your early teens with people of your own sex....*You may come to the conclusion that growing up means rejecting the values of your parents*” [emphasis added].⁴⁸ This statement blatantly acknowledges the agenda of the radical homosexual activists: convince early teenagers to experiment with homosexual behavior and to reject the values of their parents. The students who received this text were told that they could not take it home.⁴⁹
- In another instance, a parent removed a child after discovering the content of a four-day “sexual harassment” program dealt with homosexual behavior (it replaced algebra). The teacher told the student to return, stating: “Your parents don’t have to know.”⁵⁰

And what happens when children start to reject their parents’ beliefs after being indoctrinated in the public schools? After a week of mandatory Homophobia Week assemblies in Beverly, Massachusetts, a fourteen-year-old girl told her father that he was a homophobe.⁵¹

In their efforts to keep parents out of the public schools, homosexual and safe-sex advocates are doing everything they can to lock kids in. In Chelmsford, Massachusetts, high schoolers attended a mandatory assembly called “Hot, Safer, and Sexy” held by AIDS “educator” Suzi Landolphi. Parents were not notified about this assembly that was filled with graphic sexual information.

Landolphi started the assembly by telling the students, “What we’re going to do is to have a group sexual experience here today. How’s that? Is that good? With audience participation!”⁵² Cheryl Wetzstein, in the *Washington Times*, described the rest of Landolphi’s performance:

She giggled and she strutted. They laughed and they cheered—especially when Dr. David Evans [of the American Medical Student Association] blew the condom on his head into King Kong proportions. ...

The students [who filed the lawsuit]...were offended when she “simulated masturbation,” used lewd and lascivious language for body parts and excretory functions, and closely inspected a male student’s “butt,” according to the court papers....For example, Miss Landolphi asked a student to participate in a demonstration, and, holding a condom on one hand, she handed another condom to him. She licked the condom and asked him to do the same. Then, saying, “I don’t want to waste this condom,” she invited a teen-age girl to come down. Miss Landolphi told the boy to kneel and instructed the girl to take the condom and place it over the boy’s head.⁵³

The performers continued to attack Christianity stating: “... you are gay—that is your sexual orientation, and you happen to be proud of it. My name is not God. I was never given the right to judge another human being....And I’ll be [profanity] if I’ll judge anyone by their...gender, their religion or their sexual orientation.”⁵⁴

One teenage girl, who had attended the session, stated, “This was definitely the best assembly in four years. She wasn't lecturing us like a parent. She was telling us something we need to hear....Parents don't realize that the message she was getting across is important.”⁵⁵

The Alliance Defense Fund helped two former Chelmsford High School students in an appeal of their unsuccessful challenge to the school district over the performance. Unfortunately, the U.S. Supreme Court eventually rejected an appeal from the U.S. District Court of Appeals for the First Circuit, which had ruled against the students.⁵⁶

At a special session for teenagers at a Massachusetts GLSEN conference, two officials from the state Department of Education and an AIDS educator taught a seminar titled “What They Didn't Teach You about Queer Sex and Sexuality in Health Class.” The three adults took questions from the audience. When one of the students inquired about “fisting” (a practice in which a person inserts his or her hand and forearm into the rectum of a partner), the AIDS educator demonstrated to the teens the proper hand position for the act. One of the Department of Education officials chimed in, stating that fisting was “an experience of letting somebody into your body that you want to be close and intimate with.”⁵⁷ The AIDS educator then urged the teens to consult their “really hip” Gay/Straight Alliance adviser at school for hints on how to “come on to a potential sex partner.”⁵⁸ While one of the Department of Education employees was fired for the presentation, she was quietly rehired later after a decision in her favor by an arbitrator—with back pay dating to May 2000.⁵⁹

This is just the tip of the iceberg in regards to the graphic sexual information that was shared with the teen audience. The conference was sponsored by the state of Massachusetts and was reportedly underwritten by corporate donations from American Airlines, Levi Strauss, and Eastman Kodak.

What comes through loud and clear in Massachusetts and in California is the wholesale encouragement for children to reject their parents' and America's common values. No dissent to the homosexual agenda is allowed, or if it is, it is severely limited and pushed to the fringes.

Consider this account from an attorney of what happened at Santa Rosa High School in Santa Rosa, California (where Craig graduated from high school more than two decades ago).

Santa Rosa High School is one place where this [homosexual education] agenda has been fully implemented. I was privileged to be one of a panel of experts opposed to the “gay” agenda who had been allowed to make one 50 minute presentation during the first day of Diversity Week at school.

The principal, Mr. Waxman, considers this single slot sufficient to provide “balance” in a weeklong program that included more than 20 hours of pro-homosexual indoctrination of students. The requirement of balance had been imposed on the school by the school board following a parental revolt the prior year, when a single “Day of Diversity” at another high

school in the district failed to include opponents of the homosexual political agenda.

What I learned during the course of that day [the first day of Diversity Week at Santa Rosa High School] was astonishing, even to a veteran pro-family leader like myself. We [concerned parents and the attorney] discovered a comprehensive program for promoting homosexuality to the student population, complete with a taxpayer-funded staff facilitator and the approval of the administration.

The paid facilitator is a veteran “gay” activist named Jim Foster... [who] runs an off-campus community center called “Positive Images” where “gay” teens can mingle with older homosexuals....This week's schedule included at least four sessions on “homophobia,” and many additional hours devoted to gender issues, transsexualism, and other topics dear to the “gay” movement...I took the opportunity to sit in on a “Panel on Homophobia.” It was worse than I expected. Seven or eight people sat in rows or tables at the head of the room and addressed a standing-room only crowd of their peers. The young activists took turns giving personal testimonies about how joining the “gay” movement has changed their lives from misery to bliss. Each one began by reciting his or her credentials as a victim of “homophobia,” then explained how he or she had “come out” as “gay,” lesbian, bisexual, or transgendered. Each finished by reciting how much he or she now felt loved and accepted in the “gay” movement. Frankly, the only comparable experience I have ever had to this has been in the church settings where people have testified as to how Christ changed their lives. Only here, the “savior” was identified as the “gay” community....

I was confronted by a teenage girl who announced that she was head of the “Gay-Straight Alliance” club on campus. Her overt purpose in addressing me was to gloat that the new club had over 40 members and was making huge strides in converting students to the “gay” cause. She searched my eyes as she told me and was visibly pleased that I was pained by the news. As she walked away, one of her companions said aloud, “I hope he dies.” Later, as I was leaving the campus, one of the parents called to me from across the parking lot and gestured over to a car parked near the office. As I approached, I saw that its license plates read “Pos Imag.” It was Jim Foster's car. “Look at the seat,” said the parent. There, as if placed to be noticed by passersby was a black and white poster. It was a picture of young boys around the age of puberty sitting together on some front porch steps. In big block letters at the bottom of the page read the message, “INCITE QUEERNESS.”⁶⁰

Despite ever-present denials by homosexual activists, the link to child sex (adults promoting sex with young boys) and homosexual behavior is alarming. At a 2002 Columbia University conference (sponsored by the New York City Department of Health) for “Lesbian, Gay, Bisexual, and Transgender Youth,” one of the workshops was titled “Adult/Teen Sex.” This seminar was described as follows: “This workshop is a discussion that will address adultteen relationships and the controversies surrounding the issue. Some questions that the workshop will attempt to answer: Why are teens attracted to older adults? Why are older

adults attracted to teens? What does the law say? What are some gray areas in adult/teen relationships?”⁶¹

We will read in a subsequent chapter about pedophilia and how it is now being promoted in the academic world as just another alternative lifestyle that is in some ways “beneficial” to children. In addition, we will look at the issue of adult/teen sex in the context of the controversies surrounding the Catholic Church and the Boy Scouts of America. This is the dangerous path that many radical homosexual activists are taking us, and our children, on.

In Visalia, California, not exactly an urban center like San Francisco or Los Angeles, the school district agreed to implement anti-harassment programs conducted by GLSEN and aimed at all students and staff, after being sued by the ACLU. The settlement called for mandatory training for all school staff and high school students. The student training was described as being “peer to peer,” meaning students who do not agree with homosexual behavior will be pressured by their fellow classmates to comply. In addition, the district will name “compliance coordinators” to “help parents, students and teachers with incidents of discrimination.”⁶² Big Brother is alive and well in Visalia, California, and he is watching you and your kids.

The Influence Is Pervasive

The indoctrination that takes place in our public schools has definitely had an effect in shaping teens’ attitudes toward homosexual behavior. In 2001, Zogby International released a poll that found that 85 percent of high school seniors thought homosexual men and lesbians should be accepted by society; 68 percent said homosexual couples should be allowed to adopt children; 88 percent supported so-called hate-crimes legislation, which in many of its forms has nothing to do with “hate” at all; and two-thirds thought same-sex marriage should be allowed. Even 80 percent of evangelical Christian students supported hate-crimes legislation, which in its many proposed forms, will be used to silence religious speech about homosexual behavior.⁶³ The researchers also were surprised that some of the most liberal views on homosexual behavior came from Catholic students. For instance, 80 percent of Catholic students supported homosexual marriage,⁶⁴ despite the Roman Catholic Church’s unequivocal position in opposition.*

* We will discuss the catechism of the Catholic Church and its stance on homosexual behavior in chapter 6.

As if indoctrinating children isn’t enough, radical homosexual activists are busy re-writing history, with little or no evidence, to support the assertions that they pass along as absolute truth to impressionable schoolchildren to convince them that scores of significant people, including biblical figures such as King David and the apostle Paul were homosexual. With the NEA resolution on homosexual behavior being quietly implemented into school curricula nationwide, more and more children will be taught these distortions of biblical and world history.

For example, some activists have declared that Leonardo da Vinci was

homosexual.⁶⁵ In addition, they have also added Eleanor Roosevelt,⁶⁶ Alexander Hamilton,⁶⁷ and even Abraham Lincoln to their list.⁶⁸ In Lincoln's case, they claim that he shared a room with a man for a two-year period, thus that automatically made him homosexual.⁶⁹ If that is the case, every college freshman who has shared a dorm room or an apartment with someone of the same sex is homosexual as well! Yet such nonsense goes unquestioned. In fact, as mentioned earlier, many Los Angeles city schools devote an entire month of the school year to teaching gay history, which includes items such as this.⁷⁰

While children are being told that Abraham Lincoln is homosexual, they are not learning true American history.⁷¹ A recent poll of American high school students found that 22 percent believed that we fought the Revolutionary War against France, 13 percent said that we battled England in the Civil War, 15 percent had no idea of what happened on July 4, 1776, and 10 percent did not know that George Washington was the first president under the Constitution.⁷¹ Educators are more concerned about Honest Abe's sexual orientation than they are of the significance of the Civil War.

†The National Park Service produced a video (now under review after public outcry) for the Lincoln Memorial that states that Lincoln would have supported homosexual "rights." See Marc Morano, "Park Service Seeks to 'Modify' Controversial Lincoln Video," CNSNews.com, March 4, 2003.

The Teen Suicide Myth

Why has such indoctrination and rewriting of history taken place? One reason is that homosexual activists have been enormously successful in convincing educators and the general public that homosexual teenagers are more susceptible to dropping out of school and committing suicide because they are "harassed." However, this argument turns out to be a Trojan horse to get educators to open the doors for homosexual activists.

Marilyn Elias, in *USA Today*, wrote:

Gay and lesbian teenagers are only slightly more likely than heterosexual kids to attempt suicide, contrary to past studies that suggest gay youths have about triple the rate of trying suicide, says a Cornell University psychologist....Studies finding that about 30% of gay adolescents have attempted suicide exaggerated the rates because they surveyed the most disturbed youngsters and didn't separate thought from action, says Ritch Savin-Williams. Nearly all research on this topic has drawn teens from support groups or shelters, where the most troubled gather, and has taken at face value the claim of a suicide attempt, he says. Savin-Williams' own two studies...focus on 349 students ages 17 to 25. When they said they had tried to kill themselves, he asked what method they used. He also separated out the small minority who attended support groups....Over half of reported suicide attempts turned out to be "thinking about it" rather than trying anything....The other study of 266 college men and women found that gay youths were not significantly more likely than straight classmates to have tried to take their own lives. Again, the

homosexual students were more likely to report “attempts” that further questioning revealed as thoughts....Poorly designed studies that exaggerate the suicide risk “pathologize gay youth, and that’s not fair to them,” he says.⁷²

Please let us make it clear that any act that takes a promising young life, whether it is suicide or murder, is tragic and grieves God. However, to deliberately manipulate such a tragedy for political gain and to entrap more children in a dangerous behavior is reprehensible. Radical homosexual activists use many questionable research methods to push their agenda (like the much-disputed and widely discredited claim of Alfred Kinsey that 10 percent of the adult population is homosexual). This ties directly into Madsen’s and Kirk’s policy that it makes no difference whether such claims were truth or lies, as long as the lies work to promote their political agenda.

P-FLAG (Parents and Friends of Lesbians and Gays) received a \$250,000 grant to push homosexual indoctrination in public schools, based on the unproven claim that homosexual teens are far more likely to commit suicide.⁷³ GLSEN is given full access to school facilities (which many Christian groups are still denied despite Supreme Court decisions to the contrary) to set up so-called safe zones for “questioning” youth, and to promote their agenda without question.⁷⁴

So what can a parent do? How can families protect their children when they have no other option than the public schools for their children? It is not easy, because homosexual activists have learned that intimidation and stonewalling work wonders in helping them to achieve their aims.

Mary Clossey, who had children in the Newton, Massachusetts, public schools, illustrates the problem. When her son brought home *The Perks of Being a Wallflower*, she was alarmed at the graphic homosexual content. She decided to complain to school officials and to the mayor of Newton. She found that the mayor’s office refused to return her call. When she called school officials, she experienced “arrogant disrespect for parents.” With the support of other furious parents, she went to the local prosecutor, who had been warned that she was coming. As a result, the receptionist would not allow her to see him, and she was continually stonewalled by other public officials when she tried to air her objections to the book.⁷⁵

Back in the late 1980s, a young woman, who was Craig’s friend, worked in the public policy division at Focus on the Family. “Linda” (a pseudonym) stood up to the homosexual activists in Los Angeles City schools as they attempted (and eventually) succeeded in implementing their agenda into the school system. Linda had to deal with her car being vandalized while she was attending school board meetings, as well as enduring death threats from radical homosexual activists.

However, we cannot allow the intimidation of homosexual activists to silence Christians in the public schools. While many Christian families have chosen to either home school or enroll their children in private schools (at great personal expense) to avoid the indoctrination of their children by radical

homosexual activists, public schools remain the only option for millions of Christian families. If you have a child in public schools, *it is vital* that you know what is going on. It will require great diligence on your part, but your efforts are crucial if the radical homosexual activists are to be stymied. You will need to review curriculum, especially anything that falls into the categories of “family life education,” “diversity,” or “respecting differences.” This will not be easy. You may be stonewalled, you may face threats, and you may be labeled a troublemaker. *But it is your right as a parent to know what is being taught to your child.*

Your chances are also better if you are organized with other concerned parents, rather than fighting the school administration alone. Network with other Christian parents in your child's school. Then, when something troublesome comes up, you can go as a group to protest to the school board and administration. There is strength in numbers.

An example of this happened in Fairfax County, Virginia, where a large group of parents objected to the implementation of a new so-called anti-discrimination policy that included sexual orientation. More than two hundred parents rallied before the school board vote on the new policy, and their actions blocked the door's opening to pro-homosexual curriculum in their public school system.

And, if you still find yourself stonewalled, you can call the Alliance Defense Fund at 1-800-TELL-ADF or send an e-mail to info@telladf.org, and we will be able to provide you with information on the legal recourse you may have with your local school district to force it to show you what your child is being taught.

Finally, if your school system continues to persist in offering a pro-homosexual curriculum, you may need to pray for the Lord's direction in seeking an alternative from the public schools for your children. As difficult as this may be for some, it may be the only recourse to save your children from homosexual indoctrination.

One of parents' key religious freedoms is the ability to raise their children to accept Jesus Christ into their lives and to train them to hold biblically based beliefs. In our public schools today, this religious freedom is under daily assault. Sad to say, large numbers of children may have already been lost to the pro-homosexual efforts that have been quietly implemented in our public schools over the past decade. But harm to future generations can still be prevented. Confused children can still be redeemed. However, it is going to take an army of parents, not just one individual here and there, who will rise up in righteous anger over what is happening to our children. If concerned parents are educated and organized, rather than just being stray voices in the wilderness against the onslaught of homosexual activism, they will have a greater chance of not only stopping the advancement of the homosexual agenda in public schools, but of reversing it as well.

To talk about everything that is happening in the public schools regarding the homosexual agenda would require an entire separate book, but hopefully this chapter has given you a glimpse of how children are being taught to reject

biblical values and embrace homosexual behavior. The day when we can trust our public school system to affirm America's traditional values is over. It is time to take back our schools from the radical homosexual activists for the sake of our children.

The Lavender Tower

We have had more challenges to our basic right to exist on campus settings during the past two years than in the previous fifty-five combined. It's not just us—this is hitting Catholics and Muslims and others. What we are seeing is a growing challenge to religious free speech.

—Steve Hayner, former president of InterVarsity Christian Fellowship

In the early 1980s at the University of California-Davis, Craig witnessed firsthand how radical homosexual activists used intimidation to force a college administration to bow to their demands, at the expense of other students and legitimate academic programs.

In spring 1982, the university faced the possibility of making some budget cuts. One of the first places it looked was the so-called women's studies department that consisted of a group of about thirteen lesbian students who followed a charismatic leader named Merline. As Craig walked around the campus, he would often run into this group. They would be holding hands and listening breathlessly to every word Merline had to say.

When the university announced it would be eliminating Merline's position from the budget, one would have thought that it was calling for the elimination of the college's prestigious veterinary school. The lesbians chained themselves around the area where the school administration building was located, unfurled posters, attacked the administration in the campus newspaper, and eventually staged a sit-in in the dean's office. How dare they cut Merline's position! By the time the students were finished, one would have thought that Merline was Joan of Arc. The administration caved in, restored Merline's position, and eliminated the Mass Communications department.*

* During Craig's time at the University of California-Davis, the homosexual activist groups staged a special week of “tolerance and understanding” for homosexual behavior. One of their requests was for all heterosexuals to refrain from any public expression of affection, such as holding hands, because such expression was “offensive” to those who engaged in homosexual behavior.

About six months later, Craig started graduate school at California State University-Sacramento, about twenty miles east of Davis. Who did he run into almost immediately? Merline and the same group of lesbians! She had found a way to get herself on the payroll there as well and she and her following bounced back and forth between the two campuses.

As sad as this story already is, it would take a tragic turn.

One day, a sweet girl named Laura came to Craig's InterVarsity Christian Fellowship group on campus. Laura was hurting when she came to the fellowship; but the group welcomed her with open arms, and she quickly heard about the healing power in Jesus Christ. Laura accepted Christ, and one of the more mature Christian girls in the chapter started to mentor her.

The thing about this scholarship is that it could benefit any student in any program, as long as the student identifies him or herself as gay, lesbian, bisexual, or transgendered.

—Eva Gaffney, Bridgewater State College spokeswoman

About two weeks later, Craig was walking around the campus when he ran into Merline and her group of lesbians. He was shocked to see that they had a new member: Laura. He expressed his concern to his friend who was mentoring her.

Unfortunately, neither Craig's friend nor anyone else in the chapter was aware of Merline and her Svengali type influence. The other members of his InterVarsity chapter expressed little concern over the matter. However, in a few weeks, Laura quit returning phone calls and coming to the group. Eventually, she disappeared completely.

About ten years later, a friend of Craig's from the InterVarsity group went into a small shop in downtown Sacramento, not knowing it was a lesbian bookstore. Before she left, she noticed the woman standing behind the counter. It was Laura. Her sweet face had been hardened, and her kind manner was nothing more than a memory. She was trapped in the lesbian lifestyle.[†]

† One of the phenomena on some campuses is “LUGS” (Lesbians until Graduation). These are women who choose to engage in lesbian behavior during their college years but revert back to heterosexual behavior after graduating.

We share this story because it is an example of how pervasive homosexual behavior and its promotion are on our nation's university campuses. It is also a tragic reminder of what can happen when an individual looking for love and acceptance falls into the wrong company.

Queer Studies 101

Just as happens in the public schools, millions of Americans, at great sacrifice, send their almost-grown, very vulnerable children off to college campuses in search of the education they will need to succeed in life. Their expectations are that their sons and daughters will master calculus or history or literature. Yet, here is a small sample of some of the “courses” being offered on university campuses today:

- “Black Lavender: A Study of Black Gay and Lesbian Plays, and Dramatic Constructions in American Theatre” (Brown University).¹

- “Discourses of Desire: Introduction to Gay and Lesbian Studies” (Columbia University).²
- “Science, Technology, and Queer Theory” (Yale University).³
- “Lesbian Communities and Identities” (Stanford University).⁴
- “Lesbian Novels Since World War II” (Swarthmore University).⁵
- “Queer Media” (Swarthmore University).⁶
- “Representations of Lesbians and Gay Men in Popular Culture” (Georgetown University).⁷
- “Lesbian/Bisexual Women's Theories/Lives/Activisms” (University of Arizona).⁸
- “Lesbian Lives in the U.S.” (University of Iowa).⁹
- “Feminist Perspectives on Lesbian Studies: Crossing Erotic Boundaries” (University of Michigan).¹⁰
- “Gay Men and Homophobia in American Culture” (University of Minnesota).¹¹
- “Lesbian/Queer Cultural Production” (University of Minnesota).¹²
- “Backgrounds of Homoerotic Literature” (Rutgers University).¹³
- “Issues in Lesbian and Gay Visual Representation” (University of California-Irvine).¹⁴
- “Queer Textuality” (University of California-Santa Barbara).¹⁵

While college students are being offered courses in “queer theory,” they continue their ignorance of basic information, such as elementary level U.S. history. For example, at the top fifty-five secular colleges and universities in the United States, only 23 percent of the students knew that James Madison was a primary author of the U.S. Constitution and 40 percent of the students could not identify the correct fifty-year time frame in which the Civil War was fought.¹⁶

Why does this surprise us when the University of Colorado's English Department offers more than twice the number of multiculturalism and “gender” courses it offers on American literature?¹⁷

In addition, some college campuses are now going out of their way to recruit individuals who practice homosexual behavior, just like they would a star quarterback. For example, Bridgewater State College in Massachusetts announced that it was offering a special scholarship for homosexual students who were “cut off financially” from their parents because of their sexual behavior. College spokeswoman Eva Gaffney said, “The thing about this scholarship is that it could benefit a student in any program, as long as the student identifies himself or herself as gay, lesbian, bisexual, or transgendered.”¹⁸

Judith Brown, director of the Lesbian Gay Bisexual Transgender Center at Tufts University, says, “Schools are inviting these students because they question the norms. They make people question their own assumptions, and that's a key to learning and growing as people.”¹⁹

In a *Boston Globe* article, Patrick Healy wrote about admissions counselors at university campuses who believe that “the ‘coming out’ experience in high school can breed self-confidence, leadership abilities, cultural awareness, and other characteristics that colleges want.”²⁰

“All Animals Are Equal, but Some Are More Equal Than Others”

In their efforts to actively recruit individuals who practice homosexual behavior, many colleges now have a check-off box on their admissions forms for “sexual orientation.”²¹ Jibil Salaam, the associate director of admissions for inclusion and diversity at the University of New Hampshire, says, “If we truly want these students, it’s vital to ask the question. ...it will help us really tailor a message of support to them.”²²

For instance, the University of California at Los Angeles (UCLA) has received an endowment from the Charles R. Williams Project on Sexual Orientation Law to develop the nation’s first “think tank” dedicated to the legal advancement of the homosexual legal agenda. The university received an initial \$2.5 million gift that was described as “the largest donation ever given to an academic institution in support of a gay and lesbian academic program in any discipline.”²³

Some universities have gone as far as to throw all logic out the window by tailoring their student housing policies to support homosexual behavior and preferences. Gene Edward Veith wrote the following in *World* magazine: “Many universities now have co-ed dorms, with men and women living on the same floor. But some have taken the next step: co-ed dorm rooms. Not that these colleges are encouraging their students to have sex with each other. Quite the contrary. Having a man and a woman share the same sleeping quarters is just another way to make homosexuals feel more comfortable.”²⁴

Veith adds that at Swarthmore College and Haverford College, homosexual groups claimed that it was “heterosexist” to require roommates to be of the same sex. He continues, “The reasoning went like this: A girl forced to live with a man she didn’t know would feel very uncomfortable. Besides, the straight roommate might be homophobic. In order to avoid sexual issues, gay men should be allowed to room with females.”²⁵

Another student, who identified himself as “homoflexible,” said, “I live with straight guys now, and I definitely see the sexual tensions, which have made me very uncomfortable.”²⁶

Gamma Rho Lambda, the first “lesbian sorority,” was created at Arizona State University after Sigma Phi Alpha, the first male homosexual fraternity came into existence there. Sam Holdren, a member of the male homosexual fraternity, said: “I think it’s amazing. I love it; this campus is becoming so queer-friendly and supportive, it’s wonderful.”²⁷

At Wesleyan College, students no longer have to identify themselves as male or female on their health forms. Instead, they are told to describe their

“gender identity history.” Wesleyan also eliminated the word *women's* from the female rugby team. Why? Because several of the girls have chosen to be identified as males. One of the girls said, “We don't want people yelling, ‘Go girls.’”²⁸ Concerning the college that bears his name, John Wesley must be spinning in his grave.

Smith College students (all female) voted to eliminate female pronouns from the student constitution because “she” and “her” were “insensitive” to transgendered students. Gene Edward Veith wrote in *World* magazine, “Since the language only has two genders, some activists are calling for new pronouns. The most politically correct are using ‘ze’ instead of ‘he’ or ‘she’ and ‘hir’ instead of ‘him’ or ‘her.’”²⁹

Then there is the bathroom problem. The United States Students Association has urged the nation's colleges and universities to provide “gender neutral” rest rooms for transgender students, in order to “protect” them from alleged harassment and physical violence. USSA spokeswoman Kristy Ringor said, “If a person is not safe [in a rest room on a college campus], that person won't necessarily be able to go to college.”³⁰

The right of the homosexual to have housing that makes him or her feel comfortable trumps the right of a heterosexual young man and young woman to have housing that does not place them in either a sexually tempting or sexually compromising environment. In addition, those individuals who have religious objections to homosexual behavior and therefore would rather not live with someone who practices homosexual behavior are labeled “homophobes” or have their requests fall upon deaf ears. We are reminded of the words of George Orwell in his classic book *Animal Farm*: “All animals are equal, but some are more equal than others.”³¹

For example, ADF has been involved in several cases regarding the rights of people with sincere religious beliefs to not be forced to live with someone who practiced homosexual behavior or other behaviors that violated their beliefs. In one case, *Rader v. University of Nebraska*, a Christian student wished to move out of the collegemandated student housing because of the anti-Christian behaviors of the other residents. In another case, two Orthodox Jewish students who objected to the immoral atmosphere in college dormitories were denied their request to live elsewhere besides student housing. Yet, while people of faith find themselves forced to put up with behavior that offends them, those who practice homosexual behavior are catered to, at the expense of everyone else. The University of Nebraska case was a victory that affirmed the right of Christian students, while the two Jewish students lost their case.

This begs the following questions: Are these universities willing to recruit students who are serious about their religious faith with the same zeal they recruit those who practice homosexual behavior? And, second, once homosexual behavior is accepted and affirmed on the university campus, what comes next? The answers are disturbing for those who cherish religious freedom and who seek to protect their children from those who would exploit them sexually.

Those who advocate the teaching of homosexual behavior on college campuses state that it is just a way of teaching students to think critically and independently. However, that is the last thing it is. Dennis Evans, the director of credential programs at the University of California-Irvine, made the following observation, “How is it, then, that the character and content of much of the work in gay and lesbian studies so often seems to originate with the author’s need to defend, to rationalize, or to attack? The works are invariably crafted as a priori polemics, and, as such, their purposes are more political than academic, more rhetorical than scholarly. They certainly neither model nor promote independent or critical thinking.”³²

The main purpose of such “studies” is seemingly twofold: to academically affirm homosexual behavior with those who are already trapped in the lifestyle and to silence and attack anyone who disagrees (i.e., those who have biblical objections to such behavior).

Jeremy Beer, a former student at Purdue University, remembers the following remarks by his philosophy teacher during the first day of class: “While you are in this class, you will be expected to be an agnostic or atheist. Anyone with sincere religious beliefs will be expected to take off his ‘religious hat’ when he enters this class and replace it with an agnostic one. That’s the only way philosophy can proceed. Does anyone have a problem with that?”³³

Edmund White, a homosexual professor at Princeton University (which was founded by devout Christians), openly wrote about his hostility to Christianity: “It seems to me that the biggest enemy to homosexuality is Christianity. ...I hate it when gays try to accommodate Christianity and create their own gay group. ...Any selfrespecting gay should be an atheist.”³⁴

At the University of Notre Dame, the school recently held its first “queer film festival.” Nicholas Sakurai of the pro-homosexual United States Student Association said, “The landscape has changed. Young people are coming out in droves in high school since the ‘90s. They’re now in college and challenging administrators who would deny them a place in campus life.”³⁵

Sadly, this same attitude is prevalent on other university campuses originally founded by Christians. Around every turn, those students who hold religious beliefs are ridiculed and vilified, and much of this can be attributed to the work of homosexual activists. While homosexual students are recruited, religious students are vilified and, in many cases, discriminated against.

At Tufts University in Massachusetts, the InterVarsity Christian Fellowship chapter faced expulsion from campus because it would not allow an avowed lesbian to hold a leadership position with the group. She appealed to the student senate, which took away the chapter’s access to campus facilities and funding because it “violated” the school’s anti-discrimination policy, even though the group made it very clear that the members believed homosexual behavior violated their organization’s core biblical beliefs.

The chapter was allowed back on campus only after a public backlash. However, InterVarsity was put on probation for “intolerance.” Eventually, it was allowed to include adherence to biblical teachings as a qualification for

leadership.³⁶ Nevertheless, the chapter's leaders were subjected to campus "tolerance" education, described by Gregory Fung, the president of the chapter: "We did what they asked us to do. We went to their tolerance classes. You think the institutions that teach tolerance won't turn around and bite you. But they do. We thought the people who taught all the classes would be tolerant. No way. They were determined to cure us of our intolerance."³⁷

So-called tolerance, as Gregory Fung found out, really means intolerance for any viewpoint that does not affirm homosexual behavior. What happened at Tufts University is just the tip of the iceberg when it comes to the suppression of religious freedoms of Christians and other people of faith on college campuses.

Steve Hayner, the president of InterVarsity, put it succinctly: "We have had more challenges to our basic right to exist on campus settings during the past two years than in the previous fifty-five combined. It's not just us—this is hitting Catholics and Muslims and others. What we are seeing is a growing challenge to religious free speech."³⁸

The University of North Carolina and Rutgers University threatened to revoke university recognition of the InterVarsity chapters unless it modified its charter to allow non-Christians or those who practice behaviors contrary to Scripture to be leaders. At UNC, the administration finally agreed to not revoke the recognition of InterVarsity, but Rutgers held steadfast. Alan Kors, of the Foundation for Individual Rights in Education, said: "UNC couldn't defend in public what it wasn't willing to do in private. Everybody on campus would immediately see the absurdity ' if an evangelical Christian who believed homosexuality to be a sin tried to become president of the university's Bisexual, Gay, and Lesbian Alliance. The administration would have led candlelight vigils on behalf of diversity and free expression."³⁹

Talk show host Laura Ingraham agreed: "One can only imagine if a group of devout Christians tried to join a Rutgers lesbian student group. The Christian students would probably be brought up on disciplinary charges, accused of violating Rutgers' 'principle of community.' ...Perhaps if it changed its name to InterVarsity Students for Intramural Sex, it would not be bothered by intolerant campus bureaucrats."⁴⁰

On March 19, 2003, after an avalanche of negative publicity and the work of Alliance Defense Fund allied attorney David French, the Rutgers administration relented and allowed the InterVarsity group to set their own standards for leadership without facing expulsion from campus. The fact that a case as obvious as this took so much time to settle demonstrates the tremendous influence that those who oppose the gospel have on college campuses today.

In fact, ADF has been involved in defending free speech and freedom of association rights for Christian groups on numerous other college campuses. We have found that many of these so-called "antidiscrimination" policies evaporate once they are brought to light for examination and college administrators quickly back down.

At Harvard University, much speech that does not affirm homosexual behavior has been effectively silenced. For example, an employee at a dining hall on campus, who had come out of homosexual behavior and accepted Christ, was vehemently attacked in the *Harvard Daily Crimson*, which accused him of being intolerant and promoting homosexual self-hatred. When an admissions officer was asked if dissenting views were allowed on campus with regard to homosexual behavior, he said, "Well, it's not really something one can debate about."⁴¹ At Harvard Law School's Pound Hall, there is a large oil painting that hangs in a place of honor to celebrate "Deborah A. Batts 1972: U.S. District Court Judge...and the first and only openly gay, lesbian, or bisexual member of the federal judiciary."

Even the American Red Cross has faced the wrath of homosexual activists on college campuses. Two "student legislators" at Western Oregon University launched an effort to ban Red Cross blood drives from the campus because the Red Cross (out of legitimate health concerns about the transmission of the HIV/AIDS virus) asked potential donors if they have engaged in forms of homosexual sex. Student senator Shauna Bates said, "By continuing to allow the Red Cross on campus, the university is telling all the gay, lesbian, bisexual, and transgender students that we don't care about you."⁴²

Yeshiva University is a private Orthodox Jewish college that adheres to traditional Jewish teaching that homosexual behavior is sinful. Two lesbians who wanted to have access to married student housing for themselves and their partners sued the university after their request was denied. In what has chilling ramifications for the religious freedom for any person or organization that holds to a biblical view of homosexual behavior, the court has ruled against the university.⁴³

This case could help establish a legal precedent to force private religious colleges to not only give homosexual partners the same housing as married couples, but to force them to violate their core beliefs. This is something that the radical homosexual activists and their allies are very much aware of and will most likely exploit in the future.

ACLU attorney Matt Coles said, "It's a fabulous ruling. I think the fact that it's a private organization helps make it clear that it's unfair for anyone to use marriage as a qualification for anything as long as gay people are excluded from same-sex marriage."⁴⁴ Thus, the radical homosexual activists and their allies got a double whammy in this case: forcing religious organizations to violate their beliefs while promoting legalized same-sex marriage as the solution to the problem.

Mandatory Funding

Two hundred years ago, Thomas Jefferson said: "[To] compel a man to furnish contributions of money for the propagation of opinions which he disbelieves and abhors, is sinful and tyrannical."⁴⁵ This tyranny is occurring on almost daily basis on university campuses through mandatory student fees to fund radical homosexual and other left-leaning organizations.

Homosexual activists on university campuses not only want to silence or even banish groups that do not affirm homosexual behavior; they want people with sincere religious beliefs in opposition to such behavior to fund their agenda. An example of this is the case of *Southworth v. Board of Regents University of Wisconsin System*.⁴⁶

In 1996, Scott Southworth, who was then a second-year law student, was told to pay \$331.50 to the University of Wisconsin for his mandatory student fee over and above his regular tuition. If he did not do so, he could not get his grades or graduate from the university. Scott paid up, but as a committed Christian, he wanted to know where his money was going.

After some investigation, he was outraged. A portion of his student fee was being used to fund groups that advocated homosexual behavior. Scott and other Christian students made repeated attempts to convince university officials to let them “opt out” of paying the mandatory fees, based on religious freedom and First Amendment grounds. The administration refused to budge.

Scott felt he was left with little choice but to take formal legal action against the university. God led Scott to ADF, which was able to connect him with Jordan Lorence, now an ADF vice president. Lorence is one of the leading constitutional lawyers in the country. At every court level, Scott won, but the university kept appealing the case.

The case finally made it all the way to the United States Supreme Court, which remanded (returned) the case 9-0 back to the U.S. District Court to decide one critical issue: Do University of Wisconsin student government leaders who allocate mandatory student fees do so on a viewpoint-neutral basis, or are some funded groups given preference over others?

The homosexual activists and their allies crowed throughout the media that they had won a decisive victory to continue the funding of their agenda by those who had sincere religious objections to homosexual behavior. But Scott Southworth and ADF were committed to keep up the fight.

On October 1, 2002, the U.S Circuit Court of Appeals for the Seventh District ruled that aspects of the University of Wisconsin's student fee system remained unconstitutional, and it did not vindicate the university's position on mandatory student fees that we have opposed for years.

The university had argued that it should not have to make any changes in its policy to protect the rights of students forced to pay mandatory student activity fees to fund groups opposed to their personal beliefs. In fact, because of the litigation in Southworth, the university changed many discriminatory policies. However, in this case, the university was hoping that the court would rule that it could return to its previous policy that discriminated against Christians and Christian groups. The previous policy denied funding to religious groups. On that point, the university lost.

Interestingly, the court upheld portions of the university's policy that had been changed only after the ADF-funded litigation. As a result, here's where things now stand:

- Student government members must vow not to discriminate on the basis of viewpoint in their decision-making.
- The ban on funding religious groups and political groups has been repealed.
- The university established an appeals process for groups denied funding.
- When the student government denies funding to an applicant group, the student government must record the vote and state in writing why they denied funding to a group.

The key point is that if the university does not follow these guidelines imposed by the court, students cannot be required to pay the mandatory student activity fee. At least those who oppose the use of their monies to promote homosexual behavior have some avenue of recourse.

Intellectualizing Disordered Sexual Behavior

Lately homosexual behavior on college campuses is taking a dangerous new turn—the promotion of sexual relations between adults and children, known as pedophilia.

We mention the new promotion of pedophilia in the context of talking about the influence of homosexual behavior on college campuses, because, despite all objections to the contrary, the two are often intrinsically linked.*

* The American Psychiatric Association's Diagnostic and Statistical Manual (DSM-IV-TR) defines *pedophilia* as “sexual activity with a prepubescent child (generally 13 years of age or younger).” We, however, use a broader definition to include postpubescent children.

Psychologist Eugene Abel found that homosexuals “sexually molest young boys with an incidence that is occurring from five times greater than the molestation of girls.”⁴⁷ A 1992 study by researchers K. Freud and R. I. Watson discovered that homosexual males are three times more likely than heterosexual males to engage in pedophilia and that the average pedophile has sex with 20 to 150 boys before he is caught.⁴⁸ A 1988 study in the *Archives of Sexual Behavior* found that 86 percent of pedophiles identified themselves as either homosexual or bisexual.⁴⁹

And there is a definite link as well between child molestation and later homosexual behavior. In a 2001 study, it was found that 46 percent of homosexuals and 22 percent of lesbians reported that they had been molested by a homosexual during childhood, compared to 7 percent of heterosexual men and 1 percent of heterosexual women.⁵⁰

While trying to downplay the link between pedophilia and homosexual behavior in the media, many homosexual academics proudly proclaim their support for sex with children. For example, *the* homosexual newspaper, the *San Francisco Sentinel*, wrote, “The love between man and boys is at the foundation of homosexuality.”⁵¹ An article in the *Journal of Homosexuality* added that parents should view pedophiles “not as a rival or competitor, not as a theft of their property, but as a partner in the boy's upbringing, someone to be

welcomed into their home.”⁵²

A 1995 issue of *Guide* magazine (which also published the original homosexual manifesto by Kirk and Madsen) stated: “We can be proud that the gay movement has been home to a few voices who have had the courage to say out loud that children are naturally sexual [and] deserve the right to sexual expression with whoever they choose....Instead of fearing being labeled pedophiles, we must proudly proclaim that sex is good, including children's sexuality....We must do it for the children's sake.”⁵³

A shot across the bow in this area occurred back in 1998 when the American Psychological Association (APA) published a study by three academics that concluded that sex between adults and minors might be a “positive experience” for the child.⁵⁴ Ironically, the American Psychiatric Association, which provides guidelines for treatment of mental disorders, says: “These activities [pedophilia] are commonly explained with excuses and rationalizations that they have ‘educational value’ for the child, that the child derives ‘sexual pleasure’ from them, or that the child was ‘sexually provocative’ ...”⁵⁵

Congress and the mainstream media roundly denounced the APA study. The U.S. House of Representatives voted 355-0 to condemn the study.⁵⁶

The promotion of pedophilia among college professors and other academics is nothing new. Consider the following examples:

- In 1996, San Francisco State University Professor Gilbert Herdt stated in an interview with *Paidika* (an academic journal that promotes pedophilia) that “the category ‘child’ is a rhetorical device for inflaming what is really an irrational set of attitudes against sex with children.”⁵⁷
- John Money, professor emeritus of Pediatrics and Medical Psychology at Johns Hopkins School of Medicine, wrote in his 1987 book *Boys on Their Contacts with Men: A Study of Sexually Expressed Friendships* that those who oppose pedophilia do so because of “self-imposed, moralistic ignorance.”⁵⁸
- The Institute for the Advanced Study of Human Sexuality in San Francisco (whose executive officer testified on the “educational value” of pornography as an “expert witness” on behalf of hard-core pornographers nationwide) published an article, “Sexual Rights of Children,” which said that there was “considerable evidence” that there is no “inherent harm in sexual expression in childhood.”⁵⁹ *
- Penn State University hosted a conference on “Women's Health and Wellness” featuring Patrick Califia-Rice, an outspoken proponent of pedophilia and sadomasochism. Rice has stated, “Boy-lovers and the lesbians who have young lovers...are not child molesters. The child abusers are priests, teachers, therapists, cops, and parents who force their stale morality on to the young people in their custody. Instead of condemning pedophiles for their involvement with lesbian and gay youth, they should be commending them.”⁶⁰

* Alan extensively cross-examined this “expert” on his views that even the most extreme forms of hardcore pornography could never be legally “obscene.”

John Leo, columnist for *U.S. News and World Report*, noted that he had seen a trend toward the promotion of pedophilia among academics as early as 1981.⁶¹ Leo mentioned his earlier observation in a recent column dealing with a book published by the University of Minnesota in 2002 titled “*Harmful to Minors: The Perils of Protecting Children from Sex*” by Dr. Judith Levine. The book features an introduction by former U.S. Surgeon General Joycelyn Elders, who had advocated the teaching of masturbation and handing out condoms in public schools during her controversial term in the early days of the Clinton administration.⁶²

In her book, Levine says that the Dutch age of consent law is a “good model” because it allows for sex between an adult and a child between the ages of twelve and sixteen if the child consents.⁶³ In a phone interview, she added, “The research shows us that in some minority of cases, young—even quite young—people can have a positive [sexual] experience with an adult. That's what the research shows.”⁶⁴ Levine believes that the real danger to children is not pedophiles but parents who “project their fears and their own lust for young flesh onto the mythically dangerous child molester.”⁶⁵

The University of Minnesota published this book under the guise of “academic freedom,” a rationale often used by homosexual activists to introduce the promotion of homosexual behavior on university campuses. Yet, whenever Christians or other people of faith seek to express views on an issue, they are not protected under the same academic freedom argument. They are, as we have already seen, either silenced by the school's “tolerance” or “diversity” speech codes or claims of “separation of church and state,” or they are thrown off campus entirely.

Professor Harris Mirkin of the University of Missouri-Kansas City published a study (funded with taxpayer money) that compared the “moral panic” about pedophilia to previous “panics” about feminism and homosexuality.⁶⁶ His article was supported by Sheldon E. Steinbach, general counsel for the American Council on Education, who said, “The appropriate place to debate the legitimacy of a professor's thought is in the marketplace of ideas....*Today's heresy often becomes tomorrow's orthodoxy*” [emphasis ours].⁶⁷

That last statement is extremely chilling but also very true. Just as homosexual behavior has now become accepted orthodoxy on many university campuses and Christians and Orthodox Jews have become the heretics, we are going down the same road with pedophilia. As the homosexual agenda continues to sexualize our culture, other once-forbidden behaviors are exalted as just more alternative lifestyles. The result is that the well-being of millions of children is at risk, along with the right of parents to protect their children from sexual exploitation.

The *Wall Street Journal* noted this when it wrote: “It is Dr. Mirkin's view, published in the *Journal of Homosexuality*, that the ‘panic over pedophilia’ is much like the way people once viewed female sexuality and homosexuality.

Pedophilia, he notes, has been permissible or obligatory in some cultures in certain periods of history. We might point out that the same can be said of human sacrifice.”⁶⁸

We received a heartbreaking reminder of the dangers of the promotion of pedophilia and other deviant sexual behaviors from an e-mail we received at the Alliance Defense Fund. We must note up front that the pedophile in question here is a heterosexual (and pedophilia is not strictly limited to those who engage in homosexual behavior; however, it is prevalent). This e-mail shows how the promotion of pedophilia in academia poses a significant threat to our children, regardless of whether the abused child is a boy or a girl:

I am writing to you today because I have had enough, and I am wondering if your organization can help! It is so hard as a parent to raise our child in a secular, increasingly sexual and violent society we live in. I am very disturbed and even angry about the trend today of publishing “scholarly” books about the topics of child-adult sex, and pedophilia. These books are published under the pretense of furthering academic debate, yet the real goal is to legitimize sinful, deviant behavior.

I am particularly angry about the publication of *Harmful to Minors: The Perils of Protecting Children from Sex* by Judith Levine....It advocates sexual relationships between children and adults. Ms. Levine says that children can handle sexual relationships, and it is the fault of the parents and the “religious right” that these relationships are not treated as healthy and natural.

One particularly disturbing thing I read in an interview with Ms. Levine discusses Internet predators. Ms. Levine claims that stories about pedophiles and sexual predators on the Internet have been overblown by the media and by parents. She claims that children can “handle the sexual chat” they might encounter online. I beg to differ.

Here in [our] area, we have had 3 children in the past 2 months who have been sexually assaulted by pedophiles first encountered on the Internet. Last night there was a tragic story on our local news about a 13-year-old girl from Katy, Texas, just outside of Houston. She met a 34-year-old man in a chat room. After a couple of weeks of what Ms. Levine would call “harmless sexual chat,” this pedophile sent the little girl a one-way bus ticket to Seattle. He instructed the girl in how to remove her computer harddrive so no one could find them together. Unfortunately, the girl chose to make the trip to Seattle. Ms. Levine would say the girl should be allowed to make this decision for herself as a sexual being. I wonder if she condones what happened next. Tragically, this girl was brutally sexually assaulted and raped over a period of five days. When she was finally able to call for help, the police rescued her. Now, police in Seattle have learned that he assaulted at least 2 other girls, 12 and 13, and was attempting to lure an 11-year-old girl to his apartment.

This little girl got on the bus of her own free will. However, I do not believe for one second that she was able to comprehend the consequences

of her decision. Sick people like Ms. Levine want to push the idea that sex between a minor and an adult can be a good thing. This poor little girl will be scarred for life because of this terrible experience ...

My greatest fear is that more pedophiles and sexual predators will use material in this book to justify their evil plans to harm children. They will say, "Look, this scholarly review says that what I am doing is OK. ..."

This tragic story is an example of what happens to the most innocent members of our society, when homosexual behavior, pedophilia, and other sexual disorders are not only seen as normal, but are given credence by those in academia. This is where the path of acceptance of homosexual behavior in our nation's universities and academia as a whole is leading. And just as college campuses have been the first wave in societal change, what is being promoted there today will become orthodoxy in our culture tomorrow.

Therefore, not only is the religious freedom to share and live the gospel, as well as freedom of conscience, either under attack or totally denied on college campuses, the freedom for parents to protect their children from sexual predators is under assault as well. What has occurred in academia is just a microcosm of the greater goal of homosexual activists: to use the power of the government to silence and punish those who do not affirm homosexual behavior. And just as the anti-war radicals of the 1960s found their ways into the corridors of power in the 1970s and beyond, the radical homosexual activists on university campuses today have and will continue to take greater and greater roles in determining American public policy for the future.

The Family under Attack

The storm that will break over America after but a single vote legalizes gay marriage will surely be a moment of decisive social reckoning. In the wake of the first legalization, the battle over gay marriage will be characterized by rapidly escalating confrontation, followed by a radical, nationwide resolution...As soon as even a single state legalizes same-sex marriage, the nation will be plunged into a furious legal, political, and cultural struggle. The bitter and ongoing polarization in even an exceedingly liberal state like Vermont is a clear foreshadowing of the conflict to come. As legal and political battles over traveling couples spread from state-to-state, the chaos will multiply and the courts, already inclined to mandate same-sex marriage, will grow increasingly receptive to arguments that the Full Faith and Credit Clause demands national gay marriage. And the even stronger arguments for nationally mandated gay marriage under the Constitution's equal-protection clause will also find favor in the courts.

—Stanley Kurtz, writing in *National Review*

What Stanley Kurtz warned about happened on November 18, 2003. When the Massachusetts Supreme Judicial Court, in a 4-3 decision, citing the Provincial Court of Ontario as a source for legal precedent, ruled that same-sex couples have a newly discovered legal right to “marry,” the court radically redefined marriage for the citizens of the Commonwealth—ignoring nearly four hundred years of state and national history and stripping marriage of its core purpose of uniting men and women as the basic unit of the family. *One judge's vote has changed the course of history.* America's moment of reckoning had come.*

* The same court ruled on March 21, 2004, that the state's law against incest did not apply to step-parents.

As Jeff Jacoby wrote in the *Boston Globe*, “This job of the judiciary is to interpret the law, but this was no mere interpretation. It was a wholesale rewriting of the law to make it say and mean things it had never said or meant before.”¹

Why is this battle so important? Because it goes to the very heart of God's plan for marriage and the family. When anyone tinkers with that plan, the emotional, physical, and spiritual well-being of future generations is put at severe risk.

For instance, in Europe a generation of children is growing up with no idea of what a traditional family is like. In countries such as Norway, Sweden, Iceland, and Denmark, it has been decades since many children have known what it is like to live in a traditional family with a mother and a father. More than half of the children in Europe are born to unwed mothers. In Sweden, 54 percent of all children are born out of wedlock. In Norway, the figure is 49 percent, in Denmark, 46 percent, and in Iceland, it is over 65 percent.² In northern Norway, the illegitimacy problem is so bad that in 2002 an astonishing 82.27 percent of children were born out of wedlock.³ And, in America, 26.7 percent of children born to white mothers and 68.8 percent of children born to black mothers are out of wedlock.⁴ Over 43 percent of all children born in America will live in a single-parent home sometime in their childhood.⁵

Why has this occurred in Europe and why is it beginning to grow in America? Much of it has to do with the years of government subsidization of single parents and now the new push for “domestic partners” for homosexual couples, which also discourages marriage for heterosexuals. According to Erik Kofod of Denmark, “Because of the social welfare systems in Scandinavia, a woman has to be stupid not to realize that she has a better situation if she is not married. It's an appalling system that motivates people to do things that are unhealthy for society and for children.”⁶

But it is not only the social welfare system that has caused this problem. Same-sex “marriage” or its equivalents have increasingly cheapened marriage. The situation in Europe is important because the homosexual agenda is seeking to send us down that same path. With the growth of domestic-partner ordinances, civil unions in Vermont, and the attempts to change laws elsewhere (such as the recommendation of the American Law Institute, which played a major role in bringing “no-fault” divorce to state law as a great “solution” to “archaic” divorce laws), marriage is being increasingly cheapened to the point that it could soon become irrelevant.

Stanley Kurtz, who holds a doctorate in social anthropology from Harvard, has commented on this frequently. He says, “Gay marriage is part and parcel of a whole new stage of marital decline—a stage still relatively unfamiliar in the United States. In this new stage of marital decline, couples don't just cohabit before they become parents. Couples cohabit after they become parents. Because gay marriage helps to break apart the ideas of marriage and parenthood, it is closely associated with this advanced stage of marital decline.”

We can win the freedom to marry. Possibly within five years.

—Evan Wolfson, Lambda Legal Defense and Education Fund

Kurtz adds,

The National Swedish Social Insurance Board recently convened a panel in which two legal experts recommended changes in Swedish family law. One invoked same-sex parenting to argue for legal recognition of three-

and even four-parent families. According to this scholar, the antiquated two-parent standard virtually forces lesbian couples to find anonymous sperm donors, rather than form a more complex family with, say, gay sperm donors with whom they feel close. The polyamory movement has reached Sweden, and there are now Swedes who would seize on triple or quadruple parenting to usher in legalized polyamory....With so many dissolved cohabitators and gay parents, why not do away with the two-parent standard altogether? So as Sweden combines formal gay marriage with adoption rights for same-sex couples, the dawn of quadruple parenting and polyamory looms. So much for [the] claim that formal gay marriage will reinforce the link between marriage and parenthood.⁷

Marriage and the family are under attack by homosexual activists and their allies, both in America and internationally. At a conference at the University of London called “Legal Recognition of Same-Sex Marriage: A Conference on National European and International Law,” one of the main themes of discussion was whether marriage should exist at all. The attendees laid out strategies to circumvent each nation's democratic process via the judicial system to force their governments to sanction and accept same-sex marriage. There was also discussion about ultimately abolishing marriage so adults could be free to pursue any sexual relationship they want with no legal restrictions whatsoever.⁸

Parts of Europe have already proceeded well down the road to the abolition of marriage. Same-sex marriage is already legal in the Netherlands,⁹ and many other European countries have some sort of formal recognition of same-sex couples. In January 2003, Belgium joined the Netherlands to officially recognize same-sex marriages.¹⁰ In April 2004, Spain's new socialist government announced that it also plans to legalize homosexual “marriages.”¹¹

In Norway, the nation's finance minister, Per-Kristian Foss, “married” his homosexual partner via a “partnership,” which means that they have “almost the same legal rights as married heterosexual couples” but not the title.¹²

In Germany, a similar partnership law was passed. The first lesbian couple to take advantage of the law, Angelika and Gudrun Pannier, dressed themselves in black tuxedos and white bow ties. They exchanged rings and ended their ceremony with a kiss. Angelika said, “It is a great honor to be Germany's first lesbian couple to have a legal partnership. It is very exciting. It is also very important to have my family beside us on this great step for civil and human rights....There is still a lot more to do, but it is the first step.”¹³

Finally, Europe's top court recently ruled that all laws that do not recognize transsexual marriages are in violation of European law. The court's decision applies to all members of the European Union.¹⁴

These steps are just a precursor to the wholesale destruction of marriage. Domestic-partner polices and partnerships eventually weaken the institution of marriage for heterosexuals. In 1999, David Frum wrote vividly about how “civil solidarity pacts” had under-mined marriage in France. His words have chilling repercussions for America as we start to head down the same path:

[France created] a new legal status for homosexuals, analogous to marriage, but not exactly the same, called a “civil solidarity pact.” Couples linked in civil solidarity pacts would file joint tax returns, receive all the welfare and employment benefits of spouses, and enjoy the inheritance rights of husbands and wives....To qualify for all of these advantages, a couple would need only to appear before a court clerk and sign on the dotted line. Either partner could end the pact by providing three months' notice in writing. ...

Such pacts are obviously very convenient things, and it rapidly became evident that one way to mitigate political opposition to them was to make them available to just about everybody. After two years of haggling, the benefits of the pacts have been extended to cohabitating heterosexual couples, to widowed sisters living together, even to priests and their housekeepers. The French have crafted a grand new alternative to marriage, one that offers almost all of marriage's legal benefits and imposes many fewer of its legal obligations. Given French society's already growing distaste for the institution of marriage (about a million French heterosexual couples live together unwed), there is every reason to expect the new pact gradually to crowd out and replace marriage. It's a familiar story in the history of the evolution of law. Once upon a time, a contract became a contract only if it was sealed with wax in an elaborate ceremony. Then courts began to recognize less formal written and oral contracts as nearly equally binding, and soon the old form disappeared.

In this case, however, the disappearance of the old form imposes consequences on innocent third parties: children. Already, 40 percent of France's children are born outside marriage. The cohabitating couples who have these children may imagine that they are providing their children a home just as stable as that provided by marriage, but they are deluding themselves. In France, as everywhere else, the average cohabitational relationship lasts about five years. Apologists for cohabitation praise it as a less burdensome alternative to marriage; the truth is that it is a near-certain prelude to fatherlessness.

What has all of this to do with gay marriage? Everything. The argument over gay marriage is only incidentally and secondarily an argument over gays. What it is first and fundamentally is an argument over marriage. Unless a government is sufficiently powerful and disdainful of religion to crush the objections of the local churches—and few governments are—gay marriage will turn out in practice to mean the creation of an alternative form of legal coupling that will be available to homosexuals and heterosexuals alike. Gay marriage, as the French are vividly demonstrating, does not extend marital rights; it abolishes marriage and puts a new, flimsier institution in its place.

The gay marriage argument is only the latest round in an argument over marriage and the family that began some 35 years ago. It pits defenders of marriage against those who condemn it as stultifying and oppressive. It pits the wishes of adults against the needs of children, the

urgings of the self against the obligations of family. As such, the argument is a much more evenly matched battle than a gay-straight fight would ever be. The battle has been lost in France and Scandinavia. It is well on the way to being lost in Britain and Canada. And it is very much in danger of being lost in the United States.¹⁵

Radical homosexual activists recognize that domestic-partner policies, civil unions, and so forth will eventually destroy the institution of male-female marriage. Chris Crain, writing in the homosexual newspaper the *New York Blade*, acknowledged this: "In the English-speaking world, the faux marriages have been called 'domestic partnerships.' In France, they're called *Pacte civil de solidarite*, or PACS....The effect on 'traditional marriage' has been dramatic. In France, where PACS first became available in 1999, some 14,000 couples signed up the first year, and almost half of them heterosexual....Back in the States, many heterosexual couples are also choosing domestic partnership [DP] over marriage for many of the same reasons."¹⁶

For the children, it makes no difference whether their parents are married or not. Traditional family values are not important to us anymore. They are something we do research on, like a fossil.

—Ebba Witt-Brattstroem, Stockholm University professor of comparative literature

France is not the only country that has seen this trend. In 1970, less than 5 percent of live births were outside of marriage. When the first court challenge to traditional marriage occurred there, the rate was approximately 12 percent. In 1991, when same-sex couples were allowed to symbolically "register" as "married" couples, the rate was still approximately the same. Then rates started to skyrocket. In 1997, Dutch same-sex couples were allowed to officially "register" with the state. At that point, approximately 18 percent of all births were to unwed couples. Three years later, same-sex "marriage" was legalized, and the rate had risen to approximately 25 percent. In the three years after the legalization of same-sex marriage, the rate increased from approximately 25 percent to 31 percent. There is a trend happening here.¹⁷

Syndicated columnist Suzanne Fields asked the rhetorical question, "Will heterosexuals consider civil unions, too? It's difficult enough for the confirmed bachelor to commit to a woman already. Might he seek a lesser commitment as something desirable, avoiding the expensive divorce courts where half the marriages end?"¹⁸

Gene Edward Veith, who writes for *World* magazine, summed up the consequences for American society if marriage continues to be redefined and devalued:

Under the emerging framework, there will be no difference between a married couple, a homosexual couple, or a couple in a temporary sexual relationship. As many advocates are putting it, "What difference does it make to the government or an employer whom you are having sex with?"

This sort of reductionism—a spouse is nothing more than a sex partner, so a sex partner is the same as a spouse—misses the point of what marriage is and what its role in society amounts to....So far, governments are resisting same-sex marriages. But instead, marriage is being defined down. As marriage becomes unnecessary—not just for job benefits but for adopting children, inheriting property, and being socially acceptable—the whole nation will be “living in sin.”¹⁹

Radical homosexual activists readily acknowledge that the redefinition of marriage is just a tool in their greater agenda to reorder society. While they will not admit it, children are just pawns to be used as they strive for total acceptance of their behavior. Consider this quote from Evan Wolfson, former president of the Lambda Legal Defense and Education Fund, a leading lobbying and legal action group for homosexual marriage: “We can win the freedom to marry....We can seize the terms of the debate, tell our diverse stories, engage the non-gay persuadable public, enlist allies, work the courts and the legislatures in several states, and achieve a legal breakthrough within five years. I’m talking about not just any legal breakthrough but an actual change in the law of at least one state, ending discrimination in civil marriage and permitting same-sex couples to lawfully wed. *This won’t just be a change in the law either; it will be a change in society. For if we do it right, the struggle to win the freedom to marry will bring much more along the way*” [emphasis added].²⁰

George W. Dent Jr., writing in *The Journal of Law and Politics*, writes that once same-sex marriage is affirmed, then other forms of “marriage” will quickly be affirmed as well, such as polygamy, endogamy (the marriage of blood relatives), bestiality, and child marriage.²¹ In fact, the policy guide of the American Civil Liberties Union calls for the legalization of polygamy, stating, “The ACLU believes that criminal and civil laws prohibiting or penalizing the practice of plural marriage violate constitutional protections of freedom of expression and association, freedom of religion, and privacy for personal relationships among consenting adults.”²²

Acting in lock-step with homosexual activists, the *New York Times*, *St. Louis Post-Dispatch*, and *Boston Globe* recently agreed to add announcements of same-sex “unions” to their wedding announcement page. According to the Gay and Lesbian Alliance Against Defamation (GLAAD), more than 135 papers now run such announcements.²³

Once marriage is redefined for same-sex partners, it opens the Pandora’s box to be redefined for any assortment of individuals. After all, if two men or two women have the right to be married, why not two men and three women, or two men, one woman, and a dog and a chimpanzee?

Redefining Monogamy

The argument to redefine *monogamy* is already being advanced by Marvin Ellison, a so-called “gay theologian” at the United Church of Christ’s Bangor (Maine) Seminary. Ellison, an ordained PCUSA pastor, states that threesomes and foursomes should be considered for “marriage,” as well as bisexuals. In

fact, he ventures that perhaps marriage should be abolished all together (which we will see later is the ultimate goal of radical homosexual activists).

Ellison, who was married to a woman but then left her for a homosexual partner because in his words his marriage was not “user-friendly,” says, “How exactly does the number of partners affect the moral quality of a relationship? Could it be that limiting intimate partnerships to only two people at a time is no guarantee of avoiding exploitation?” He adds that it is “troubling” that ethicists would see “marriage is a necessary social control mechanism to tame men's sexuality.”²⁴

One of the first recipients of a same-sex “marriage” license in Massachusetts, Joseph Yarbrough openly proclaimed his “open marriage,” saying, “I think it's possible to love more than one person and have more than one partner, not in the polygamist sense. In our case it is, we have, an open marriage.”²⁵

University of Chicago law professor Elizabeth Emens has stated that our country should “rethink” its opposition to multiple sex partners as equal to marriage. In her book, *Monogamy's Law: Compulsory Monogamy and Polyamorous Existence*, she states that resistance to polyamory (loving more than one person in a multiple person group) “may merely be an artifact of historical associations with patriarchal polygyny...” She adds that we should rewrite our marriage laws dealing with adultery to permit consensual extra-marital relationships. Emens has done pro bono work for the Lesbian and Gay Immigration Rights Task Force.²⁶

The *San Francisco Chronicle* reported that polyamorists are already jumping on the same-sex “marriage” bandwagon to push for marital rights of their own. “Polyamory is never having to say you've broken up,” said Sally Amsbury, who shares her sex life with her husband and what she called her two “significant others.” Amsbury added she is bisexual, her husband is heterosexual, and her two “significant others” are bisexual. One of her “significant others” lives in West Hollywood with his boyfriend, and the other, named Conly, lives in Santa Rosa, California. “I wear a wedding ring for my husband and a bracelet for Conly,” she explained.

Jasmine Wallace, president of Unitarian Universalists for Polyamory Awareness, added, “Polyamory is not an alternative to monogamy. It's an alternative to cheating. For some of us, monogamy doesn't work, and cheating was just abhorrent to me.”²⁷

In Utah, a civil rights attorney has filed a lawsuit challenging the state's ban on polygamy. The ACLU's Utah executive director said that the state would “have to step up to prove that a polygamous relationship is detrimental to society...the model of the nuclear family as we know it in the immediate past is unique, and may not be necessarily the best model. Maybe it's time to have this discussion.”²⁸

The polygamists' attorney added, “It doesn't bother anyone, (and with) no compelling state interest in what you do in your own home with consenting

adults, you should be allowed do so (engage in polygamy).”²⁹

These examples show one place homosexual activists and their allies want to go with the redefinition of monogamy. The concept of marriage for many homosexuals is radically different from what God designed and what many Americans have held as the commonly held view of how one is to conduct oneself in a marital relationship. Lesbian writer Camille Paglia, hardly a friend of those who hold biblical values, wrote the following about monogamy and same-sex marriage: “After a period of optimism about the long-range potential of gay men's one-on-one relationships, gay magazines are starting to acknowledge the more relaxed standards operating here, with recent articles celebrating the bigger bang of sex with strangers or proposing ‘monogamy without fidelity’—the latest Orwellian formulation to excuse having your cake and eating it too.”³⁰

Openly homosexual author Andrew Sullivan has admitted that most homosexuals’ “understanding of the sexual commitment in a marriage is considerably broader than what nearly all heterosexual couples would tolerate.”³¹ He added that homosexuals have a “need for extramarital outlets” and therefore same-sex marriage will make adultery more acceptable for all married couples.³² So every heterosexual husband who has ever been tempted to stray can argue, based on this logic, that he was just practicing “monogamy without fidelity” and meeting his “need for extramarital outlets” and therefore did not violate his marriage vows when he committed adultery.

In a study done by researchers at the University of Vermont (funded by the pro-homosexual Gill Foundation), this redefinition of marriage comes into sharper focus. In the study, conducted by UVM psychologists Dr. Esther D. Rothbaum and Dr. Sondra E. Solomon, of married heterosexual couples, homosexual couples who had entered into a “civil union,” and homosexual couples that had not entered into such a union, they found the following: While 79 percent of married heterosexual felt that non-monogamy was wrong, only 34 percent of homosexual men not in civil unions and 50 percent in civil unions thought it was wrong to engage in non-monogamous sexual behavior. More than 50 percent of civil union couples said that they entered into the union to make a political statement. One other interesting note: lesbians in the study made \$15,000 more than married heterosexual women in the workforce.³³

In an ADF-funded case over child custody between a Christian heterosexual mother and her former spouse, an activist homosexual and his partner, the homosexual testified that he was “monogamous.” On cross-examination he explained this as meaning that he and his partner were committed and faithful to each other, but Thursday night was “date night” when they would go to locations such as a bar and seek out a casual sex partner for that one evening, one time.

As one observer of the homosexual movement has warned, “Gay activists are sexual Marxists. Legitimizing same-sex unions is a warm-up act. Ultimately they want to eliminate any barriers, any signposts, that limit or channel the exercise of human sexuality.”³⁴

It actually seems that the more radical the homosexual activist, the more

blatantly honest they are of their goals. They do not necessarily want marriage so that they can take advantage of its benefits. They want marriage so they can take a wrecking ball to the institution itself.

For example, homosexual activist William Eskridge says that he hopes gay marriage “will dethrone the traditional family based on blood relationships in favor of families we choose.”³⁵ Michelangelo Signorile has told activists “to fight for same-sex marriage and its benefits, and then, once granted, redefine the institution of marriage completely...to debunk a myth and radically alter an archaic institution....The most subversive action lesbians and gay men can undertake...is to transform the notion of ‘family’ entirely.”³⁶ This means marriage will be no better than anonymous sodomy in a bathhouse.

The first bond of society is marriage.

—Cicero

Lesbian activist Barbara Cox wrote, “Yes, we must be aware of the oppressive history that weddings symbolize. We must work to ensure that we do not simply accept whole cloth an institution that symbolizes the loss and harm felt by women. But I find it difficult to understand how two lesbians, standing together openly and proudly, can be seen as accepting that institution? What is more anti-patriarchal and rejecting of an institution that carries the patriarchal power imbalance into most households than clearly stating that women can commit to one another with no man in sight? With no claim of dominion or control, but instead equality and respect. I understand the fears of those who condemn us for our weddings, but I believe they fail to look beyond the symbol and cannot see the radical claim we are making.”³⁷

In his excellent article, “The End of Marriage in Scandinavia,” Stanley Kurtz talks about the observations of Danish homosexual social theorist Henning Bech and Norwegian sociologist Rune Halvorsen. According to Kurtz, “Bech, perhaps Scandinavia’s most prominent gay thinker, dismisses as an ‘implausible’ claim that gay marriage promotes monogamy. He treats the ‘conservative case’ (that same-sex ‘marriage’ will bring stability and monogamy to homosexual relationships) as something that served chiefly tactical purposes during a difficult political debate. According to Halvorsen, many of Norway’s gays imposed self-censorship during the marriage debate, so as to hide their opposition to marriage itself. The goal of the gay marriage movements in both Norway and Denmark, say Halvorsen and Bech, was not marriage but social approval for homosexuality.”³⁸

In fact, as homosexual couples staged rallies in support of samesex “marriage,” more radical homosexual activists expressed disgust at the actions of their colleagues. They would rather see marriage abolished all together. James Wagner, a longtime gay activist, said, “Marriage is a way that government exerts social control. I’m uncomfortable supporting it. I’m interested in changing society, not assimilation.”³⁹ Another homosexual activist, named

William Dobbs, added, “Our movement has become about lusting for weddings and lavender picket fences. It’s so embarrassing. I feel like turning in my gay card.”

Patrick Moore, another homosexual writer, said: “Marriage is a problematic goal in terms of gay sexuality...the monogamous ideal enshrined in marriage is a challenge regardless of one’s sexual orientation....Careful polling would help answer the question of whether marriage is even a widely shared goal within the gay community....In redefining what it means to be gay in America, the gay community itself is on the verge of marginalizing those who refuse to conform to a system of heterosexual morality.”⁴⁰

In New York State, Assemblywoman Deborah Glick (D-Manhattan) introduced legislation that would remove all references to marriage from the state Domestic Relations Law and turn all marriages into “civil unions.” Glick said that religious and civil unions could still be called “marriages” under her proposed legislation, but the word *marriage* would no longer have any legal standing.⁴¹

Despite these dissident voices in the homosexual activist movement, the majority of homosexual activists continue to march to the same drum of pushing for same-sex “marriage.” And once marriage and monogamy are redefined, they both become insignificant. It is the goal of radical homosexual activists to redefine both, and end up with a situation like parts of Europe where both marriage and the family have become meaningless.

Not surprisingly, one of the main benefits that homosexual activists see in getting married is the chance to get a “clean divorce.” Jo Ann Citron, a Boston lawyer, said, “The single most important thing you get with marriage is divorce, a predictable process by which property is divided, debt is apportioned, and arrangements are made for custody and visitation of children.”⁴²

Meanwhile much of the Church of Jesus Christ remains either confused or apathetic. According to an April 2004 poll by Greenberg Quinlan Rosner Research, Inc., of Washington, D.C., 52 percent of evangelicals oppose a federal marriage amendment that would define marriage to be between one man and one woman.⁴³ They said that the matter of same-sex “marriage” should be left up to the states despite the fact that the Full Faith and Credit Clause of the U.S. Constitution requires that states honor marriages performed in other states, unless the state has passed a Defense of Marriage Act (DOMA). For example, if you were married in Arizona, you are also legally married in Colorado if you move there and are entitled to the same rights married couples enjoy in Colorado. DOMAs prevent homosexuals from exporting samesex marriages (if legalized) created in one state to other states.

But homosexual activists know if a Federal Marriage Amendment is passed, the rest of their agenda is in trouble. Cheryl Jacques, the new head of the Human Rights Campaign, said, “If the Constitution is changed, then every arena where we’re making progress—from the courts to corporate America—is shut down.”⁴⁴

Legal Attacks on Marriage

ADF trained attorneys have supplied legal assistance related to several state legislatures drafting and passing DOMAs. When homosexual activists make their claim that DOMAs are unnecessary, they are preying on people's ignorance of this constitutional provision. They will say things like "No one is trying to push for same-sex marriage in Ohio." But they know that once one state recognizes same-sex marriage, a same-sex couple can get married in that state and then can return to their home state. The home state will be forced to recognize the couple's union because of the Full Faith and Credit Clause. DOMAs are designed to prevent states from being forced to recognize same-sex marriages from other states or those entered into in a foreign nation. This is important because of Holland's and Belgium's legalization of same-sex marriage.⁴⁵

Though there are many legal battles to redefine marriage, Christians have been able, by God's grace, to stymie many of the efforts. Here are just a few examples:

Alaska

When homosexual activists pushed for same-sex marriage in our forty-ninth state, ADF played a proactive role to stop their efforts. We brought together key lawyers and academics to formulate arguments to counter the demands put forth by the homosexual activist community. When the Anchorage Superior Court in Alaska handed down a decision in favor of same-sex marriage on February 28, 1998, an ADF trained and funded attorney, Kevin Clarkson, immediately filed on behalf of the Alaska Senate an appeal to the Alaska Supreme Court. Through his tireless efforts, Kevin and other family advocates were able to assist in preparing and supporting adoption of the legal language for an amendment barring same-sex marriage through the state's legislature. They then sued the lieutenant governor, who had tried to create ballot obstacles, and defeated the effort to keep the amendment off the Alaskan ballot (the ACLU and homosexual groups were unsuccessful in their lawsuits to get the amendment removed from the ballot). After a resounding 2-1 victory at the ballot box, ADF was heavily involved in post-election efforts to defeat legal challenges with which the homosexual activists and their allies attempted to thwart the will of the people.

After the Alaska vote, then ACLU executive director Ira Glasser showed his own personal contempt for the "will of the people" when it comes to objections to the homosexual agenda. He stated, "Today's results prove that certain fundamental issues should not be left up to majority vote."⁴⁶ *

* Sean Haley, executive director of the Boston chapter of GLSEN, has also added: "[Same-sex 'marriage'] is a tremendously sensitive issue. This is an area around civil rights and human rights that may not be appropriate for a majority vote." See Robert Bluey "Massachusetts Court Set to Hear Homosexual Marriage Case," CNSNews.com, February 13, 2003.

Arizona

ADF represented a state representative in Arizona courts against an attempt by two homosexual men to have the state's DOMA declared unconstitutional. After a lower court ruling affirming the DOMA law, the two men appealed to the Supreme Court, which without comment, rejected their appeal.

Hawaii

ADF funded last-minute legal work before the November 1998 election to help defend traditional marriage in the Aloha State. After the ballot result allowing legislation in favor of traditional marriage, ADF played a key role in funding the postelection litigation to ensure that a “win remained a win” for those who believe in the traditional role of marriage between one man and one woman.

Indiana

Indiana law recognizes that marriage is only to be between one man and one woman. However, three same-sex couples who had obtained Vermont “civil unions” had come back to the state and demanded a marriage license.

Judge S. K. Reid of the Marion Superior Court Civil Division ruled that same-sex couples are biologically and legally different from one man-one woman unions and, therefore, the court cannot allow them to “marry.”

The judge's decision affirmed traditional marriage by stating that:

- Traditional marriage between one man and one woman “*promotes the state's interest in encouraging procreation to occur in a context where both biological parents are present to raise the child...Same-sex couples are not similarly situated with opposite-sex couples who cannot reproduce because samesex couples can never reproduce on their own as a categorical matter.*”
- Maintaining marriage between one man and one woman “*vindicates the related interest in promoting the traditional family as the basic living unit of a free society.*”
- The court said that because of “*the history of traditional marriage as a critical component of Western Civilization, it is rational for the [Indiana] General Assembly to recognize opposite-sex marriage in order to promote traditional families as the bedrock of society. Same-sex marriage has not played a similar historical role.*”

ADF staff attorney Glen Lavy, working with ADF's allied attorneys, provided important assistance on this case.

Vermont

While we cannot claim total victory in Vermont, many believe ADF's support was instrumental in keeping the Vermont Supreme Court from forcing

same-sex marriage on the people of that state. ADF assembled the team writing the legal briefs and helped to fund appropriate private assistance in support of the state attorney general as he prepared the state's brief. We believe that without such assistance, the Vermont Supreme Court, or later the legislature, could have mandated the legalization of full-blown same-sex marriage. While we are far from pleased with the compromise the court reached—of ordering the legislature to adopt what became civil unions—the outcome could have been much worse without ADF's intervention.

Interestingly, as our lawyers predicted, most of the Vermont civil unions have not been for Vermont residents, but for out-of-state homosexual couples, who then hope to go back to their own states and try to force them to recognize their civil unions. As of October 13, 2002, there have been 4,371 civil unions, with the majority coming from outside of Vermont. Lesbians represent 66 percent of all unions to date. Sixty-three percent of civil unions “partners” have graduated from college.⁴⁷

New Jersey

New Jersey, site of a 2003 challenge, does not have the protection of a DOMA. Homosexual activists have sued for marital rights in the state with the knowledge that the Supreme Court in that state is very sympathetic to so-called gay rights. (It is the same court that had ruled against the Boy Scouts.)

Sally Goldfarb, a professor at Rutgers University, said, “New Jersey has a long tradition of willing to be forward-looking and progressive, and looking to the state constitution to recognize new rights. The fact that New Jersey family law already recognizes same-sex relations as legitimate in several areas lends support to the position that there is no justification for denying same-sex couples complete access to marriage.”⁴⁸

Bill Duncan of the Marriage Law Project added, “There are a number of people who are very upset about what's going on [the legal push for same-sex marriage], but none of those people are on any of the courts in New Jersey.”⁴⁹

Unfortunately, the legal battle is not going well beyond America's shores. In Australia, a couple had their marriage declared valid by a family court after one of the individuals, a female-to-male transsexual, was declared a man by the court. The judge in this case said there was no pervasive reason to assume for the purposes of marriage that “if a person is male or female at birth, the person must be male or female at the date of the marriage.”⁵⁰

In October 2003, a lower court ruled in favor of traditional marriage, but the battle has just begun in New Jersey.*

* ADF was also successful in defending traditional marriage in Arizona when two homosexual men tried to use the U.S. Supreme Court's *Lawrence v. Texas* decision to legally impose same-sex marriage on the state. A lower court quickly ruled against them.

Massachusetts

As mentioned earlier, the Massachusetts Supreme Judicial Court ruled in favor of same-sex marriage in the case of *Goodridge v. Massachusetts Department of Health*.⁵¹ The writing on the wall is now clear: we can now expect a series of legal challenges from homosexual activists in every state to force same-sex “marriage” on the American public. And sure enough, same-sex “marriage” battles started to be waged across America after the Massachusetts decision.

One of the most outrageous aspects of this decision was the actions of Massachusetts State Supreme Court Chief Justice Margaret Mitchell. Mrs. Mitchell has been a friend of homosexual advocacy groups for quite some time. In 1999, she delivered the keynote speech (as an associate justice) to the Massachusetts Lesbian and Gay Bar Association. In her speech, she cited the “growing body of gayfriendly international jurisprudence,” and infact, *international law* (from the Canadian province of Ontario) was cited in the majority opinion in favor of same-sex “marriage.”⁵²

And turning marriage into a freeform institution is good for children? Calling any relationship a marriage makes marriage less attractive by making it exclusive. We want men and women to marry because—after our 30-year experiment with single parenting—we understand that children need both a mother and a father. Even Heather with her ‘two mommies’ needs to know this is not the family society sanctions. The it-hurts-the-children argument is a smoke screen. Activists want their lifestyle validated regardless of the social costs.

—Don Feder, syndicated columnist

It is interesting to note that liberal groups have demanded that U.S. Supreme Court Justice Antonin Scalia recuse himself from numerous High Court cases because of speaking engagements he has done for conservative groups, but they are strangely silent when liberal justices address or socialize with homosexual advocacy groups.

The Election of 2004

November 2, 2004, was a great day for traditional marriage in America. In eleven states, citizens went to the polls to vote overwhelmingly to adopt state constitutional amendments that define marriage as between one man and one woman.* In all eleven states, the amendments passed, with margins of victory ranging from 86 percent to 57 percent.⁵³ ADF provided legal support in four states (Arkansas, Georgia, Ohio, and Oklahoma) to help stop homosexual activists and their allies from keeping these amendments off the ballot. Just weeks earlier, voters in two other states, Missouri and Louisiana (after ADF helped win court battles to keep the amendments on the ballot), voted by large margins for marriage. Advocates of homo-sexual behavior didn't want Americans to vote on the issue, and once they do, the radicals want to make their votes meaningless. ADF has been called upon to defend challenges to the

amendments in several states.

* The states were Arkansas, Georgia, Kentucky, Michigan, Mississippi, North Dakota, Montana, Ohio, Oklahoma, Oregon, and Utah.

Many secular commentators said that the same-sex “marriage” issue was pivotal in providing the margin of victory for President Bush in Ohio—the state that ended up deciding the presidential election.⁵⁴ Many of these victories came despite the tremendous amount of resources spent by homosexual activists and their allies to defeat these amendments. In Kentucky, homosexual activists outspent promarriage groups by almost \$300,000 and still lost by a 4-1 margin.⁵⁵ In Missouri, those who advocate homosexual behavior had outspent pro-marriage forces by a margin of nearly 40-1, and still lost 71 to 29 percent.⁵⁶

Despite these incredible results, it is critical that those who believe in marriage as between one man and one woman stay engaged in the battle. Those who seek to redefine marriage are not going to give up and go away. They are already plotting strategies to “frame their issue” so it connects with “Middle America.”⁵⁷ In addition, they will continue to file lawsuits challenging the will of the people, such as they did in Louisiana and Georgia almost immediately after the amendments were passed in those states.⁵⁸ Americans who believe in the sanctity of marriage between one man and one woman will need to remain vigilant and involved in the months and years ahead, as those who advocate same-sex “marriage” will not be deterred in their efforts to reshape the American family.

Beyond Our Shores

In England, it was reported that three members of the House of Lords had given permission to a male-to-female transsexual to appeal a court decision that had ruled that his marriage to a man twenty-one years ago was not valid. The *Scotsman* reported that Elizabeth Ballinger had taken his case to the House of Lords after his marriage had been ruled void by lower courts. Those courts had ruled that the terms “male” and “female,” which are assigned at birth, could not be altered. Dame Elizabeth Butler-Sloss, head of England’s Family Division, said that the case “highlighted a human problem” and the court was “very much aware of the plight of those who, like the appellant, are locked into the medical condition of transsexualism.”⁵⁹

In Ontario, Canada, the Superior Court ruled that prohibiting homosexual couples from marrying violated the province’s Charter of Rights and Freedoms. Much like what happened in Vermont, the court suspended the decision for two years for Parliament to “remedy” the situation. Ontario Premier Ernie Eves clearly sided with homosexual activists when he said, “If two people decide that they want to be in a union, why would I interfere with that?”⁶⁰ Ontario’s Commissioner of Human Rights has subsequently called for measures to force all private schools in the province to stop teaching that marriage is reserved for a man and a woman.⁶¹

In the Canadian province of Quebec, legislation was passed that created a

civil union registry for same-sex and opposite-sex couples. The new law extends most marital benefits to unmarried couples and allows an easy withdrawal from the relationship, further cheapening marriage (only a notarized signature is needed).⁶²

To illustrate the instability of same-sex “marriages,” two lesbians filed for “divorce” less than a year after the Ontario court granted the “right” to same-sex “marriage.” The couple “separated” just five days after their “marriage.” Ontario Premier Dalton McGuinty said, “We certainly support same-sex marriages and logically what flows from that are divorces.”⁶³

All of this is empowering homosexual activists in the U.S. Evan Wolfson had this to say about Canada and its effect on our country: “The future is clearly the Canadian way. The United States cannot lag behind its major trading partner, the nation with the longest common border, its closest internationally. With the increasing trade and travel between the two nations, how can we avoid going the same direction?”⁶⁴

Lambda Legal Defense and Education Fund has already attempted to force corporations in the United States to recognize same-sex “marriages” in Canada. When a retired Prudential Financial employee “married” her lesbian partner in Canada, Lambda challenged Prudential’s decision not to extend medical benefits it provides to other retired employees to the “spouse.” Lambda has also written a guide called “We Got Married in Canada, What’s Next?” to equip same-sex “couples” to challenge corporations and local and state governments to recognize their “unions.”⁶⁵

The Pretense of Tolerance Is Over

In the days leading up to World War II, Winston Churchill, in a speech to the Royal Academy, said, “No large organization can long continue without a strong element of authority and respect for authority.”⁶⁶

On Valentine’s Day weekend 2004, San Francisco Mayor Gavin Newsom, in open defiance of the rule of law, ordered his county clerk to issue “marriage” licenses to same-sex couples despite the state law Proposition 22, passed by the voters in 2000, that defines marriage as between one man and one woman. Eventually, nearly four thousand same-sex “couples” were issued “marriage” licenses and were “married” by government officials.⁶⁷

If taken to its logical conclusion, this open contempt for authority and the rule of law could lead to social anarchy where no laws are worth the paper they are printed on. The words of Churchill would become prophetically real for America.

ADF and its allies immediately sprung into action to stop the unlawful actions of Mayor Newsom’s county clerk. ADF attorneys were literally shuttling back and forth to San Francisco on an almost daily basis, as well as spending late night after late night as other open challenges to marriage—spurred on by Mayor Newsom’s actions—started to rear their heads in Oregon, Washington, New Mexico, and North Carolina—to name only a few of the many states where

homosexual activists went on a full-court press for same-sex “marriage.” After a series of frustrating setbacks in the courtrooms of San Francisco, ADF filed a direct action in the California State Supreme Court, on behalf of California taxpayers, and the High Court eventually halted—in a 7-0 vote—the issuance of the invalid licenses. They set a two-hour oral argument to determine the legal validity of the “licenses” on May 25, 2004.

* Multnomah County, in Oregon, issued more than three thousand invalid marriage licenses until they were halted in an ADF legal action on April 20, 2004.

On that day, ADF senior counsel Jordan Lorence appeared before the California State Supreme Court to defend state law and argue that the so-called “licenses” be declared invalid. Jordan noted that if an elected official can defy or ignore one law, then all other laws are in jeopardy. Within thirty seconds of her opening statement, opposing counsel Therese Stewart (a lesbian), the deputy city attorney for the city and county of San Francisco, found herself grilled by Chief Justice Ronald George on this very point. Even a liberal court in a liberal state was not going to buy the argument that an elected official can openly defy the law.

On August 12, 2004, the California Supreme Court agreed with Jordan's arguments, and in a 7-0 decision ruled that the mayor of San Francisco had overstepped his authority when he directed the city and county clerk to issue the “marriage” licenses. In addition, the court, in a 5-2 decision, declared the licenses that had been issued to be invalid because the mayor had no authority to issue them.

According to Newsom, his “marriage” decision was made on the spur of the moment when he heard President Bush express support for the Federal Marriage Amendment during his annual State of the Union address. As events in San Francisco continued to unfold, word got out that Mayor Newsom's illegal actions were staged for political gain, well before the president's address even occurred. The *San Francisco Chronicle* reported, “From the minute Newsom lifted the curtain with his call for gay marriage licenses, to his cross-continental debate with President Bush, Team Newsom has done its best to manage the image coming out of City Hall....From day one, the ‘story’ was about the gay couple next door—and not the mayor as gay-rights leader....The Newsom people made sure that when the mayor came out swinging against Bush's backing for a constitutional amendment banning same-sex marriage, he was standing in front of an American flag. The overall goal was to make Newsom appear the earnest young politico who—whether you agreed with him or not—was willing to take the heat for doing something he believed in....‘What you saw this week,’ said former Newsom campaign manager Eric Jaye, ‘was the catalyst for the entire Newsom operation from day one—control.’”⁶

Writing for *National Review*, Stanley Kurtz added,

Defiance of the law is rapidly becoming the leitmotif of the gay marriage movement...it's foolish to put faith in laws that supposedly prevent gay marriage in Massachusetts from spilling over into other states.

When it comes to same-sex marriage, it barely matters how the law is written. Again and again, gay marriage advocates have shown themselves eager to disobey any law that would prevent the spread of gay marriage from state to state....It took only a single day of legal gay marriage to reveal the worthlessness of assurances about this experiment's confinement to Massachusetts....Even though same-sex marriage is legal in no other state, [Massachusetts Attorney General Thomas] Reilly would only definitively rule out marriage as the union of a man and a woman. Reilly was vague about whether marriages would be denied to residents of other states.

Next came the plans for civil disobedience....Town clerks in Provincetown, Worcester, and several other Massachusetts cities announced they would issue marriage licenses to out-of-state couples. Then district attorneys in several localities said they would not prosecute clerks who violated the law....The mayor of Somerville explicitly welcomed out-of-state couples. More than a third of applications in Provincetown were from out-of-state couples. Some made it clear on their applications that they had no intention of moving to Massachusetts....Events have made it clear that on the question of same-sex marriage, it's going to be all or nothing. Either we are going to have same-sex marriage everywhere, or we are going to have a Federal Marriage Amendment.”⁹

I don't think lesbian, gay, bi, or trans marriage, or whatever you want to call it, is that far off. I sure didn't think I'd see it in my lifetime...This is cutting edge stuff. If we can do this in California, it's going to sweep across this country, and that's why all the national organizations are looking to California to see how soon we can produce this [civil unions], because it's going to move like wildfire.

—Jean Harris, executive director of California Alliance for Pride and Equality

Other homosexuals were upset that their colleagues had pushed the envelope prematurely; in particular, activists and their allies started to ignore the rule of law in San Francisco, Oregon, and other places—creating a public backlash against same-sex “marriage.” Bruce Carroll, writing in the homosexual newspaper *The Washington Blade*, wrote, “The backlash over gay marriage...doesn't come as a surprise to me....Since two-thirds of Americans oppose gay marriage, and the same percentage support legal protections for gays in the workplace, then why, I asked, are the radical gay groups forcing marriage down the throats of America at this time?...it wasn't the ‘religious right’ or President Bush who started this round in the culture war. It was us...we get Rosie O'Donnell who says she's getting married in front of TV cameras merely because President Bush says he's opposed to it. Well, that's one sure way for opponents to question the sincerity of the true commitment to gay marriage, isn't it?”¹⁰

John Derbyshire, writing for *National Review Online*, added, “Opinion pollsters only get a bare majority of respondents favoring legal homosexual relationships, never mind marriages. Last July (2003), for example, in a CNN/L/SA Today/Gallup poll...the numbers broke 48-46 on the statement:

‘homosexual relations between consenting adults should or should not be legal.’”⁷¹

Still, homosexual activists push for same-sex “marriage,” despite documented public opposition to it. It is more evidence that for many homosexual activists the pretense of “tolerance” is over. Radical homosexual activists and their allies are determined to ignore the will of the people and impose same-sex “marriage” on the American public—either through the judiciary or through the open defiance of law.

These activists are banking on an eventual wearing-down (as discussed in chap. 1) of the American public. They will keep coming back and coming back until the public is worn down, and then will get what they want. Sheila Kuehl, an openly lesbian California state senator, says, “My analysis is that the closer we get to anything that looks to people like marriage, the more reluctant they are to jump on board. But that will change. And until then, we’ll just keep moving step by step on the rights we’ve already won.”⁷²

In the Best Interests of the Child?

Besides marriage, radical homosexual activists have the family, and particularly innocent, vulnerable children in their sights as well. This has been accomplished by demanding the right to adopt children. They have presented their efforts as “being [in] the best interests of children,” but it is hardly that. As Don Feder said, “the best interests of the child” is a smoke screen for another way to have homosexual behavior blessed by the state.”⁷³

And that is exactly what is happening. The Pennsylvania Supreme Court has ruled that homosexual partners have parenting rights over their partner’s children. In a 5-2 decision, the court ruled that a woman had the right to seek shared custody of and visitation rights with a child who had been born to her former lesbian lover. The ruling gave a non-parent homosexual “partner” the same right as an actual parent to have child custody and visitation after the dissolution of their relationships. Stacy Sobel, executive director of the Center for Lesbian and Gay Rights, said about the decision, “Our courts should recognize the significant role of gay and lesbian nonbiological parents raising children today....The court made the right decision to support the child’s best interests in this case by allowing the child the opportunity to continue a relationship with both parents.”⁷⁴

In Florida, lesbian comedienne and talk show host Rosie O’Donnell lobbied for the overturning of a state law banning homosexual adoption. The cover of *Rosie* magazine proudly proclaimed, “The anti-gay law that made Rosie speak out for children,” as though she was Saint Rosie coming to rescue innocent children from slaughter. An article in the magazine dealt with two homosexual men who wanted to adopt children in Florida.⁷⁵ O’Donnell’s real motive? She wanted to spend some time in Florida and take her three adopted children with her from New York. And she got the all-too-willing media to go along, saying: “I called [Diane] Sawyer and said if you do an investigative piece on these two men, I would talk about my life and how it pertains to me.”⁷⁶ *

* In the days following her public “coming out,” the so-called Queen of Nice went on a rampage trashing everyone in her path. The publishers of *Rosie* magazine saw sales of the magazine plummet after O'Donnell's announcement but were afraid to pull the plug on the magazine in fear of Rosie screaming “homophobia.” Source: Richard Johnson with Paula Froelich and Chris Wilson, “Mag Suits Fear Rosie Revenge,” *New York Post*, August 12, 2002.

O'Donnell's coming out and advocacy of homosexual adoption helped homosexual activists to move the ball several yards downfield in their quest not just for tolerance, but for acceptance and a total reordering of society as well. After her interview with Diane Sawyer, ABC News reported a new poll that showed that *for the first time* more Americans supported homosexual adoption than opposed it.⁷⁷

But is this all in the best interests of the children? Well, according to the American Academy of Pediatrics, which has endorsed homosexual adoption, it is.⁷⁸ However, many of the pro-homosexual conclusions have again been based on sloppy research and undocumented facts.

In the book *No Basis: What the Studies Don't Tell You about SameSex Parenting*, researchers Robert Lerner and Althea Nagai[†] have refuted many of the so-called studies used to promote same-sex parenting. After analyzing forty-nine studies, they found:

† Robert Lerner and Althea K. Nagai received their doctorate degrees from the University of Chicago in sociology and political science, respectively. They are currently partners in Lerner and Nagai Quantitative Consulting, a social-science research and consulting firm.

- A majority of the studies examined (59 percent) failed to produce a testable hypothesis, therefore being unable to produce any sort of dependable conclusions.⁷⁹
- Any form of academic research must have a “study group” and a “comparison group.” This means that one group must study children raised in homosexual homes (i.e., the study group) and children raised in heterosexual homes (i.e., the comparison group). Yet in the forty-nine studies examined, only one used a proper study/comparison group method. Lerner and Nagai wrote: “At an absolute minimum, a study of whether parent sexual identity affects child outcomes needs a study group and a comparison group. If an independent variable is the sexual orientation of the parent, there must be at least two groups of parents, homosexual and heterosexual. Otherwise it is impossible to draw any conclusions about the possible effects of parental sexual orientation...21 studies (43 percent) had no heterosexual comparison group at all. This makes them scientifically invalid from the outset.”⁸⁰ In fact, one study of thirty-seven clinical cases of children raised by transsexual and homosexual parents lacked even one heterosexual comparison group.⁸¹ Lerner and Nagai commented, “These 49 studies were conducted with control methods that are so inadequate that they cannot be relied upon for either scientific conclusions or public policy reforms.”⁸²

- The studies also had serious sample problems. According to Lerner and Nagai, “Publications and newsletters were also a major vehicle for recruiting homosexuals but not heterosexuals. Seventeen studies relied on gay-lesbian or feminist publications for the homosexual parent samples. In contrast, one heterosexual sample was obtained from an advertisement in a feminist newsletter (which would be sympathetic to the homosexual viewpoint) which is likely to minimize rather than maximize differences between homosexual and heterosexual respondents.”⁸³

Anyone who has ever taken an undergraduate class on statistics or polling of public opinion learns about the principles of proper sampling and study/comparison groups in the first two weeks. No study that does not employ these methods has any academic credibility. Despite this, these studies are dragged out time and time again to promote same-sex parenting in the legislatures and the courts.

In a column entitled “Homosexual Parenting Findings Based on Faulty Stories,” syndicated columnist Maggie Gallagher challenges the assumptions and motives of advocates of homosexual adoption. In response to the American Academy of Pediatrics decision to endorse homosexual adoption, she wrote:

Baby doctors of the world unite! The American Academy of Pediatrics has declared that same-sex parents are good for kids....Are pediatricians just doing their public health duty? Are they reporting results of careful scientific studies that compare, say, health outcomes for children in the four states that permit second-person adoptions with outcomes for children in the other 46 states? No, of course not. The real issue here is not the well-being of children, but the sexual liberties of adults.

What does this remind one of? Nothing so much as the urgent claims of divorce advocates in the '70s that “studies show” children of divorce do fine. An enormous amount of damage was done before more careful research created a new scholarly consensus that in fact, marriage matters a great deal.⁸⁴

Gallagher is right. Think back to the late 1960s and early 1970s when we were told that divorce was either beneficial for children or had little or no effect on them. Only twenty years later, in the groundbreaking studies done by Judith Wallerstein and others, did we find out the tragic results of our folly. We have now raised an entire generation of dysfunctional adults who have trouble committing to and honoring relationships because we as a nation embraced no-fault divorce.⁸⁵

Robert Lerner, one of the authors of *No Basis*, made this parallel between homosexual parenting and the divorce movement of the '60s and '70s:

When the divorce laws were liberalized (beginning during the late '60s, early '70s and extending through the next decade or so), it was claimed that scientific research showed that the children would not be harmed and therefore a high divorce rate would not be a problem but would free adults to self-actualize.

When the findings from technically proficient studies began to appear, however, it appeared that the earlier results, which were in fact very sketchy, were totally wrong. Divorce can and does cause a good deal of harm for children caught up in it. Although this finding is now widely accepted, the new conventional wisdom does not help the many children who suffered because their parents were told that divorce was perfectly okay. Damage occurred that was not necessary and would not have occurred except for the acceptance of wishful thinking disguised as social-science evidence. In fact, the issue had never been properly studied, especially when the earlier guesstimates and summaries are compared with today's rigorous studies. If we are not careful, the same results are likely to ensue.⁸⁶

Adults seeking to change the family and traditional sex roles to suit their own desires are using innocent children again. To intellectual elites, homosexual activists, and their allies, children are guinea pigs in a social experiment, instead of individuals that need love, care, discipline, and nurturing.

The no-fault divorce laws of the sixties and seventies left a trail of broken children. No-fault divorce did not mean “no harm.” Then there were the radical feminists who tried to convince us that girls and boys were basically the same—it was the environment that made boys aggressive and athletic and girls feminine and domestic. The result? Sexually confused children who grew up to be sexually confused adults. Now, almost thirty years later, study after study, as well as good old common sense, has confirmed what God knew right from the beginning: that there are biological differences between boys and girls.⁸⁷ Obviously, we have not learned from our past mistakes. Social engineers and homosexual activists are using children as pawns again, just as those who promoted divorce and militant feminism, to push their own self-interests and agenda.

Political leaders, prominent entertainers such as Rosie O'Donnell, and the medical establishment incessantly repeat the mantra that homosexual parenting is just another form of family and is in the best interests of the children. In April 2002, a United Nations conference attempted to recognize families “in various forms” including cohabitating and homosexual couples.⁸⁸ Maria Sophia Aguirre, population and development expert at Catholic University of America said that the change would form three different types of families: nuclear, extended, and “re-organized.” The last form would include homosexual couples.⁸⁹

Former presidential candidate Al Gore and his wife Tipper donated \$50,000 to the Human Rights Campaign to help its “FamilyNet” campaign promote homosexual adoption.⁹⁰ Their book, *Joined at the Heart: The Transformation of the American Family*, prominently featured homosexual “families.”⁹¹

Dennis Prager probably put it best about the effect of these new families on children. He wrote:

This past year, *Los Angeles Family* magazine asked me to write an

article making the case for the two-parent family. That a mainstream family magazine would commission such an article is quite a sign of the times. How has this happened? How has the nuclear family become controversial? It has happened because many groups and ideologies have a personal interest in denying that it is best for a child to be raised by, or even to start out life with, a father and a mother....What do all these people and groups have in common? None of them is asking what is best for children. The rhetoric of rights (applied here to gays)...and of equality (applied here to gays and men-women) combined with a culture of not judging are all preoccupied with the adults involved, not the children. Compassion for children, a child's right to a mother and a father, their equality as human beings—these all get drowned in the sea of self-centeredness, moral confusion and misdirected compassion that denies them their right to a mom and a dad.⁹²

In a later column, Prager would expand upon this argument:

Of all the arguments against same-sex marriage, the most immediately compelling is that it hurts children. If children have the right to anything, it is to begin life with a mother and father....Only same-sex marriage would legally ensure that children are deprived from birth of either a mother or a father. Why, then, doesn't a child's right to begin life with a mother and father have any impact on the millions of people who either advocate same-sex marriage or can't make up their minds on the issue? Among gay activists the reason is narcissism. Though gays already have the right to raise children without an opposite-sex parent and the right to adopt children, gay activists want society to enshrine one-sex parenting with its highest seal approval—marriage. For gay activists, the fact that a child does best with a good mother and good father is of no significance (or worse, denied). All that matters is what is good for gays.⁹³

Yet, in the name of rights, children continued to be used as pawns to push a radical social agenda. Here are a few examples (both international and national) of how children are getting trapped into various types of entanglements involving homosexual parents and alternative families:

- In New Zealand, the following was reported: “A lesbian told a court...her partner's son was better off in a two-women ‘nuclear family’ than with his homosexual sperm donor father. But the boy might be allowed to play footy [football] with his dad one day, the Family Court heard. The two-year-old boy is at the center of a court battle over his sperm donor dad's request to see him every second weekend and alternative holidays....The mother's lesbian partner said an on-going, traditional father-son relationship was not in the boy's best interests. It would be a ‘total reality change’ for him to suddenly have a deeper relationship with his father, she said....The mother said her son would be better off knowing his father as a donor rather than as a traditional dad.”⁹⁴ The case was eventually resolved with the court giving the boy three parents—the biological mother, her lesbian partner, and the homosexual sperm donor.⁹⁵

- In Great Britain, a study by a British think tank published a study titled “Broken Hearts: Family Decline and the Consequence for Society.” It found correlations between family breakups and “child homelessness, drug abuse among the young, the physical abuse and neglect of babies and children, high rates of teenage pregnancy and a continuing cycle of broken relationships.” The study was released while the House of Lords debated a bill that would have established “civil partnerships” to give homosexual and unmarried heterosexual couples the same legal rights as married couples. Report author Jill Kirby said, “We can see a sharp rise in children born out of wedlock in the U.K. The report also identifies that children born outside of marriage (including homosexual parenting situations) experience the break-up of their parents at a much faster rate than those born to married couples.”⁹⁶
- Also in England, a lesbian couple was given the same parental rights as heterosexuals after the couple's relationship had broken up. One of the women had one of the children with a man, so the child—like the young boy in New Zealand—now has three legal parents. One of the mothers stated, “To me, family is about cohesion, about bringing people up in a secure, loving, stable environment.” The couple's attorney echoed the sentiment: “Family is a broad concept that has to take into account the reality of who is caring for the child, not the biology of the parents.”⁹⁷
- A deaf suburban Washington, D.C., lesbian couple said they did “everything possible” to make sure their newborn son was deaf by seeking a sperm donor for artificial insemination from a family with a long history of deafness. They wanted their family to have all the same characteristics and tried to design a baby to meet their own desires.⁹⁸ Where can this all lead?
- In New Jersey, a Sussex County Family Court ruled that two women can be listed as parents on the birth certificate of the baby that they were to give birth to in May 2003. Homosexual activists trumpeted the decision as another victory for “the expanding definition of family.”⁹⁹
- In Canada, a lesbian couple asked a Canadian court to recognize the two of them, plus the biological father, as the legal parents of a young boy. Stanley Kurtz wrote in *National Review*: “The case...gives the clearest indication yet of the real impact that gay marriage will have on the American family....Once parental responsibilities are parceled out to more than two people—even to someone living outside the household—it becomes that much easier for any one parent to shirk his or her responsibilities....But the biggest danger here is that legalized triple parenthood opens the way to legalized polygamy or polyamory....And just as gay adoption has set a legal precedent for gay marriage, so will group parenthood pave the way to group marriage....Gay marriage means group marriage—which means no marriage.”¹⁰⁰
- In Sacramento, California, a lesbian couple created a child by combining one of the women's eggs with the sperm of an anonymous donor. The fertilized egg was then removed from the first lesbian and implanted in the other. The baby girl was then declared by a Superior Court Judge to have the two lesbians as her “natural parents.” Shanon Minter, legal director for the National Center for Lesbian Rights in San Francisco, said, “Two people in a committed, monogamous relationship who are raising a child together is my

definition of a family, regardless of gender. This is a new frontier.”¹⁰¹

In England, homosexual and lesbian couples are teaming up to “share” babies. In one case, a lesbian named Sue decided that she wanted to have a child with her partner, Kim. Kim had had two children from a heterosexual marriage. The lesbian couple said: “We wanted the potential father to donate sperm and not have any other involvement, although we would send a photograph of the children now and then.”

Sue and Kim met John, a homosexual doctor, who donated the needed sperm. Two weeks later, Sue was pregnant with a baby boy. The boy, Jack, is now two years old, and they have had a second child, a girl named Kate.

John changed his mind about being no more than a sperm donor after Jack was born. Now, John and his partner Paul have a shared custody arrangement with Sue and Kim. The children refer to John as “Daddy,” Paul as “Daddy’s partner,” Sue as “Mummy,” and Kim as “Mummy’s partner.” Sue concluded: “I don’t think if you are brought up in a gay environment you are going to be gay. I think being gay is due to genetics. It would be interesting to see if either of the kids are gay when they grow up.”¹⁰²

Children have become pawns in a social experiment to see if they turn out deaf or if they turn out gay. The well-being of the child is denied, while the desires of the adults are exalted.

And not everything is peaches and cream in homosexual households, despite what activists would like people to think. In Akron, Ohio, two lesbian women allegedly beat their five sons, locked them in the closet, and forced them to eat animal feces. One of the boys said, “My entire life has been horrifying because of the abuse, neglect, and mistreatment that both of you have inflicted.” Pictures showed the boys with ribs and collarbones protruding through the skin—while the couples’ refrigerator and pantry were overflowing with food. While we readily acknowledge that horrible abuses such as this also regrettably happen in heterosexual homes, this is a side of homosexual “families” that rarely gets reported in the media.^{103 *}

* Posters on the Boston transit system, sponsored by the Gay Men’s Health Crisis, read: “1 in 4 gay men are victims of domestic violence in their relationships.”

The Alliance Defense Fund has already provided funding for a case involving child custody issues between a Christian heterosexual mother and a group of three men in various stages of sex transformation, who claimed to be a family. What concept of family will these children have once they are adults?

Then there are situations in which tolerant parents have deliberately tried to indoctrinate their children (and confuse them at the same time) with the homosexual agenda. Consider this alarming piece from *USA Today* by a tolerant parent (who writes for *Parenting* magazine and *The Sesame Workshop*) about his five-year-old daughter:

Last spring I was sitting at the dining room table with my 5-year-old as

she pondered her latest homework assignment. Bridgette's kindergarten teacher had cleverly combined a writing exercise with the class study of the calendar by asking students to draw and label pictures that rhyme with the word "May."

Bridgette looked to me for help, so I began listing the possible "ay" words in the alphabet: "Ay, bay, cay, day, eay, fay, gay ..."

Bridgette brightened: "Gay!" she announced. "That's it! And I know exactly what I'll draw."

Of the many times in which my young daughters have filled me with pride, this was clearly a standout. In a world that still instinctively blanches at the utterance of the word homosexual, it was uplifting to witness Bridgette, in her blissfully unjaded way, extract only joy from hearing "gay." Indeed, all she really cared about was the picture she intended to draw. And what a picture it was: two men standing side by side, both smiling wildly, with hearts drawn above their heads. ...

I'd be falsely immodest here were I not to credit my wife and myself for trying to provide a more decent perspective for Bridgey on homosexuality. Since the beginning, Alene and I have made it a point to *stress love over gender* [emphasis ours] as the most important criterion in selecting a partner, neither omitting nor gratuitously focusing on same-sex relationships.¹⁰⁴

The piece goes on to discuss her relationship with her homosexual relatives and how they are so good to little Bridgey. But the bottom line is this: What kind of view will Bridgey have of traditional marriage and gender roles if she has been taught to stress love over gender in the selection of a mate? Does that mean that if she loves her dog, she should marry it? After all, if love is more important than gender, is species really important?

As George Dent wrote in his article, "The Defense of Traditional Marriage" in *The Journal of Law and Politics*: "Some argue that love is the only valid requisite for marriage."¹⁰⁵ ...Love takes many forms. C. S. Lewis distinguished family love, affection, erotic desire, friendship, and compassion.¹⁰⁶ All can be good, but compassion is not deemed a basis for marriage. Close relatives often love each other but cannot marry. One who is married may love a third party more than one's spouse, but one cannot marry the third party. Children can love but cannot marry. Many people love pets, but they cannot marry them. Hence, homosexual love is not the only love ineligible for marriage. Indeed, many forms of sexual love, such as pederasty, adultery, bestiality, and incest, are criminal even in states that permit homosexual acts."¹⁰⁷

And what about the two children from England? What kind of image will they have of marriage, when multiple partners are raising them? These children will become increasingly confused, and the result will be even more sexual dysfunction when they become young adults.

Unfortunately, the indoctrination of schoolchildren (as discussed in chap. 3) and the continual push to force children into alternative families does not

bode well for the future of marriage if these issues are allowed to go unchecked. The UCLA Higher Education Research reported that 57.9 percent of incoming college freshmen now support full recognition of same-sex marriage.¹⁰⁸

It is not by coincidence that the very first thing that God created after the heavens and the earth was the family. It is his institution for the raising and nurturing of children. If we wreck what God has ordained, the generations that follow will reap the consequences of our actions. We have now learned, the painful way, that the divorce “reform” movement of the sixties started a cycle of dysfunctional relationships that is affecting future generations—leading to premarital sex,¹⁰⁹ out-of-wedlock births,¹¹⁰ increased likelihood of dropping out of school,¹¹¹ early marriage and divorce,¹¹² poverty for many women, and so forth. In contrast, children who grow up well grounded in two-parent, traditional families are far more likely to have higher grades¹¹³ and are less prone to substance abuse.¹¹⁴ When the institutions of marriage and family are tinkered with, children are ultimately the losers.

Stanley Kurtz puts it best:

In setting up the institution of marriage, society offers special support and encouragement to the men and women who together make children. Because marriage is deeply implicated in the interests of children, it is a matter of public concern. Children are helpless. They depend upon adults. Over and above their parents, children depend upon society to keep them from chaos. Children cannot articulate their needs. Children cannot vote. Yet children *are* society. They are us, and they are our future. That is why society has the right to give special support and encouragement to an institution that is necessary to the well being of children—even if it means special benefits for some, and not for others....It [same-sex “marriage”] will, however, spell the end of marriage, and of the protection marriage offers to vulnerable children who cannot vote or articulate their interests. The number of children potentially endangered by the collapse of marriage is far larger than the number of gays or “polyamorists.”

And, if the indoctrination remains unchecked, another generation of children, following in the footsteps of generations that were socially engineered by divorce and radical feminism, will be damaged with little hope of repair.

The Silence (and Silencing) of the Church

[The Religious Right] is not about to admit that they just want to bash gays if they can. ...You have to remember, Sunday after Sunday, millions of people come to church to hear their diatribes.

—Steven Green, spokesman, Americans United for the Separation of Church and State

It was a Sunday morning in early December 1989. The late Cardinal John O'Connor was just beginning his sermon in New York City's St. Patrick's Cathedral. Suddenly, shouts came from the congregation.

"You bigot, O'Connor, you're killing us," yelled one angry man. Others quickly joined him from the militant homosexual group, ACT-UP, who stretched themselves out in the aisles or chained themselves to the pews. O'Connor tried not to be flustered and went on with the service. As he continued, the police arrested forty-three protesters, carrying out on stretchers those who refused to stand. One irate individual made his way to the altar for Communion, took a wafer, and threw it on the ground.¹

Flash forward to 1993 in Colorado Springs, Colorado. In November 1992, the voters of Colorado had passed Amendment 2 that would have denied those who practice homosexual behavior special legal privileges. The man who helped get Amendment 2 on the Colorado ballot, Will Perkins, was sitting in his normal pew at Village Seven Presbyterian Church. Just before the pastor got up to read the morning Scripture, more than a dozen radical homosexual activists leaped out of their seats among the congregation and bombarded the parishioners with condoms.²

In 2004, militant homosexuals—who call themselves members of the "Rainbow Sash Alliance"—attempted to block access to the Communion rail at Chicago's Holy Name Cathedral. The priests had refused to serve them Communion because of the church's biblical stand opposing homosexual behavior.³

These examples are just a microcosm of the war that radical homosexual activists have staged against the church. It has been a war in which the church has either totally capitulated on the issue and embraced homosexual behavior while rejecting biblical teaching, or found herself under increasing attack from inside and outside the sanctuary for taking a biblical stand on the issue.

What the Bible Says about Homosexual Behavior

Why is the battle so heated? Because for those who take their faith seriously, Scripture is very clear on this issue.

1 Corinthians 6:9—10: “Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes *nor homosexual offenders* nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God” (emphasis added).

Matthew 19:4—5: “‘Haven’t you read,’ he [Jesus] replied, ‘that at the beginning the Creator “made them male and female,” and said, “For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.”’”

Romans 1:24—27: “Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. They exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator—who is forever praised. Amen. Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion.”

Leviticus 18:22: “Do not lie with a man as one lies with a woman; that is detestable.”

1 Timothy 1:8—11: “We know that the law is good if one uses it properly. We also know that law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious; for those who kill their fathers or mothers, for murderers, for adulterers and perverts, for slave traders and liars and perjurers—and for whatever else is contrary to the sound doctrine that conforms to the glorious gospel of the blessed God, which he entrusted to me.”

In addition to these verses, there is the passage in Genesis 19 about God's destruction of Sodom and Gomorrah (and it wasn't because of lack of hospitality as radical homosexual activists and theologically liberal churches argue) and how the men of the town attempted to have sexual relations with the angels the Lord had sent out to warn Lot of God's imminent judgment.

These verses are straightforward, and it is difficult to see how anyone could interpret them as anything different than condemning of homosexual behavior. However, as we will see shortly, theologically left-of-center churches are either in total denial about these passages or cook up theories such as the one cited above, to explain away their affirmation of homosexual behavior.

Before we launch into the issue of the church and homosexual behavior, we need to stop and make an important point. **There is no irrelevant sin in the Bible.** There is a long list of sins in the Bible, some more serious than others, but all wicked in the eyes of God who created us all to live without any sin. The

Word of God is clear in its condemnation of adultery, false witness, theft, and murder, just to name a few sins. We are all sinners who deserve condemnation, and it is only because of the love and saving grace of Jesus Christ that we can be reconciled to our Father and have eternal life.*

* Romans 3:23-24 says, “For all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus.”

Therefore we strongly disassociate from and condemn those who spew phrases such as “God hates fags” or picket the funeral of an AIDS victim. Such behavior is beyond contempt and only escalates the anger radical homosexual activists have for the church. Christ had compassion for the sinner, and for believers to show otherwise would be spitting on the grace that he has offered to all of us, who are sinners, through his death and resurrection.

However, we also make his death and resurrection meaningless if we cannot point a hurting individual to the love, mercy, and grace of Christ. When Christ loved someone, like the woman caught in adultery, he did not condemn her but expressed compassion for her. He also gave her the loving admonition to “go now and leave your life of sin” (John 8:11). As followers of Jesus Christ, we cannot sit idly by while someone is trapped in sinful behavior that separates him or her from God (John 8:24). We must be able to show people their need for a relationship with Jesus Christ, which only comes through illuminating the sinfulness of their behavior that separates them from their loving God.

There is no activist movement that exists worldwide today (yet?) to legalize theft, adultery, or lying. But there is a mobilized movement that challenges God’s truth on a daily basis in regard to homosexual behavior.

Affirming Everything but the Scriptures

Unfortunately, just as some in the church have shown a total lack of grace, the theologically liberal church has gone the other direction and totally capitulated on the issue without ever dealing with the sin and sorrow. Rather than helping those engaging in forbidden behavior to turn from their sin by pointing them to Christ, the theologically liberal church is providing “spiritual” cover that enables their actions and the terribly destructive results.

For a vivid example of this, consider this excerpt of an article from Great Britain:

A [British] government minister has launched an outspoken attack on church leaders in a new collection of prayers written for homosexuals. Ben Bradshaw, the Foreign Office Minister, accuses Christian leaders of “hostility” to homosexuals in a forward to a controversial anthology, which includes contributions by Church of England clergy. One prayer in the book is addressed to “the wife of my lover,” another prays that the next Pope “shall be young, colored, and gay” and one contributor argues that Jesus was a homosexual. Mr. Bradshaw, who is himself gay, said that the new book would “provide strength and inspiration for those who want to celebrate their God-given sexuality in the face of continuing rejection and

hostility from church leaders.” There are prayers in the book for same-sex “marriages,” sex changes, and “fantasy and fetish.”⁴

This may seem extreme, but this is what often happens when the church chooses to affirm homosexual behavior. The result is that the Bible is rewritten, as well as the liturgy, and the church itself becomes one big celebration of homosexual behavior. The liberal church in America is well down the same path as the Church of England. Here are just a few examples:

- Liberal United Methodist ministers in Northern California held a mass wedding for same-sex couples in Sacramento.⁵ Despite the fact that this is a direct violation of the church's book of discipline, Bishop Melvin Talbert (who is supportive of same-sex “marriage”) turned the other way and chose to ignore the direct disobedience by these clerics to church teaching.⁶
- Another United Methodist minister refused to conduct legal marriages in her sanctuary until the denomination's ban on same-sex “marriages” was overturned. Her church describes itself as “a community of faith of about 200 members from diverse backgrounds exploring together the many ways of understanding God...celebrating the gifts of all persons regardless of sexual orientation or gender identity....We honor a diversity of theological expression, and use both feminine and masculine images of God....[Our creed is a] diversity of theological expressions: traditional Christianity, an appreciation of other sacred texts, concern for ecological dimensions of the creation and planet, Liberation theology, Native American spirituality, and a critique of patriarchal religion and hierarchy. Diversity means reflecting both feminine and masculine images of God.”

Religion is often at the core of why people hate us....People often get their views from their religions, so we don't want the pulpit saying that being gay is wrong.

—Cathy Renna, Gay and Lesbian Alliance Against Defamation

This particular church was honored by its local government for flying the homosexual rainbow flag and providing “a venue to discuss homophobia in faith communities.” The pastor has gone as far as to endorse a “transgender antidiscrimination” bill that was passed by the New York City Council and amended the city's human rights ordinance to include “gender identity or expression” and grant civil rights protections to “transgender” or “variable gender” persons.⁷

- Drew University, the major Methodist university (located in Madison, N.J.) in the Northeast, was chosen as the “most gay friendly university” in the country.⁸
- The Rev. Howard Edington, the pastor of the successful First Presbyterian Church of Orlando (the fourth largest church in the PCUSA) was forced to retire under pressure from some members of his congregation and the Central Florida Presbytery because of his vocal opposition to the ordination

of homosexual pastors, same-sex marriage, and preaching a sermon against the city's sexual orientation anti-discrimination policy. Rev. Edington was also part of the Presbyterian Coalition, a group of pastors opposed to homosexual ordination. Rev. Jim Henry of the neighboring First Baptist Church said: "We have lost a voice of conviction that spoke eloquently calling us to the high ground of morals and values. We have lost one of the best communicators of the good news of hope in all the land."⁹

- United Methodist minister Richard Zomastny went on voluntary leave in 1999 to undergo a sex-change operation and become Rebecca Steen. He/she was subsequently approved to serve in the pulpit in the Baltimore-Washington United Methodist Conference.¹⁰ In his/her defense, the Reverend Chip Aldridge of the pro-homosexual group Reconciling Ministries Network said, "When persons simply say that the Bible views homosexuality as a sin, they're dealing with a specific, narrow interpretation of the Bible. And there are many astute Bible theologians who dispute use of those limited number of Biblical references to interpret how ministry should take place with gay and lesbian people in 2002."¹¹ Mr./Ms. Steen finally surrendered his/her credentials to be a minister; however, Bishop Felton Edwin May of the Baltimore-Washington conference said that the issue of transgender clergy would be brought up at the denomination's 2004 general conference. The Reverend Gayle Annis-Forder said, "It's time [for transsexual clergy]."¹²
- When the minister of Woodland Park (Washington) United Methodist Church came out and publicly stated that he was a "practicing gay man," a denominational committee dismissed any ecclesiastical charges against him after asking him only one question, which he refused to answer.¹³ Another pastor, Karen Dammann, declared to her bishop that she was a practicing lesbian. A church trial occurred, and thirteen pastors acquitted her—despite¹⁴ the fact that the denomination's Book of Discipline forbids pastors from engaging in homosexual behavior. Her attorney said, "Karen has chosen not to live the lie. She has invited the United Methodist Church to come out of the closet with her and live a life of open honesty."¹⁵
- The United Church of Christ already ordains practicing homosexuals.¹⁶ In August 2001, the Evangelical Lutheran Church of America voted to study the blessing of same-sex unions and ordaining homosexual ministers.¹⁷ This is despite that fact that Martin Luther wrote, "The heinous conduct of the people of Sodom is extraordinary, inasmuch as they departed from the natural passion and longing of the male for the female, which was implanted by God, and desired what is altogether contrary to nature. Whence comes this perversity: Undoubtedly from Satan, who, after people have once turned away from the fear of God, so powerfully suppresses nature that he beats out the natural desire and stirs up a desire that is contrary to nature."¹⁸
- In Philadelphia, an Episcopal priest was defrocked for stating that the church had become too liberal on issues such as the ordination of women and the recognition of same-sex "unions."¹⁹
- In Canada, an Anglican church diocese agreed to bless same sex unions. The result was that a number of conservative Anglican churches voted to split

from the diocese. At a conference of the dissident churches, Archbishop Yong Ping Chung of Southeast Asia said that the church needed to adhere to biblical teaching with regard to homosexual behavior, stating: “The world is confused and chaotic without the Bible. The value and moral state of life, or lack of it, is forever changing according to what’s seen to be the latest trend or fashion.”²⁰ What is happening in the Anglican church is happening in other mainline denominations as well: the acceptance and affirmation of homosexual behavior is causing them to implode.

- The leader of Americans United for the Separation of Church and State, an ordained United Church of Christ minister, claimed during a debate on homosexual behavior that the Roman centurion commended by Jesus for his faith had a male sex slave kept with Jesus’ approval (Matt. 8:5-13). He then compared Jesus to homosexuals, stating “was he not engaged fundamentally in an unnatural relationship” because he never married, comparing celibacy and homosexuality as equivalent. After the debate, this individual tried to suppress the distribution of the tape even though he had previously agreed to allow it to be made available.²¹
- A liberal Southern Baptist pastor in Wedgewood, North Carolina, Dr. Chris Ayers, preached a sermon titled “Homosexuality Is Not a Sin: The Christian Education of a Baptist Minister.” Wedgewood Baptist, the church Ayers pastors, left the Southern Baptist Convention several years ago because of the SBC’s biblical stand on homosexual behavior. The pastor cited the work of theologian Walter Wink, rather than a biblical discussion of why he felt that homosexual behavior was not sinful. According to Wink, those who condemn homosexual behavior are guilty of “pick and choose” theology, discarding some Bible verses while hanging on to others. Ayers said that even Jesus was guilty of engaging in “pick and choose” theology. Yet, in his sermon, Ayers never discussed any of the New Testament verses that deal with homosexual behavior.²² It is interesting to note that those who advocate homosexual behavior “pick and choose” which Scriptures they choose to abide by and which they choose to ignore.

There has been a radical cultural shift in the past ten years. Attitudes toward gays and lesbians have changed in the workplace, schools, and other civic entities. For the church to continue to stall seems archaic and irrelevant.

—Unnamed homosexual “pastor”

- Boston College, a Catholic University, has granted official recognition to a gay-straight student alliance, even though homosexual behavior is incompatible with the church’s teachings.²³
- United Methodist theologian Rev. Theodore Jennings Jr. and Dr. Morton Smith of Columbia University said that there is “irrefutable evidence” that Jesus was bisexual if not homosexual. Dr. Rollan McCleary (who is homosexual) of the University of Queensland in Australia said that he “discovered” that three of the disciples were homosexual. Jennings says that the references to the “disciple Jesus loved” in the Gospel of John refers to his “gay boyfriend.” Smith says that he found a manuscript at a monastery

near Jerusalem that refers to Jesus having a homosexual relationship with a young boy. McCleary adds that Christianity was founded on “gay principles.” Homosexual activist Peter Tatchell commented, “Since there is no proof of the heterosexuality of Jesus, the theological basis of Church homophobia is all the more shaky and indefensible.”²⁴

- The New Hampshire Episcopal Diocese elected Rev. Canon V. Gene Robinson, an openly practicing homosexual, to head the diocese. He quickly embraced his “partner” when he heard the news.²⁵ He later won the consent of the General Convention and accolades from the national media.
- Vermont’s Episcopal Diocese has developed a liturgy for same-sex “marriages.” Stan Baker, the lead plaintiff in the Vermont “civil unions” case and the senior warden of St. Paul’s Episcopal Church, said, “There isn’t another diocese that has this complete a policy, with the theological background supporting it, the liturgy itself and the resources for the couple.”²⁶
- Homosexual activists have developed a plan with left leaning mainline churches to argue that the proposed Federal Marriage Amendment limits the free exercise of religion—claiming that the amendment might ban prohomosexual clergy from performing same-sex “marriages.” It is their hope to “co-opt” the marriage issue from religious conservatives.²⁷
- Historic churches in Cambridge, Massachusetts, have hoisted large posters on their exterior that say, “Support Marriage Equality—We Do!”

To see how the radical homosexual agenda can permeate an entire church to the point where the church stands for nothing but the affirmation of homosexual behavior, consider this excerpt from the March 20, 2000, issue of *Newsweek*:

When Sylvia Kunst and Linda Meeker met in a Detroit church five years ago, it felt like both a blessing and a curse. For years the two deeply religious women had denied their sexuality. Linda stayed in a heterosexual marriage for thirty years. Sylvia became born again and convinced herself she was “cured” of her lesbianism. Be with God or be gay, that’s what they were always taught. It seemed an impossible choice to make. “We knew that we loved one another but we also loved the Lord,” says Meeker...“We prayed and prayed for an answer.”

The couple gave up finding a church until they saw a listing in a gay circular for Fellowship United Methodist, “a diverse and welcoming church.”...Tucked off the road, in a prim upper middle-class neighborhood in Troy, Michigan, the tiny church looked very traditional. The congregation consisted of mostly older, button-down and carefully coiffed married couples and widows. But the pastor wore a rainbow stole, a symbol of diversity.²⁸

The article proceeds to describe the very same path that has led to the “homosexual liturgy” emerging in the Church of England. The Michigan church compromised once, hiring a homosexual choir director. That, in turn, led to the appointment of a pastor who preaches seemingly nothing but total acceptance of homosexual behavior.

According to the article, the Reverend Marjorie Munger “accessorizes her pastor’s garb with iridescent gay-pride stickers, includes lessons on homosexuality in her sermons and lists the church in gay magazines.”²⁹ Munger has also protested the church’s position on homosexual behavior at the denomination’s annual conference, stating, “Right now the church is intricately involved in creating a climate of spiritual violence. If you don’t say anything at all, then you allow the voices of hate to be the dominant voices.”³⁰

It must be interesting to see how the Reverend Munger interprets the Scriptures that deal with homosexual behavior. The most likely is probably the same dodge used in the past by radical feminists and others who have tried to reshape the church and the gospel in their own image. That dodge can be best summarized as “the Bible has to be interpreted in the context of the time it was written and therefore that passage is no longer relevant today.” That mind-set has opened the church and seminary doors to radical feminism,* (including goddess worship),³¹ the rewriting of God’s Word into “gender-inclusive” language,³² and in the most liberal examples, praying to “Mother and Father God” or “that great cosmic force in the sky.”†

* Craig attended a seminary in southern California that is renowned worldwide for its supposedly conservative, evangelical teaching. In the early eighties, the seminary had compromised on the issue of inclusive language, issuing a policy that a paper would automatically be given a failing grade if masculine pronouns were used for God and “mankind” was used instead of “humankind.” By the late eighties, the head of the “women’s study” department at the seminary proudly posted the following signs on her office door: “Not the church, not the state, only I will decide my fate” (the credo of militant abortion supporters), “Lesbian Rights Now,” and “My Karma Ran Over Your Dogma.” Alan briefly attended another nationally acclaimed seminary where he was taught on the first day that the Bible was nothing but a book of myths and fables and that Pharoah’s army drowned in “less than a foot of water” if there was anything to such a tale.

† Craig grew up in a Methodist church in northern California during the 1970s that became increasingly liberal over the years. By the end of the decade, the church was praying to “Mother and Father God” and to “O Cosmic One.” The associate pastor at the church eventually left his wife (who was also a pastor) for another man.

The Metropolitan Community Church

The Metropolitan Community Church was founded by an openly homosexual former Baptist minister named Troy Perry, and it now claims more than seventy-seven thousand members. According to the church’s Web site, members believe the following:

- The Bible is full of errors that have resulted from being copied, recopied, and translated over and over again.
- Homosexual behavior is not a sin in God’s eyes. Instead, the teaching that homosexual behavior is sinful is the result of twisted teaching of

“homophobic” men.

- The references to homosexual behavior in the Bible really don't mean what they say.
- Sodom and Gomorrah were destroyed *not because of homosexual behavior* but because the people there ignored the poor and needy.
- Jonathan and David were homosexual lovers.
- Ruth and Naomi were lesbian lovers.
- As we mentioned before, Christ lived an alternative lifestyle and he loved other men besides John.
- Christ wore a purple robe to the cross as a connotation of his homosexuality.³³

Another method of denial is to change the definition of being a Christian. Consider this piece, “On Being Christian and Gay,” featuring a lesbian “family” and posted on the Web site of the prohomosexual Human Rights Campaign:

My partner and I have spent a lot of time talking about organized religion and what does and what does not constitute a “Christian” person or family. [This topic] has something that has become a bit of a thorn in the side of our family. Although we do not attend a church or claim an organized religion, Sonya and I consider our home to be a loving, Christian home in which we raise our son. We have tried and tried to find a church that will accept us as a family here in our area. We have found several that have told us we were welcome to attend but they would openly state that homosexuality was a sin. How could we attend a church that taught our son that we were sinners?...Sonya and I were raised in different faiths with one common belief. We were taught to believe that God is a loving God. God does not hate or condemn anyone....In our beliefs, a Christian would be defined as someone who is kind and giving to others....A Christian treats all people equally and does not judge others for being different, but instead embraces and learns from diversity.³⁴

Sadly, these women have a skewed notion of what a Christian is. Yes, as Christians we are called to love one another and to be kind and giving to one another. However, that is only one part of the equation. We are called to obey as well, and as we have already discussed, the practice of homosexual behavior is clearly not obedient. Obedience is a natural result of a personal relationship with Jesus Christ. Using their definition of being a Christian means that you can practice any kind of sin you want, and as long as you are loving and kind to others, you are fine.

Their statements are an indictment of the churches we have described above as well. When the church no longer preaches the gospel or takes the teachings of the Bible seriously, then it does not matter what you believe or what actions you engage in because the only basis for membership is being civil to one another rather than calling sinners to repentance and new life in Jesus Christ.

In addition, the comment about their son learning that his family members are sinners goes right to the struggle between homosexual behavior and

religious freedom. *The two are incompatible.* The goal of the radical homosexual activists is to make sure that no church can say that homosexual behavior is sinful, lest they feel stigmatized. The only church they want is one that either affirms their behavior or merely exists for potluck dinners and bingo tournaments or for the advancement of leftist causes.

As one homosexual activist said about the issue of same-sex “marriage”: “Ultimately I think it is religion, the liberal faith traditions, that are making the issue [of same-sex “marriage”] possible because they have already said, from Judaism to the United Church of Christ, that gay and lesbian couples can marry.”³⁵

Columnist Dennis Prager, a conservative Jew, probably put it best when it came to the spiritual confusion of pro-homosexual churches and synagogues. He wrote,

There is nothing in mainstream Christianity or Judaism that supports same-sex marriage. There is nothing biblically supportive—and there is much biblically opposed—and there was not one major religious leader or thinker in Jewish or Christian history prior to the present generation who argued for same-sex marriage. Religious supporters of same-sex marriage have either substituted their own feelings for God, for the Bible, and for religious law, or they have simply attached a cross or a yarmulke to their leftist politics. Clergy and laypeople who stand the Bible on its head, no matter how well-intentioned they may be, are thoroughly distorting Judaism and Christianity. Intellectual honesty demands that they either support same-sex marriage solely from a secular standpoint or create a new religion from which to do so. If Judaism and Christianity do not stand for man-woman marriage and the father-mother family, they stand for nothing.³⁶

Spiritual Apathy

But it is not only pro-homosexual churches and synagogues that are empowering the advancement of same-sex “marriage” and the homosexual agenda. Many evangelical Christians are unwittingly doing so as well by treating the issue of same-sex “marriage” and other aspects of the homosexual agenda with little more than a shrug of the shoulders. Many have either thrown up their hands in a “what’s the use” attitude, are ambivalent about the effect on samesex “marriage” on their children and grandchildren, or are fearful of being seen as “intolerant.”

The *New York Times* reported the following on February 28, 2004: “[D]own in the pews of Western Michigan, a major center of evangelical Protestantism, not everyone is sure that the proposed [federal marriage] amendment matters so much. ‘For me personally, even though I have a strong religious belief, who am I to say?’ said Grant Reed...a member of the non-denominational evangelical Ada Bible Church in Ada, a suburb of Grand Rapids...‘I think we have bigger things to worry about than whether two men or two women want to get married.’”

The article goes on to quote Jeff Manion, pastor of Ada Bible Church: “Though the church, and though I, have firm convictions about sexuality, our ministry is primarily about people's spiritual life and not about pushing a political agenda.”³⁷

Unfortunately, like many others in the evangelical community, this pastor is unable to connect the dots between same-sex “marriage” and people's spiritual condition. How can one minister to someone's spiritual life when the government openly sanctions and enables the very behaviors that trap him and that will ultimately lead to his eternal destruction? Secondly, what about the spiritual life of future generations, who will be taught that same-sex “marriage” is as normal as heterosexual marriage—and will be further indoctrinated in either pursuing homosexual behavior or have their ability to live and proclaim the gospel seriously impaired?

Christian commentator Chuck Colson summarized this spiritual ambivalence succinctly: “What's our excuse for staying silent? I think some [Christians] don't really believe this is such a critical battle. To them I say—wake up and pay attention. The issue has the potential to redefine and, ultimately, to destroy the institution of marriage in this country—and with marriage goes the family....But there are other Christians who recognize the importance of this battle over same-sex “marriage” but are still not speaking up. For many of them, I think the problem is a lack of faith....A lot of Christians—even some of our most prominent leaders—seem to have succumbed to the ‘what's the use?’ attitude. They believe that the cultural climate has turned so much against us that we'll never be able to stop the advance of same-sex ‘marriage.’”³⁸

As Dennis Prager wrote, if the church is silent on this issue—or embraces the promotion of same-sex “marriage” and homosexual behavior—then what does the church stand for?

The Campolos

In addition, several individuals who would describe themselves as “evangelicals” also have promoted much of the homosexual agenda. Like Lot in Genesis 19, they have chosen to associate themselves with the radical homosexual movement and have focused on love without repentance.

Tony Campolo and his wife Peggy have spent the last ten to fifteen years touring the country and weaving part of the homosexual agenda into many of their presentations at unwitting churches and Christian organizations. Tony has done wonderful things in ministry for the poor and should be commended for his efforts in that area. He also has had a wide following on college campuses and is extremely influential with a major college ministry. His extremely charismatic personality has had a tremendous, and life-changing, impact on many young adults.

However, in the mid-to-late 1980s, the Campolos started to edge toward the promotion of much of the homosexual agenda.*

* Peggy Campolo is a national leader of the Association of Welcoming and

Affirming Baptists, a homosexual friendly caucus in the American Baptist Denomination.

In 1987, Tony was invited by a committee of evangelical pastors and leaders in the Sacramento, California, area to conduct a crusade at Arco Arena, the home of the Sacramento Kings basketball team. Craig was on staff at one of the churches that invited Tony to the event.

While Tony thought the crusade was a smashing success and that the committee believed he was great,³⁹ that was not necessarily the case.*

* At a staff meeting later that week the pastor of the church that Craig worked in said that the committee would never invite Campolo back again.

The last night of the crusade, Campolo convinced the crusade organizers to do a “media ploy” and have the offering go to a local AIDS group. It was his thought that the sight of evangelicals giving money to an AIDS group would garner media attention for the crusade.⁴⁰ While we would agree that many Christians acted callously toward AIDS victims in the 1980s and that we must minister (by living and sharing the gospel) to those who are dying a sad, painful, but preventable, death, Campolo used the incident in his book *20 Hot Potatoes Christians Are Afraid to Touch* as a launching pad to castigate Christians, saying, “I hope that we will see church people show as much love for AIDS victims as has been shown by actress Elizabeth Taylor, who has worked relentlessly on their behalf.”⁴¹

Apartheid is a sin. Racism is a sin. Sexism is a sin. Heterosexism is a sin....How God created us to love is not sinful.

—Rev. Susan A. Minasian, pastor, Disciples United Community Church, Lancaster, Pennsylvania

Yet, is it love to work as Elizabeth Taylor has in the promotion of “safe sex” and special privileges for homosexuals, which only enable the harmful behavior, or is it love to share the full, uncensored gospel with those who are in desperate need?

Peggy Campolo has gone even further in the promotion of the homosexual agenda. She has stated publicly that she believes Romans 1 does not apply to monogamous, “loving,” homosexual relationships.⁴² She also has stated support for same-sex marriage. While Tony has argued on behalf of homosexuals in the military⁴³ and extending federal civil rights protections to practicing homosexuals,⁴⁴ he does not go as far as Peggy in these areas and has stated publicly that he does disagree with her interpretation of Romans 1 and with her stance on same-sex marriage.

Despite this, many conservative, evangelical Christians remain unaware of the Campolos' support for the homosexual agenda in the church and welcome them into their ministries with open arms.

The actions of the Campolos and other evangelicals who have given aid and comfort to radical homosexual activists reminds us of the story of Sodom and Gomorrah, in which Lot refers to those who seek to engage in homosexual behavior. On one hand, these evangelicals say, “Don’t do this wicked thing,” and yet call homosexual activists “my friends” and attack those who are trying to take a stand for righteousness.

Mel White is the founder of Soulforce, an organization dedicated to the silencing of the church with regard to homosexual behavior. His organization pickets the Southern Baptist Convention on an annual basis because of that denomination’s biblical stand on the issue.⁴⁵ White has written a book justifying homosexual behavior and regularly receives positive press coverage about his pleas for “understanding.”

White also staged a hunger strike in light of Focus on the Family’s support of Amendment 2, which attempted to prohibit cities in Colorado from granting special legal privileges to homosexuals, and planned to stage a homosexual protest next to the ministry’s campus.

One of White’s assertions is that conservative Christians lack grace when dealing with those trapped in homosexual behavior. However, we need to look at the biblical understanding of “grace” as written by the apostle Paul in Romans 6. It is not something to be taken lightly:

What shall we say then? Shall we go on sinning so that grace may increase? By no means! We died to sin; how can we live in it any longer?...Therefore do not let sin reign in your mortal body so that you obey its evil desires. Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness. For sin shall not be your master, because you are not under the law, but under grace. What then? Shall we sin because we are not under law but under grace? By no means! Don’t you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey—whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness? (vv. 1-2, 12-16).

Those who are trapped in homosexual behavior, just like those who engage in adultery or are addicted to hard-core pornography or other sexual sins, are slaves to that sin. Yet, while most in the church continue to take a fairly hard line on adultery, for instance, the same leaders have chosen, in many instances, to ignore the fact that homosexuals are also slaves to sin and are in need of being pointed to the way of obedience, which leads to righteousness.

Unfortunately, many evangelicals fear the I word (*intolerant*) and therefore seek appeasement with those who seek to undermine and silence the moral authority of the church and the gospel. It is much like Neville Chamberlain’s going to see Adolf Hitler at Munich in 1938 and selling out his own country and its allies for the sake of “peace in our time.”

The bottom line is that with radical homosexual activists appeasement is

not enough. As we have seen, they are demanding total submission to their agenda. Therefore, with each compromise the church makes, another compromise is expected, until the church has nothing left to defend. That is the exact strategy developed by Kirk and Madsen in 1987, and much of the church has unwittingly fallen into their trap.

Attacks on the Church

Let us take a turn here from the appeasement of the church to the trench warfare being waged by radical homosexual activists and their allies in the media against the moral authority of the church. It is not much unlike Chamberlain being convinced that by appeasing Hitler he would avoid war with Germany, at the same time Hitler was lining up his troops to invade Poland.

The most vivid example of the type of warfare being staged by radical homosexual activists and their allies is the sexual abuse scandal in the Roman Catholic Church.

It has been documented that a cadre of homosexual priests has caused a large amount—if not virtually all—of this abuse. However, the radical homosexual activists, the media, and all others who despise what the church stands for, have seized the opportunity in an attempt to swing the church doors open wide for the practice of homosexual behavior, militant feminism, support for abortion, and so forth—all of which fly in the face of the basic tenets of the faith.

For two thousand years, the Roman Catholic Church has taken an unequivocal stand on the Scriptures' teaching regarding homosexual behavior and traditional relationships between men and women. From the writings of Saint Thomas Aquinas to the most recent version of the *Catechism of the Catholic Church*, homosexual behavior, adultery, and other sexual sins are condemned. Here are some excerpts that deal specifically with homosexual behavior:

- “Lust is disordered desire for or inordinate enjoyment of sexual pleasure. Sexual pleasure is morally disordered when sought for itself, isolated from its procreative and unitive purposes.”⁴⁶
- “Homosexuality refers to relations between men or between women who experience an exclusive or predominant sexual attraction towards persons of the same sex. It has taken a great variety of forms through the centuries and in different cultures. Its psychological genesis remains largely unexplained. Basing itself on Sacred Scripture, which presents homosexual acts as acts of grave depravity,^{*} tradition has always declared that homosexual acts are intrinsically disordered. They are contrary to the natural law. They close the sexual act to the gift of life. They do not proceed from genuine affection and sexual complementarity. Under no circumstances can they be approved.”⁴⁷
- “The number of men and women who have deep-seated homosexual tendencies is not negligible. They do not choose their homosexual condition; for most of them it is a trial. This must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided....”⁴⁸

- “Homosexual persons are called to chastity. By the virtues of self-mastery that teach them inner freedom, at times by the support of disinterested friendship, by prayer and sacramental grace, they can and should gradually and resolutely approach Christian perfection.”⁴⁹

* Cf. Genesis 19:1-29; Romans 1:24-27; 1 Corinthians 6:9-10; 1 Timothy 1:10.

The Roman Catholic Church takes an uncompromising stand on the nature of human sexuality. The church's call for celibacy is meant to liberate its priests from sexual temptation. It is not meant to oppress them and force them to act out on so-called suppressed sexual desires, including homosexual behavior and pedophilia. The Catechism also stresses the need to have compassion for the individual trapped in homosexual behavior.

Despite what the catechism says, those who wish to remake the church in their image have attacked celibacy as the cause of the horrible incidents that have occurred in the church. Rather than attack the root of the problem, seminarians and priests who have chosen not to live by the teachings of the church have adapted the world's view of sexuality and therefore have given themselves over (as in Rom. 1) to “shameful lusts.”

Sad to say, because of the fear of ridicule and rejection for taking biblical stands, many in the Roman Catholic Church itself have played into the hands of those who seek to destroy it. George Weigel in his book, *The Courage to Be Catholic*, describes the tension that has occurred within the church from the infiltration of practicing homosexuals into the priesthood. Many Catholics, in fear of already being “politically incorrect” and the object of secular scorn on the issues of abortion and the ordination of women, try to do anything possible to make themselves look politically liberal and tolerant. (This is also a trend that is seen among many evangelical Protestants as well.) Weigel writes,

Many U.S. bishops, feeling stuck in politically and culturally uncomfortable company on the pro-life and women's ordination issues, were eager to look “liberal” on as many other issues as possible....This determination not-to-appear “conservative,” which fit neatly with what bishops had absorbed from the therapeutic culture, seems to have created a fear of appearing “judgmental” and “homophobic” in dealing with cases of clergy sexual abuse. The bishop surely knew by the early 1990s that the overwhelmingly majority of cases of abuse had to do with the abuse of teenage boys and young men by homosexual clergy. Yet they were slow to act? Why? The determination to appear liberal on social issues other than abortion and euthanasia, and the fear of adding “homophobe” and “misogynist” in the standard American high-cultural vocabulary of put-downs of the Catholic Church, may well have blunted the bishops' ability to deal vigorously with the breakout of the scandal of clergy sexual abuse.⁵⁰

Before we continue with our discussion on the attack on the Catholic Church by radical homosexual activists and their allies, we need to make it clear that we are not condoning the cover-up of, or the terrible sexual abuse that has unfortunately occurred. We have great compassion on those who were abused

as children by sexual predators who disguised themselves as men of God.

However, despite the abhorrent nature of what has occurred, we cannot remain silent about how radical homosexual activists and their allies are exploiting this tragedy for their own personal, political, and legal gains.

Paul Likourdis, writing in *The Wanderer*, properly described the exploitation of this tragedy when he observed, "Catholics who thought there might be some reticence on the part of gay activists in the face of the Church's current homosexual scandals, can see now how homosexual misconduct and crimes actually advance their agenda, just as the AIDS disease was exploited, spun, and twisted to enormously advance public support for homosexual acts and homosexuals, exemplified by the AIDS activists' slogan, 'AIDS Is Our Power!'"¹

So-called progressive Catholics (who perhaps should not call themselves Catholic since they oppose every basic tenet of the faith), like Frances Kissling of Catholics for a Free Choice and the homosexual Catholic group Dignity,^{*} have used this unfortunate scandal as a wedge issue in their drive to remake the church the way they want it to be. Writing for *National Review Online*, Michael Novak explains their agenda:

* Dignity has gone as far as to sue the Newman Center and Chapel (a Roman Catholic meeting center) in Minneapolis, Minnesota, because the center did not renew Dignity's lease because of legitimate biblical differences. Dignity had wanted to conduct a mass on the church property. The Newman Center was initially found in violation of the city's Civil Rights Ordinance protection against discrimination on the basis of "affectional preference," and faced a civil fine of \$ 15,000 plus other related legal costs. The Minnesota Court of Appeals overturned the decision.

According to Tom Fox, long-time publisher/editor of *The National Catholic Reporter*, the flagship publication of "progressive" Catholics, a new wind is blowing, a new surge of energy, and the moment has come for charging into the breach in the thick walls of the Church, just blasted by the current scandals, in order to install at last the once-deferred new "progressive" church.

That dream has two essential parts....The second part consists in changing the sexual teachings of the Church, to make it conform to current understandings and practices...not only to welcome a homosexual ordination as a good [thing] but also to accept (as long as they are loving and respectful of the other) homosexual acts, to acquiesce in the naturalness of premarital sexuality, to permit divorce and remarriage, and generally to extend a warmer and more poetic acceptance of sensual, erotic, and sexual experience....In short, the Roman Catholic Church should become rather more like the Church of England. The cross can be taken down from the steeples and replaced with a weathervane....

The reason for this heightened optimism among the "progressives" is a sudden opportunity thrust upon them to defame the legacy of Pope John Paul II, which they had feared would extend far beyond their own lifetimes. Now, they sense, is their last opportunity to dismantle the church

as we have known it.⁵²

Kissling, who has made it her own personal crusade to get the Vatican kicked out of the United Nations because of its anti-abortion stand, has exploited the abuse tragedy to push her agenda. Kissling has called upon the United Nations to sanction the Vatican. Her mission and that of the radical homosexual activists? It is best summed up in the words of Austin Ruse, president of the Catholic Family and Human Rights Institute, "Their concern is not with the church. Their concern is with overthrowing the church."⁵³

And sure enough the media is attacking with a vengeance the elderly and frail pope, who has taken courageous biblical positions on homosexual behavior and the sanctity of human life. In a virulent *New York Times* op-ed column titled "Is the Pope Catholic?" Bill Keller not only attacked the pope but the entire moral foundation of the church: "The uncomfortable and largely unspoken truth is that the current turmoil in the Roman Catholic Church is not just a sad footnote to the life of a beloved figure. This is a crisis of the Pope's making....The distrust is the legacy of Pope John Paul II."⁵⁴

And how was the pope responsible for the crisis, according to Keller? By abiding by the moral teachings of the church. He continued his diatribe:

But the struggle within the church is interesting as part of a larger struggle within the human race, between the forces of tolerance and absolutism....Implored by Catholics to consider, at least, the lifesaving power of condoms in the age of AIDS, Pope John Paul II was unyielding. He actually grouped contraception with genocide in a litany of "intrinsically evil" acts that condemn sinners to hell for eternity....In America, most Catholics ignore the Pope on this, as they do on divorce and remarriage, abortion, sex out of wedlock, homosexuality, and many other things that Rome condemns as violations of natural law. It seems fair to say that a church that was not so estranged from its own members on subjects of sex and gender, a more collegial [i.e., tolerant] church, would have handled the issue of child abuse earlier and better.⁵⁵

* Catholics such as Frances Kissling.

To follow this line of thought means that, in Keller's eyes, the church's problem (and these statements can be translated to every church that takes these biblical teachings seriously, not just the Catholic Church) is that it defends biblical morality by actually calling sinners to repentance. In his viewpoint, and those who call themselves progressives, the last thing the church should be doing is preaching moral absolutes but should instead allow homosexual behavior, along with other sexual sins, to run rampant through the church. Thus, the Catholic Church (and all other churches) would become like the tolerant liberal churches, i.e., not much more than a country club.

In response to Keller's vicious attack on the pope and the moral absolutes of the church, Pat Buchanan wrote, "That Keller would hail the salvific properties of condoms is also understandable when one realizes who he works for. According to its political correspondent Richard Berke, speaking to the Gay and Lesbian Journalists Association, 'Three-quarters of the people who decide

what goes on the front page [of the Times] are “not-so-closeted” homosexuals.”⁵⁶

The duplicity of the argument (“Intrinsically disordered behavior caused the problem so let's open up the doors to more such behavior”) put forth by radical homosexual activists and progressives boggles the mind. It is always interesting to note that they always demand that conservative, Bible-believing institutions reject their beliefs and embrace modern sexuality (which has brought us AIDS, teenage pregnancy, sexually transmitted diseases, to name just a few “benefits”). This is despite the fact that, in the case of the Catholic Church, it was a contingent of homosexuals violating their promises to celibacy in the priesthood that has caused the problem to begin with! In addition, there is never a link to the fact that while at the same time homosexual activists are attacking the church for allowing men who prey on teenage boys to infiltrate the priesthood, they are attacking the Boy Scouts for keeping the same individuals out!

This argument reminds us of the old adage “We need to destroy this city to save it.” Jon Meacham wrote a prime example of this in the May 6, 2002, issue of *Newsweek*: “Some Catholic traditionalists are trying to manage the scandal's fallout by arguing that the sexual predation of children and teens by priests is largely a homosexual issue. Such a stance isolates the problem and, conservatives seem to hope, forecloses talk about the future of celibacy, married priests or, at the farthest edge, ordaining openly gay clergy and allowing samesex unions. By pointing their fingers mainly at homosexuality, these church leaders are avoiding discussion of the questions that should be front and center: the roots and costs of a culture of sexual repression and secrecy.”⁵⁷

Meacham went on to call for the ordination of homosexual priests,^{*} the open practice of homosexual and heterosexual sexual license in the church, and rejection of traditional marriage. He stated: “Being more open about sexual orientation might lead to less repression, and less repression—for heterosexuals and homosexuals—might well lead to a climate in which there is less destructive behavior.” He adds: “Isn't the role of the church to encourage people to enter into stable relationships? [No, it is to preach the gospel. Loving, stable opposite-sex marital relationships flow naturally out of submission to Christ—the authors.] The purpose of marriage, or ‘unions,’ or whatever we want to call them, should be the establishment of a committed, loving family. Heterosexuals who do not produce children are no less ‘married.’...We've changed the definition of marriage before, both to liberate women from being legal property and to allow people of different races to marry. Such an approach should encourage monogamy and bring homosexuals into the fuller life of the community.”⁵⁸ †

* This is in despite of a 1961 Catholic Church document that bars the ordination of homosexuals to the priesthood. The document reads: “Those affected by the perverse inclination to homosexuality or pederasty should be excluded from religious vows and ordination.”

† A top Vatican official announced on December 5, 2002, that the church must not bring homosexuals into the priesthood. Cardinal Jorge Arturo Medina

Estevez wrote that ordination of “homosexual men or men with homosexual tendencies is absolutely inadvisable and imprudent and, from a pastoral point of view, very risky” See Nicole Winfield, “Vatican Aide Rejects Ordination of Gays,” Associated Press, December 6, 2002.

In a very blunt column for Universal Press Syndicate, Ann Coulter exposed the shallowness of these arguments. She wrote:

Since liberals categorically reject the notion that homosexual conduct is often correlated with homosexuality, they have responded to the gay sex abuse crisis in the priesthood by blaming Catholicism. In particular, liberals have identified the church's celibacy requirement as the root of the problem.

There is absolutely no logic to this theory. It is nothing more than liberals reacting to the concept of sexual restraint like *The Exorcist's* Linda Blair did to holy water....When did celibacy become a gay magnet?...If celibacy is to blame, this is a show-stopping, Nobel Prize winning discovery overturning years of liberal claptrap. In all other circumstances, it is punishable by death to suggest that sexual behavior is not determined at birth or that gays can be “cured.” Now liberals are hawking the idea that gay priests could have been cured by marriage! It's nice to see liberals becoming such big marriage-boosters. Too bad their newfound respect for marriage—an eminently dissolvable agreement, rescindable by either party without cause or notice—is limited to gays and priests.

Blaming celibacy is not only contrary to various liberal dogmas, but contrary to all known evidence about any vice. Total avoidance, not limited temptation, is the only hope for controlling weakness.⁵⁹

I've never felt condemned by God—it's just the church that's the problem.

—Mark Matson, a homosexual human relations director, Columbus, Ohio

Columnist John Leo, writing in *U.S. News and World Report*, added that the increasing tolerance of homosexual behavior and other sexual behaviors, inside and outside the church, played a significant role in the scandal.

The rise of the sexually active gay subculture among the clergy didn't cause the horrors of priestly sex abuse. The vast majority of gay priests would never prey on the young. But did the subculture play the role of enabler in the scandals? *I think it did, expanding tolerance for the forbidden and generating a sense of futility among the rule-keepers* [emphasis added]. Self-deception is infinitely expandable. One man's justification for violating celibacy or the ban on nonmarital sex is another man's justification for “intergenerational love,” formerly child rape.

The way out for the church is not to hunt down and expel every last gay priest, which would be impossible anyway. But it should restore the pressures to keep priests, gay and straight, from acting out sexually,

whether by showering with a mature friend or preying on a child. The key principles are easily learned: Maybe celibacy will be changed some day, but if you make a vow to stay celibate, you ought to keep your word. And in the seminaries, Catholic sexual morality should be taught by people who actually believe it. Is this controversial?⁶⁰

Sad to say, according to the homosexual activists and the media, it is controversial for the church to actually teach and live out what the Bible says about homosexual behavior. Therefore, while radical homosexual activists and their allies within the church are trying to reshape it into a modern-day Sodom and Gomorrah, others are attacking it from the outside in hopes of bringing the church to its knees. Both routes can lead to the church's eventual destruction. This is the strategic approach that radical homosexual activists use to achieve their agenda. They try to convince the media and the general public that they represent the "high road" while bombing their enemy incessantly.

Here are just a few examples of this tactic:

- In California, a bill was introduced by Senate President Pro Tem John L. Burton of San Francisco (any coincidence?) that would lengthen the statute of limitations so adult victims could sue the Roman Catholic Church for damages. The bill passed a Senate committee unanimously.⁶¹
- A Saint Paul, Minnesota, attorney named Jeff Anderson, who has made a career out of clergy abuse cases, included the Vatican in a RICO (Racketeering, Intimidation, and Corrupt Organization) lawsuit. In RICO suits, defendants, if found guilty, have to pay triple the amount of court-ordered damages. The law, which was created for dealing with organized crime, is meant to bankrupt such organizations. Anderson said, "We filed a lawsuit naming several dioceses and bishops as racketeers in an ongoing conspiracy to conceal child sexual abuse. We also named the Vatican as in part responsible for the racketeering activity."⁶²
- In San Francisco, openly homosexual district attorney Terence Hallinan asked the archdiocese there for seventy-five years of records related to sexual misconduct by priests.⁶³

Regardless of claims to the contrary, the current sexual problem in the Catholic Church is primarily a homosexual behavior problem. As Rod Dreher wrote in the *National Review*: "The reluctance [to mention homosexuality] arises, no doubt, partly out of a fear of antagonizing homosexual anti-defamation groups, who resent the stereotype of male homosexuals as pederasts. It's much safer to focus inquiry on the question of mandatory celibacy, or the issue of ordaining women. Yet it defies common sense to imagine that an ordinary man, having made a vow not to marry, is therefore going to be sexually attracted to boys."⁶⁴

To get a glimpse of why this is a homosexual issue, one need not look any further than the Reverend Paul R. Shanley, one of the most notorious priests caught in the scandal. He has been indicted in the Commonwealth of Massachusetts for various crimes.⁶⁵ During his time in the priesthood, Shanley

allegedly engaged in the following:

- While on “sick leave” in California, his payroll checks were sent to the Cabana Club Resort, a racy homosexual club in the Palm Springs, California, area. Shanley became an owner of the hotel along with another homosexual priest who was on sick leave as well.⁶⁶
- He attended the 1979 meeting that created the North American Man-Boy Love Association (NAMBLA).⁶⁷

It has also been well documented that many liberal Catholic seminaries have a gay subculture.* For example, it has been estimated that at one time homosexuals made up anywhere from 30 to 70 percent of the student body at St. John's Seminary in Camarillo, California.⁶⁸ R. Scott Appleby, a history professor at Notre Dame University, said, “People I know quite well have left the seminary either in disgust because people are not keeping their vows, or in alienation because they're not gay. In some cases, it's a serious problem.”⁶⁹

* One of the more detailed books on this subject is *Goodbye Good Men!* by Michael Rose. He devotes an entire chapter to the homosexual subculture at Catholic seminaries. Other chapters include a detailed discussion of the impact of left-leaning theology and its application on two generations of prospective Catholic priests. Interestingly, he documents an increase in the number of seminarians and dioceses loyal to traditional biblical teaching on homosexual behavior, e.g., the Diocese of Omaha, led by Bishop Fabian Bruschewitz.

Joel Mowbray, a lifelong, practicing Catholic, put the problem this way:

Male homosexuality is inherently promiscuous. In a heterosexual relationship, women moderate the innate, intense male sex drive. But in a homosexual conduct, there is no such check. In short, gay couples have two people with male attitudes about sex, which naturally leads to a more permissive view of sexuality. And when seminaries began filling up with homosexuals—both in terms of seminarians and in leadership positions—promiscuity inevitably followed....So how does this relate to the sex abuse scandals? The generation of priests who are largely responsible for the rash of sexual abuse cases mostly entered the priesthood at an extremely early age, ushered into an ensconced environment where they never got a chance to grow up. Teenage boys are the natural objects of sexual desire for an immature homosexual who was enveloped in a promiscuous, homosexual culture in the seminary.⁷⁰

John Leo echoed these thoughts in *U.S. News and World Report*: “The church's ‘pedophile priest’ problem is actually two problems blurred into one. True pedophiles are rare. Most *sexual abuse victims of priests are teenage boys—perhaps 95 percent, according to one estimate.* A study of Chicago's 2,200 priests identified 40 sexual abusers, only one of whom was a pedophile. Abusers of teens are generally treatable. Pedophiles aren't. *But the church is reluctant to mention the distinction, most likely because opening up the issue of sexually active gay priests is itself explosive, even apart from charges of abuse.*”⁷¹ [emphasis ours]

Father Donald B. Cozzens, author of *The Changing Face of the Priesthood*, asked the pointed question: “Why are 90 to 95—and some estimates say as high as 98—percent of the victims of clergy acting out against teenagers, boys? Why isn't there a higher percentage of teenage girls?”⁷²

The Knights of Columbus ran an advertisement in the *Washington Times* that stated: “We speak of homosexuality, for this indeed is the problem. We all know the truth: The vast majority of the exposed scandals are cases of pedophilic homosexuality, and thus a particularly heinous spillover of the more widespread problem of homosexuality. Large sectors of the media, however, choose to gloss over the homosexuality and highlight the pedophilia.”⁷³

In fact, while the media was concentrating so hard on the problem in the Catholic Church, homosexual priests and nuns within the church continued on as if nothing had happened. The National Association of Diocesan Lesbian and Gay Ministries had a conference in Cincinnati in September 2002 that featured seminars on “Creating a Welcoming Parish,” “Catholics Respecting Youth in Sexual Minorities,” and “Spirituality for Gay Men.”⁷⁴

The *New York Times*, *Time* and *Newsweek*, to mention a few, brought up the specter of homosexual priests but trod on that turf quite lightly, because they were aware that too much discussion of the issue might derail the homosexual agenda. Rob Dreher wrote, “For journalists, to confront the issue is to risk touching the electrified third rail of American popular culture: the dark side of homosexuality.”⁷⁵

The homosexual activist groups are well aware that this issue, which many hope to exploit to undermine the moral authority of the Catholic Church, could explode directly in their faces. Paul Bedard wrote in *U.S. News and World Report*, “Gay groups are freaking out over the progression in news coverage of the Roman Catholic Church sex scandal. What started as a story about a few bad men in black has moved to headlines about a subculture of gay priests, some of whom sexually abuse altar boys, and others who may tolerate the crimes.... Their worry: After making homosexuality acceptable in the media, the fight might be back to square one.”⁷⁶

As secular news publications started to raise the specter of homosexuality in the priesthood and its link to the sexual abuse of teenage boys, the Gay and Lesbian Alliance Against Defamation (GLAAD) and the Human Rights Campaign (HRC) put out the following “talking points” to members of the media in order to spin the story away from homosexual behavior:

Do not imply, suggest or allow others to suggest a cause/effect relationship between homosexuality and child sexual abuse. Attempts to insinuate that gay men—either within or outside of the priesthood—have a natural propensity to sexually abuse minors are baseless, defamatory and calculated to fuel anti-gay sentiment among the general public. Please also note that priests who sexually abuse children are guilty of abusive exploitation that is not reflective of any healthy adult sexual orientation—gay or straight.... When your coverage touches on sexual

orientation/identity issues, please broaden your resource base to include “openly gay Catholics.” One of the “openly gay Catholic” groups GLAAD and HRC recommends [sic] for media people is Dignity/U.S.A.⁷⁷

The radical homosexual activists know that this can either be a golden moment to weaken the Catholic Church and further restrict religious freedom, or a moment when people will see the dark side of homosexuality and its link to pedophilia and other sexually disordered behavior. As Anthony DeStefano wrote in *USA Today*: “Their [critics of the Catholic church] true aim is to hurt the church, to damage its credibility in order to reduce its ability to work effectively against the immorality of an increasingly godless society....That is the real meaning of the attacks on the church.”⁷⁸

And that is the point that needs to be made when it comes to the homosexual legal activists, their allies in the media, and their attack on the Catholic Church. It is hypocrisy, pure and simple. While they attack the church for the pedophilia scandal, they promote homosexual sex with teenage boys on TV programs such as *Queer as Folk* (see chap. 2). The Knights of Columbus in the advertisement we mentioned earlier states: “This same media [that promotes homosexuality and pedophilia] has no qualms about unleashing a ferocious uproar against the Church, Her doctrine and morals.”⁷⁹

Chuck Donovan, former vice president of the Family Research Council and now president of the Family Action Alliance, also predicted this hypocrisy in the media, and from homosexual activists themselves, when he wrote,

When homosexual activists marched outside of the House of Parliament several years ago, they carried signs saying “Stroppy queens [obstreperous homosexuals] demand sixteen.” They were demanding, not asking, that the age of consent for homosexual relations be lowered to sixteen. Tony Blair’s government gave in without hesitation. Are we really certain that all those 16-year-old boys thus liberated will make mature decisions to engage in homosexual relations when invited or pressured by older, more powerful, probably richer males? When a priest entices a 16-year-old boy, it is truly a scandal. But what will be the press response if a British banker, an Oxford don, or a member of the House of Lords seduces a teen? I suspect it will be a bemused world-weariness—unless the seducer is a prominent Catholic.⁸⁰

And where does this all lead? To the persecution of the church for taking a stand against the problem! In Lexington, Kentucky, three priests who have taken a biblical stand on homosexual behavior received threatening letters warning them to stop “persecuting homosexual” priests in their diocese. The letters were purported to be from “The Gay Priests Association” and stated that one of the priests must get “under control and out of the country...That is if you would like to continue to receive a salary and keep your life intact.” The priest said he was targeted because he teaches “Gospel values and Gospel principles.” One of the other priests said to his parishioners, “So many people didn’t believe there was a gay culture throughout the priesthood, and here it is right here. This is how far we have degenerated.”

Interestingly, the former bishop of Lexington had resigned after three men had sued the church and accused him of sexual misconduct. Now these three priests are having their lives threatened for taking a biblical stand against the very behavior charged that caused the bishop to resign!⁸¹

The Price for Taking a Stand

The reality is that radical homosexual activists and their allies are looking for any opportunity to attack and silence any church that takes a biblical stand with regard to homosexual behavior, regardless of denomination. The scenario being played out against the Catholic Church is just a small part of the persecution that many believers and other churches in homosexual enclaves, such as San Francisco, face on a daily basis. What these believers are experiencing now is a snapshot of what will happen to the church in America if it continues to resist the demands of radical homosexual activists. The heat is only going to get higher and the temptation to compromise the gospel in face of persecution is going to become more attractive. However, if the church fails to stand strong in the face of attack, then its very reason to exist (evangelization to spread the gospel) is compromised.

We have already briefly discussed what happened to Focus on the Family in the early 1990s after Colorado's Amendment 2 had passed. Craig was employed there at the time and can attest to the following:

- Rocks were frequently thrown through the windows of the ministry's then-downtown headquarters. In addition, pink triangles were frequently plastered on the walls of the building.
- Dead-animal parts and a casket were left on the ministry's front door after a homosexual teen committed suicide, and homosexual activists blamed his death on the passage of Amendment 2 and the "hostile" climate toward homosexuals in Colorado.
- On the light poles in front of the ministry's headquarters and throughout the downtown area, flyers were posted, calling for conservative Christians to be thrown to the lions.
- Focus on the Family employees were verbally assaulted in local restaurants by homosexual activists and their allies. As a result, employees were told for their safety to remove their name tags in public.
- Homosexual activists played a part in helping launch an expensive, time-consuming IRS audit of the ministry, which turned up nothing.
- Homosexual activists accused the ministry of conducting a witch-hunt against homosexual teachers. The rumor was quickly denied by the local school district. Despite this, homosexual activists continued to make this allegation, with no documentation to support it.
- Bomb threats were made on a regular basis to the ministry's headquarters.
- At the dedication of Focus on the Family's new facilities in 1993, a group named Lesbian Avengers attempted to stage a kiss-in and remove their tops to expose their breasts to the public. Craig was sitting in the same section as the Avengers and quickly summoned security before they were successful in their protest. The Avengers made sure that their eviction was videotaped and

then tried to peddle the video to various news outlets.

* Craig Osten was employed at Focus on the Family 1988-2001 and was an assistant to Dr. James Dobson, 1993-2001. He witnessed all of these events during his time there.

Focus on the Family and Dr. James Dobson are not the only ones to experience the wrath of angry homosexual activists. Three years ago, at a crusade in Charlotte, North Carolina, several homosexual members of the Seigle Avenue Presbyterian Church choir walked out in protest after Anne Graham Lotz, the daughter of Billy Graham, stated that homosexual behavior is a sin. To her credit, Lotz did not back down from her assertion.⁸²

What Focus on the Family experienced in the days after Amendment 2, what the Catholic Church is experiencing in the sex abuse scandal, and what Anne Graham Lotz experienced at her crusade are only a small sampling of what sincere religious believers have faced when they have taken a stand against the affirmation of homosexual behavior. For example:

- Ron Greer, an eighteen-year veteran of the Madison, Wisconsin, fire department handed out a tract to his fellow firefighters and friends that outlined the biblical position on homosexual behavior. Greer was suspended without pay and ordered to attend diversity training. When he refused, he was fired.⁸³
- In April 1996, Scott Southworth was scheduled to speak at a Madison, Wisconsin, church about homosexual behavior and the Bible. About one hour before the speaking event, roughly four hundred to five hundred homosexual activists gathered across the street from the church. They chanted things (all caught on video) like “Queer mob rule,” “Hey, Hey, Ho, Ho, homophobia's got to go,” “Go away,” and “Two-four-sixeight! We don't want your Christian hate.” One demonstrator repeatedly yelled, “Bring back the lions!” Other protesters carried flags and signs that read “Bigots are Perverse,” “Gay Love is Divine,” “Haters—Repent or Perish,” “Hate is Not a Family Value,” and “God is Gay—He Loves Men.” Eventually the demonstrators found their way into the church and disrupted the entire presentation.⁸⁴
- Orthodox Presbyterian minister Chuck McIlhenny dismissed his church organist when the organist divulged that he was a practicing homosexual. The organist sued the church, tying up McIlhenny in five years of legal battles in which he and the church ultimately prevailed. During that time, he and his family received death threats, had their residence firebombed, and were told by the San Francisco Police Department that there was nothing they could do to stop radical homosexual activists from threatening him and his family.*
- Eugene Lumpkin was a member of San Francisco's Human Rights Commission. He was also the pastor of a local Baptist church. In the June 23, 1993, issue of the *San Francisco Chronicle*, Lumpkin expressed his sincere religious beliefs about the sinfulness of homosexual behavior. He was immediately fired from the commission and was quickly branded a

homophobe. A pro-homosexual group proclaimed, "It's about time hate-spewing Christian priests got their bigoted remarks 'corrected.' Let's hope this correction serves as a warning to other homophobic religious bigots that their intolerance just isn't going to be tolerated."⁸⁵

- Also in 1993, the Hamilton Square Baptist Church in San Francisco invited a well-known pro-family leader to speak at the church. Radical homosexual activists stormed the church doors, pounding on them and screaming, "We want your children! Give us your children!" The church experienced a great deal of vandalism, and again the San Francisco Police Department said it could do nothing to stop the rampaging homosexual activists. Dr. David Innes, the senior pastor, was told: "You have to understand, this is San Francisco."⁸⁶ †
- Radical homosexual groups in Ferndale, Michigan, attempted to have the city's police chaplain fired because he expressed the biblical position with regard to homosexual behavior. Rev. Tom Hansen of Bethel Missionary Church had objected to the city hosting the state's largest annual gaypride festival. Erin James, of Mel White's "Soulforce" group, said: "He [Hansen] believes the Bible condemns homosexuality....Homosexuality is not a sin and not a sickness." A homosexual resident said: "Rev. Hansen's interpretation of the Bible is hurtful and divisive."⁸⁷
- U.S. Senator Mark Dayton (D-Minn.), in a speech to the Rainbow Families Conference, said religious people who support traditional marriage show "only disgust and disdain while they spew hatred and inhumanity." He continued, "Jesus Christ didn't say, 'Love only thy opposite-sex neighbors.' Christ was silent on homosexuality even as he repeatedly condemned adultery and divorce." A group of pastors immediately sought an apology from the Senator, writing, "We are grieved by your name-calling of those who hold to a traditional view of marriage and we believe you owe the people of Minnesota a public apology for your harsh and intemperate attacks on people seeking to uphold basic Christian beliefs. You also stated that Jesus was silent on homosexuality. Jesus was also silent on rape and incest but we are not to interpret the lack of recorded comments as approval of such behaviors. Both the Old and New Testaments condemned homosexual behavior and Christians are obligated to uphold the Scriptures' teaching."⁸⁸
- Two men were arrested in Dayton, Tennessee, for attempting to assemble two large wooden crosses during the city's "Gay Day" gathering. They were cited for disorderly conduct. One of the men, Michael Siemer, said, "This is the first time I've been arrested for being a Christian." The two men were *standing across the freeway* from the park where the "Gay Day" event was being held.⁸⁹
- On April 28, 2004, the Canadian Parliament passed Bill C-250, which could make certain portions of the Bible that deal with homosexual behavior be classified as "hate speech" with criminal penalties. The Canadian Bible Society put out repeated warnings that the bill could have a chilling effect on religious freedom and evangelism in Canada. Janet Epp of the Buckingham Evangelical Fellowship of Canada said, "Pastors are afraid. They're afraid to preach on this subject. Nobody wants to have the police come to the door."⁹⁰ The bill, which added "sexual orientation" to Canada's hate-

propaganda law, passed by a vote of 59-11. The bill reads, "Every one, who by communicating statements, other than in private conversation, willfully promotes hatred against an identifiable group, is guilty of an indictable offense and is liable to imprisonment for a term not exceeding two years."⁹¹ Meanwhile, the author of the bill, openly homosexual Svend Robinson has stepped down after video surveillance cameras caught him stealing a \$50,000 ring from an auction house.⁹²

- When Christians met at a Calgary, Alberta, hotel to discuss the bill's implications, they were interrupted by a group called the "Gay Militia." The homosexuals beat sticks together, roared slogans, and drowned out a speech by Rev. Tristan Emmanuel on the increasing hostility to Christians. The homosexual men ignored both meeting organizers and hotel security personnel who asked them to leave. "Haters!" screamed the protesters. "Bigots!...what you are doing is a hate crime!"⁹³
- An openly homosexual Canadian senator, Laurier L. LaPierre, sent an e-mail back to individuals who opposed C-250: "God! You people are sick. God should strike you dead! In a book [the Bible] that is supposed (sic) to speak of love and you find passages of hatred: You should be ashamed of yourself for reading such books!...If your god teaches you to hate and judge, then get another god." The senator did somewhat apologize, saying, "On February 7 I answered some e-mails in a less than Senatorial manner. I am apologizing for my vitriolic answers to two e-mails. [I] mistakenly let out months of frustration."⁹⁴
- Officials in the Canadian province of Ontario fined a Christian mayor \$10,000 for refusing to proclaim "Gay Pride Day" in his city. A Christian businessman was fined \$5,000 for refusing to print materials for a homosexual rights group. Attorney Bruce Long, writing in the March 2004 issue of *Church Law Bulletin*, said, "Churches and religious institutions may want to consider...avoiding public criticisms of identifiable groups...limiting opinions to private conversations, and if targeted or investigated, rely on the constitutional right to remain silent."
- In England, an elderly evangelical Christian, who had been repeatedly assaulted for speaking out against homosexual behavior, was ruled to have been "properly convicted" by the British High Court of "breaching the peace." The sixty-nine-year-old man, who had passed away before the final judgment was rendered, had been fined 300 British pounds (approximately \$550 American dollars) by a lower court for simply holding a sign that read "Stop Immorality. Stop Homosexuality. Stop Lesbianism" and featured a reference to Jesus. Despite the fact that the man had been repeatedly physically assaulted, the high court judges ruled that the restriction on Hammond's right to free expression was justified under the European Convention on Human Rights.⁹⁵
- Back in the United States, the Canyon Ferry Road Baptist Church in Helena, Montana, hosted a closed-circuit presentation of a rally to support the proposed Federal Marriage Amendment that was held in Colorado Springs. During the rally, petitions were circulated asking state legislators to place a constitutional amendment protecting traditional marriage on the Montana ballot—an activity that churches can legally engage in without jeopardizing

their tax-exempt status. Homosexual rights groups and their allies complained that the church had not filed the “proper paperwork” and should have its tax-exempt status revoked as well as pay a stiff fine. An ADF allied attorney—working with ADF staff counsel Gary McCaleb—has intervened legally on the church's behalf.⁹⁶ †

* The McIlhennys' long struggle against radical homosexual activists is chronicled in the book *When the Wicked Seize a City* by Pastor McIlhenny and Frank York (Huntington House Publishers).

† A tape of the homosexual protesters later aired on Focus on the Family and is still available through that ministry.

* In appendix 2 of this book, we include a letter from ADF staff counsel Gary McCaleb on what churches can legally do with regard to public policy matters without jeopardizing their tax-exempt, non-profit status.

This last item is something that many are warning will happen when evangelical churches refuse to perform same-sex “marriages.” Raymond Flynn, a former U.S. ambassador to the Vatican (appointed by President Clinton) and mayor of Boston, believes that there is a “distinct possibility” that homosexual activists will try to force churches to redefine religious marriage or lose their tax-exempt, nonprofit status. Flynn says, “The issue of legalizing same-sex marriages in Massachusetts and California raises the question: Does this mean there will be cases brought against the Catholic Church for discrimination? I think it is the next step.”

Allan Carlson, president of the pro-family Howard Center and a distinguished fellow with the Family Research Council, adds, “I think there's vulnerability [to the tax-exempt status] there. If same-sex marriage is determined to be a fundamental human right, would churches still be allowed to ban such things and also claim a tax exemption? I don't know.”⁹⁷ †

† In appendix 1, we provide a detailed examination of how the U.S. Supreme Court's decision in the Bob Jones University case could conceivably be used by homosexual activists and their legal allies to revoke the tax-exempt status of churches that engage in “discrimination.”

Nowhere is the fight for religious freedom more evident than in the assault of radical homosexual activists upon the church. Radical homosexual activists will not be satisfied until the church either becomes an advocate for their behavior, as we have seen in the Church of England and Marjorie Munger's church, or is silenced by intimidation or legal action—as we have seen in Canada. Some activists will exploit anything (as we have seen in the Catholic Church scandal) to achieve their aims. The ultimate goal is to not only restrict, but also to punish any speech that does not affirm homosexual behavior. As Cathy Renna of the Gay and Lesbian Alliance Against Defamation put it, “People often get their views from their religions, so we don't want the pulpit saying that gay is wrong.”⁹⁸

Renna is right on one point. It is religious belief that plays a major determining role in the acceptance of homosexual behavior. A 2004 Pew

Research Center poll found that while 55 percent of Americans believe homosexual behavior is sinful, 76 percent of individuals with a high religious commitment believe so. Individuals with high religious commitment oppose same-sex “marriage” by more than a 6-1 margin.⁹⁹ That is why the silencing—or as we discussed earlier—the spiritual apathy of the church is so essential to the fulfillment of the homosexual agenda.

To take a look at what possibly awaits for the church, we need look no further than the past. As we stated in the first chapter, the radical homosexual activist community has adopted many of the techniques used in Nazi Germany.

The *Rutgers Journal of Law and Religion* recently published an article that summarized several documents from the World War II era. One of these documents was “The Persecution of Christian Churches” by the Office of Strategic Services (OSS), the intelligence agency that had been set up in World War II to spy on Germany and its allies.

The report reads as follows: “The Nazis believed that the churches could be starved and strangled spiritually in a relatively short time when they were deprived of all means of communication with the faithful beyond the church building.”¹⁰⁰

Chuck Donovan, whose father served in the OSS, writes about what happened in Nazi Germany:

At first Nazi leadership feigned a desire for peace with Christian churches through the Concordat of 1933 with the Catholic Church and pledging to honor the freedom of Protestant churches, so long as the churches gave up their involvement in political issues. Then the Nazis began tightening the screws. “Under the pretext that the Churches themselves were interfering in political and state matters, the [Nazis] would deprive the Churches step by step, of all opportunity to affect German public life.

Breaking the back of Christianity in Germany was aimed at cutting off the education and formation of the rising generation from its heritage of faith [eerily similar to what is happening in government schools today]. As extreme as these goals seemed then, capturing youth and pressuring the Church to abandon its witness in the public square are almost universal phenomena now.¹⁰¹

The assault on religious freedom also extends beyond the church walls to individual believers in the workplace and religious organizations that do not accept and embrace homosexual behavior. If intimidation does not work, homosexual activists are willing to unleash the power of federal, state, and local governments to cow the church and believers into silence, just as Kirk and Madsen advocated back in the late 1980s.

And once the church is silenced on the sexual behavior issue, it will not take long before it is silenced on many other issues. Already in Canada, churches and other religious organizations cannot speak out on homosexual behavior for fear of finding themselves in violation of hate-crime laws. If

speaking out against homosexual behavior is considered “hate,” then what about other sexual behavior now called sin, such as adultery? Without moral authority, the church in the United States will become like so many are now in Europe, museum pieces from an era long, long ago. The result will be tragic for the millions of individuals who will be unable to hear and respond to the gospel—the good news of Jesus Christ—because the church may no longer be allowed to proclaim it.

Let's conclude again with the story of Lot.

The two angels arrived at Sodom in the evening, and Lot was sitting in the gateway of the city. When he saw them, he got up to meet them and bowed down with his face to the ground. “My lords,” he said, “please turn aside to your servant's house. You can wash your feet and spend the night and then go on your way early in the morning.” “No,” they answered, “we will spend the night in the square.” But he insisted so strongly that they did go with him and entered his house.

He prepared a meal for them, baking bread without yeast, and they ate. Before they had gone to bed, all of the men from every part of the city of Sodom—both young and old—surrounded the house.

They called to Lot, “Where are the men who came to you tonight?

Bring them out to us so that we can have sex with them.”

Lot went outside to meet them and shut the door behind him and said,

“No, my friends. Don't do this wicked thing.” [emphasis ours]

—Genesis 19:1-7

From being forbidden by God to enter the city, to sitting in a place of authority there, to calling sexual activists his friends, Lot's behavior was not unlike all too many people of faith today.

The Seduction of Corporate America

In many regards, the workplace is the leading edge of change for the GLBT [Gay, Lesbian, Bisexual, and Transgender] community. Company CEOs and executives can often wield more power than state and local officials in creating significant changes that affect their employees' lives. They can enact new policies with the approval of a few board members rather than thousands or even millions of voters. ...Through the enactment of DP (domestic partner) benefits, employers send the message that all employees, including GLBT workers, are valued and accepted as equal, which paves the way for more employees to come out.

—National Gay and Lesbian Task Force Organizing Manual

Betty Sabatino was an employee for a San Antonio bank. One day, she was ordered to attend a session on “fair employment practices.” During a question-and-answer portion of the program, billed as being a “safe zone” and open to all questions, she inquired as to why the company would provide special considerations for employees based on their sexual behavior. After the session was over, her boss approached her and expressed “concern” about her question. A few weeks later, she was fired because of “management's loss of confidence” in her.¹

In Hollywood, California, two homosexual employees stopped near the desk of an Orthodox Jewish employee and proceeded to have a graphic discussion of the homosexual pornographic films one of them had seen. The Orthodox Jew asked the two men to stop and they refused. When he voiced his concern to the company's human relations department, he was told it was his problem that he disapproved of the men's sexual orientation and he should “lighten up.”²

These are just two examples of what has happened to individuals who object to the promotion of homosexual behavior in the workplace. Yet, they are a microcosm of how some in corporate America have embraced the homosexual agenda, and allowed radical homosexual activists to silence, and in some cases, fire, those who do not bow at the altar of so-called tolerance.

Radical homosexual activists have adapted numerous strategies to push their agenda through corporations and marginalize and intimidate those who would object.

Did you know that 213 companies out of the Fortune 500³ now offer

domestic-partner benefits, including 82 percent of the Fortune 500.⁴ And yet, despite these numbers, many corporate leaders have no idea what the enactment of these policies of financial subsidy really mean for their companies and for society as a whole. In addition, many of these corporate leaders are also not doing this on their own initiative; they are being forced to—by local laws and unrelenting pressure from radical homosexual activists. Others are doing so because they see a potential gold mine waiting to be tapped—the homosexual community, a community mostly without children and with large disposable incomes.

By pressuring corporations to accept their agenda and adopt domestic-partner benefits, homosexual legal activists hope to succeed in their goal to redefine marriage and the family. Nowhere is this better explained than in this statement from the organizing manual of the National Gay and Lesbian Task Force: “[An ideal policy would cover] a wide range of family types. If possible, an employer should offer benefits to same-and-opposite sex couples, both romantic and non-romantic, as well as the partner’s children. By crafting an inclusive policy such as this, *the employer allows the employee to define his or her own family* and responds to the family’s needs. Moreover, an inclusive policy is more flexible and *can adapt to employee family structures as they continue to change.*”[emphasis ours]

The key phrase in this statement is “the employer allows the employee to define his or her own family.” That line shows the ultimate objective of radical homosexual activists: to use corporate America to advance their agenda of rejecting God’s definition of the family and replacing it with one of their own, whether it be with three mommies, two daddies, or whatever arrangement they can devise.

If this were not enough, domestic-partner policies open up the door to fraud and deceit. *New York Magazine* reported that a number of “straight” individuals without health insurance are now claiming to be domestic partners with friends who work for companies that offer these benefits. In the words of one executive assistant, “All we had to do was swear we were in a committed relationship. They didn’t ask for any proof or anything.” One human relations employee stated that a man tried to register his *cat* as a domestic partner. The paperwork had already been submitted to the insurance company by the employer before the ruse was realized.⁷

To achieve these aims, the activists have adopted a strategy that pressures corporations from various directions. Whether it is through local government ordinances,⁸ shareholder resolutions, collective bargaining, or one-on-one meetings with management, homosexual activists are attacking on all fronts to achieve their goals. Again, they will keep coming back time and time again to wear down corporate decision makers. This strategy can be best summed up in an advertisement placed by IBM in support of a gay, lesbian, bisexual, transgendered leadership conference in Seattle, Washington, in 2000. Quoting Samuel Jackson, the ad states: “Great works are performed not by strength but by perseverance.”

The effort to get corporations on board with the homosexual agenda is a

multipronged strategy. According to the National Gay and Lesbian Task Force organizing manual, the first step is the establishment of a GLBT employee group: “Before starting to work on specific issues in the workplace, it is important to form an employee organization to identify needs, operate with [a] common cause, and link employees who are interested in working for change. Even if it is not possible to form an official group of GLBT employees, it is valuable [to] create an informal unofficial group from which the organizing efforts can be launched.”⁹

The Foot in the Door

The second step in the homosexual activist strategy is for corporations to adopt a sexual-orientation policy. Although often presented as an urgently needed policy to stop egregious discrimination, the NGLTF manual readily admits that getting corporations to change their anti-discrimination policies and to provide domestic partners benefits is just the beginning of their campaign for their eventual goal of same-sex marriage and beyond. Yet at public shareholder meetings, activists publically and deceitfully claim that all they want is a limited anti-bias policy. At the annual meeting of Emerson Electric, for instance, homosexual activists stated that having a sexual-orientation policy does “not require the company to offer equal benefits to partners of gay employees.”¹⁰ However, this statement contradicts the strategy as outlined in the NGLTF training manual, which reads as follows: “Before attempting to get domestic partner benefits from your employer, it is imperative that the company's non-discrimination policy include sexual orientation. ...Inclusion in a company's employment equal opportunity (EEO) policies also implies inclusion in any of its diversity programs, which provide many opportunities for educational work and involvement in policy making decisions. ...A common rationale for establishing domestic partner benefits is that the failure to do so is contradictory to a nondiscrimination clause.”¹¹

After reading this statement it is fairly obvious that the addition of sexual orientation to company anti-discrimination policies is the Trojan horse that leads to domestic-partner benefits, contrary to assertions made relating to the Emerson Electric shareholders meeting.

Many mainstream corporations actively seek this [homosexual] audience in their marketing and advertising for products from beer to liquor to life insurance, and depict openly gay and lesbian relationships. Further, an increasing number of major corporations are openly depicting non-traditional sexual activities in traditional advertisements and including elements of fetish attire and dominance and submission role-playing between adults.

—Judy Guerin, executive director, National Coalition for Sexual Freedom

This leads to the third step: domestic partner benefits. And, if corporations don't voluntarily offer domestic-partner benefits, they are increasingly forced by cities and municipalities with large homosexual communities to do so. In 1996, the San Francisco Board of Supervisors passed an ordinance that required all

companies that do business with the city and county to offer domestic-partner benefits to their employees. Because of this ordinance, thousands of corporations have chosen to offer domestic-partner benefits rather than risk closing their businesses in one of the top five population markets in the United States. Corporations caved into homosexual activist demands not because of social concerns, but because of economic ones. Without the influence of this ordinance, the overall growth in domestic-partner benefits would be much less. According to the Human Rights Campaign, of the 4,285 companies that adopted domestic-partner benefit policies, 3,087 had done so because of the San Francisco ordinance.¹²

(A brief side note: A homosexual newspaper disclosed on March 7, 2003, that nearly three years ago (in 2001), the National Gay and Lesbian Task Force, a champion of domestic partner policies, actually tried to cut domestic partner benefits for its own employees! NGLTF said that the policies were “prohibitively expensive” but compromised by paying 50 percent after negotiations with the staff.¹³ Yet, on its own Web site, NGLTF denies that these benefits will cost employers too much money. The site reads: “The most common reason cited by companies who do not implement domestic partner benefits is the perception that to do so would be cost prohibitive...these concerns are baseless. ...If a company cares about its employees and about the values of fairness and non-discrimination, it should treat all employees equitably, no matter the price tag.”¹⁴)

Radical homosexual activists are now claiming that since corporate America has embraced domestic-partner policies (involuntarily in most cases), even though their statistics only show 4,285 out of 5 million corporations have adopted such policies, it is time for local, state, and federal governments to do so as well. This is despite the fact that it was compliance with a local ordinance that caused the dramatic growth in corporate domestic-partner policies to begin with!

The Alliance Defense Fund supported a case to challenge the San Francisco ordinance.¹⁵ It involves S. D. Myers, a small Christian company that operates out of Ohio and has sold electrical transformers as low bidder to San Francisco for years. With ADF's help, Myers challenged the ordinance on state and federal constitutional grounds in the United States District Court in Oakland, California. Unfortunately, the court ruled against Myers, and it appealed to the Ninth Circuit Court of Appeals, where it lost again. The court ruled that the city and county ordinance did not place an “undue burden” on interstate commerce in violation of the federal constitution's commerce and due process clauses. While this case has been lost at the Court of Appeals level, it is now pending before the United States Supreme Court for possible review.

“Safe Spaces” (Except for Those Who Disagree)

The fourth step for homosexual activists is to then use corporate employment policies to promote homosexual behavior and stigmatize, isolate, and silence any employees who may express opposition to such behavior. The most vivid example of this is the “Safe Spaces” programs at Lucent and Xerox.

(Unfortunately, the Orthodox Jewish man mentioned earlier was not allowed to have a safe space to have his beliefs respected.)

These programs encourage employees to display a sign that designates their work areas as safe spaces where individuals can talk openly (in a positive manner) about homosexual behavior. The flyer promoting this program tells employees how they can be supportive of gay people. It reads as follows:

- “Don't assume everyone is heterosexual.”
- “Don't permit homophobic jokes or comments.” [Since expressing one's biblically held beliefs on homosexual behavior has been labeled homophobia by radical homosexual activists, this is effectively calling for the censorship of religious speech.]
- “Treat the subject in a positive way.”
- “Use inclusive language (partner or significant other)” and “Respect the privacy of the individual.” [Only speech that affirms homosexual behavior is approved, and thus the gospel is silenced. Sadly, people like Betty Sabatino find themselves out of a job if they object to the promotion of homosexual behavior.]

The sign goes on to say, “Remember, most gay people remain completely or partially closeted within the work environment for various reasons including fear of rejection and lack of acceptance. Even though you may be supportive of your lesbian and gay coworkers, making them comfortable with you is more important than asking if they are gay. Displaying the ‘Safe Space’ emblem is a great way to start!”¹⁶

The sign consists of a bright pink triangle, the symbol that has been adopted by the homosexual activist movement to symbolize its cause.^{*} Of course, this program also can be used to identify and stigmatize those who do not agree with homosexual behavior, since individuals who do not display the sign can be easily targeted.

* According to homosexual activists, the pink triangle was used by Nazi Germany to identify homosexuals who were rounded up and sent to concentration camps. Their history ignores the role of homosexuals in top positions in Hitler's regime.

In the final steps the manual discusses how to enlist corporations in the public relations effort by homosexual activists to link homosexual behavior with civil rights: “Companies should clearly express to employees, consumers, and the community that domestic partner benefits are not special rights; they are equal rights....The company is recognizing diversity and acknowledging the needs of all of its employees within that framework; all of its employees are equal and therefore all relationships are also equal.”¹⁷ And “[Domestic partner] benefits are not the final step in the GLBT [Gay, Lesbian, Bisexual, Transgender] quest for equality, but they are integral to its achievement.”¹⁸

“Diversity” Training

Another way that religious freedom is threatened in the workplace is through “diversity training” sessions for employees in which biblical beliefs on homosexual behavior and marriage are openly ridiculed. Brian McNaught, who is considered the diversity guru and conducts workshops for AT&T, has written, “There are people who believe that homosexual behavior is forbidden by the Bible. This too is a personal belief.”¹⁹ With regard to marriage, he has said, “Heterosexist language can be changed. We can say, for instance, partner or significant other rather than spouse. We can say, ‘Are you in a relationship?’ rather than ‘Are you married?’”²⁰ This ties into the statement from the National Gay and Lesbian Task Force organizing manual that all relationships must be perceived on equal footing with marriage, therefore devaluing marriage and exalting alternative lifestyles.

Diversity training is also used to spread misleading or untruthful statistics with regard to homosexual behavior. At one such “diversity” training session at American Express, employees were told that 11 percent of the population is homosexual, despite the fact that no credible study has shown the percentage of homosexuals to be above 2 to 4 percent of the population.²¹

Homosexual Dollars Equal Corporate Support

The fourth step is to get corporate America to financially support radical homosexual activism. The activists have achieved this with surprising ease.

Why has corporate America been such an easy target for homosexual activists to push their agenda? One of the main reasons is that the homosexual community has a much higher level of disposable income than most families,* and therefore in order to tap that market, many corporations have gone overboard in their willingness to bow to the demands of radical homosexual activists. In addition, homosexual activists, with the aid of the media, have become so adept at demonizing any corporation that does not give in to their agenda that most companies quietly cower at their feet rather than face the public relations wrath of the activists.

* A study released by Simmons Research in 2000 found the average income of gay and lesbian households to be \$85,000, more than twice the national average. According to a Syracuse University/Opus Comm Group/G Society study released in October 2001, the *median* household income of homosexual households is \$65,000—nearly 60 percent higher than the national average of \$40,800. More than a fifth of the respondents in the Syracuse study reported a household income of \$ 100,000 or above, while nearly 60 percent of homosexual male households and 46 percent of lesbian households reported income in excess of \$60,000. According to Simmons Research, 59 percent of gay and lesbian consumers buy “whatever they want.” The homosexual market is estimated to be in the range of \$250-\$350 billion. Finally, 62 percent of homosexual men and 59 percent of lesbians are college graduates, and 47 percent of homosexual men and 40 percent of lesbians hold professional or managerial jobs—more than twice the figure for the general population. What is interesting is that homosexuals deny these demographics when they are mentioned in the context of anti-discrimination, but then trumpet them when

they are convincing corporations to cater to them.

One example of this is the number of corporations that support radical homosexual training conferences. One such conference is the “Out and Equal Leadership Summit,” held on an annual basis to develop strategies to push the homosexual agenda on corporations. The following were listed among the 2004 conference sponsors:

- American Airlines
- Best Buy
- Intel Corp.
- NCR
- California State Automobile Assoc.
- Kaiser Permanente
- IBM
- Cargill Inc.
- Lucent Technologies
- Eastman Kodak
- Charles Schwab & Co.
- Microsoft
- Chubb Insurance Group
- Chevron/Texaco
- Proctor and Gamble
- JP Morgan Chase & Co.
- Daimler Chrysler
- Prudential Financial
- Motorola
- Cingular Wireless
- Qwest
- Ford Motor Company
- Coors Brewing Co.
- Raytheon
- SC Johnson
- Dell Computers
- Sun Microsystems
- Shell Oil
- E-Trade
- Target
- Walt Disney World
- Fleet
- Boeing
- Aetna
- General Mills
- United Airlines
- Agilent Technologies
- General Motors
- Verizon
- American Express
- Hewlett-Packard
- Wells Fargo ank
- Bank One
- IBM
- Whirlpool
- Xerox

The Ford Foundation has provided grants to the Gill Foundation²² (which promotes homosexual causes in Colorado), the National Gay and Lesbian Task Force,²³ International Gay and Lesbian Human Rights Commission,²⁴ National Gay and Lesbian Task Force Policy Institute,²⁵ and the Lambda Legal Defense and Education Fund,²⁶ which is the largest legal advocate for same-sex marriage in the United States.

The Human Rights Campaign, which bills itself as the “largest lobbying group for gay and lesbian rights in the United States,” lists American Airlines, Volvo,* IBM, Washington Mutual, Cingular Wireless, Nike, John Hancock, Coors, and Capital One among the corporate sponsors on the HRC Web site.²⁷

* Volvo ran an ad in homosexual publications that depicted a homosexual couple with a baby and a pregnant lesbian. The ad had the tagline “Whether you’re starting a family or creating one as you go...Volvo. For life.”

Catering to the Homosexual Market

Corporations have also been lining up to advertise in homosexual publications and to publish and air advertisements sympathetic to the homosexual agenda. This ties into a strategy of using corporate America to soften up Americans for acceptance of homosexual behavior.

Joe Landry, publisher of *Out* and *The Advocate*, says “Lots of companies are adding diversity marketing to their budgets, which used to mean money for advertising mainly to blacks and Hispanics, but now it’s meant largely, and

sometimes mainly, for gay and lesbian customers.”²⁸

In fact, from 1997 to 1999, advertising in gay publications went up 20.2 percent, to \$120.4 million. This does not include homosexual-themed advertisements in other media.”²⁹

And corporations eager for homosexual dollars have been able to pursue a marketing strategy aimed at those who practice homosexual behavior without much backlash. Bob Witeck of Witeck-Combs Communications says, “I think we’re near a tipping point. Backlash against such [homosexual] advertising has dropped and there’s a higher comfort level. I see more evidence of that all the time.”³⁰

Homosexual activists demand more than just advertising directed toward them, *they demand total support for their agenda*. A Human Rights Campaign survey found that “seventy-two percent of gay, lesbian, bisexual, and transgender consumers said it was important for ‘companies who advertise to the GLBT community to demonstrate effective corporate citizenship by supporting their causes.’”³¹

During the 2000 Summer Olympics, the John Hancock Financial Services deliberately marketed itself to the homosexual community and it appeared they did just as the radical activists demanded: The advertisement showed total support for their agenda. One commercial featured two women holding a newborn Chinese baby and telling each other what wonderful mothers they will both make. The ad ended with the tag line “We are family.” Obviously, the viewer could assume the women were open lesbians. It was only after adoption groups expressed concern that the Chinese government would forbid future adoptions of children since one of the conditions of such adoptions was that they be to two-parent, heterosexual homes, did John Hancock alter the commercial. How did John Hancock alter it? By changing the nationality of the baby from Chinese to Cambodian!”³²

Subaru has also been a major marketer to the homosexual community and proudly states that it is the number-one choice of lesbian households.³³ In addition, Subaru has used a homosexual ad agency to promote its product.³⁴ To ensure the continued support from the lesbian community, Subaru’s national advertising campaign features lesbian tennis star Martina Navratilova and includes the slogan “It’s not a choice. It’s the way we’re built.”³⁵ The implication is fairly obvious.

The airline industry, particularly American Airlines and United Airlines, has been a big supporter of the homosexual agenda. For American, the lure of homosexual travel dollars is too enticing to pass up. American spokesman Tim Kinkaid says, “We’re doing this for a great business reason. It’s been very rewarding to us. We’ve made millions of dollars over the years simply by reaching out to this community and acknowledging that they are important to us....There was a negative reaction from conservative religious organizations, but every other airline is doing it now....”³⁶

For United Airlines, the issue has been damage control with homosexual

activists. After the 1996 San Francisco ordinance was passed, United initially balked at providing domestic-partner benefits and became the target of blistering attacks from radical homosexual activists and their friends in the media.³⁷ San Francisco International Airport is the airline's West Coast hub, and United controls a large number of gates there. After it became evident that the city might be willing to boot the largest leaser of gates from its airport rather than relent on the ordinance, United not only caved in, but in order to prove itself to the homosexual community, became a full-fledged supporter of homosexual organizations.

For example, the summer 2000 update from the Lambda Legal Defense and Education Fund reported on the corporate largesse of United: "Lambda has forged a new three-year partnership with United Airlines....Valued at over \$300,000, it is the largest corporate sponsorship in Lambda's history to date. The benefits of this new strategic alliance *includes underwriting of all staff air travel for Lambda for the next three years*, round trip tickets to be used as prizes at Lambda events, discount coupons for event attendees, and special travel to Liberty and Partner Circle donors and new Lambda members."³⁸

Can you imagine the uproar in the media and from radical homosexual activists if, for example, Delta Airlines gave three years of free flights, discounts, and so forth to Focus on the Family or to the First Baptist Church to oppose Lambda's agenda? Delta would probably be picketed and skewered on CNN, MSNBC, and the *New York Times* editorial page for providing support to an "extremist" agenda. Yet no one blinks an eye when United Airlines provides free travel to radical homosexual activists, especially in light of the government bailout of the airline industry after the events of September 11, 2001.* As Tim Kinkaid of American Airlines said, the opinion of religious conservatives does not frighten airlines at all. However, if a radical homosexual group raises one little objection, they quake in fear and give in to every one of its demands.³⁹ †

* The total amount set aside by the federal government to bail out the airlines was \$15 billion. According to the airline industry, they lost \$7.7 billion in 2001. Meanwhile, they are providing free travel to homosexual activists. United Airlines' application for a federal loan in 2002 was rejected, and the company has declared Chapter 11 bankruptcy.

† For more information on how corporations can stand up to the demands of homosexual activists and promote pro-family policies, see www.communityresourcecouncil.org.

The WNBA—Targeting the Lesbian Market

Professional sports have also made efforts to tap into the homosexual financial gold mine. The Women's National Basketball Association (WNBA) has deliberately marketed itself to lesbians. In fact, it has been estimated that 30 percent of the WNBA's fan base is lesbian.⁴⁰ WNBA president Val Ackerman said, "We welcome any fan who wants to come out and support our sport. We have a broad range of fans....To the extent that members of the lesbian community are indicating their support, I think that's terrific."⁴¹

The WNBA has a working relationship with the Human Rights Campaign. After the Washington Mystics home opener a few years ago, HRC hosted a post-game party attended by more than seven hundred lesbians and supporters, including the Mystics general manager and other league officials. At the party, the head of the Seattle Storm and the director of development for the WNBA publicly came out.⁴²

The Mystics are also regularly frequented by the Lesbian Avengers (whose logo is an exploding bomb), a group that stages kiss-ins and demonstrations at which participants remove their tops in public. They include protests in front of the Family Research Council (which is across the street from the MCI Center where the Mystics play) before going to the game.⁴³

Other WNBA teams besides the Mystics deliberately market themselves to lesbians. Karen Bryant, vice president of operations for the Seattle Storm, says, "Lesbians have been a strong core group of our fans in this town."⁴⁴ Kat Fox, spokeswoman for the "Davis Dykes" (the name of a lesbian organization in Davis, California) and a season-ticket holder for the Sacramento Monarchs, said, "Lesbians have been the WNBA fan base since 1997. We're saying our money is the same as the traditional family money....[The WNBA] needs the money, and their marketing efforts are brilliant if they target the lesbians."⁴⁵

What would be the reaction if a sports league specifically targeted people who go to church? It would probably result in a lawsuit. In fact, such a scenario took place a few years ago when an atheist, with the help of the ACLU, sued a minor-league baseball team that provided discount tickets for a Sunday afternoon ball game if they were presented with a church bulletin.⁴⁶ ADF was involved in the defense of the team's right to hold such a promotion, and a compromise was reached that allowed the team to continue the promotion as long as programs from civic or non-profit groups were included as well.

The WNBA's Los Angeles Sparks held events at the popular Los Angeles lesbian "Girl Bar" to help spur season ticket sales and game attendance. Sparks players provided autographs, and the fans bought Sparks pennants, notebooks, basketballs, and season-ticket packages. The Miami Sol had already appeared at lesbian bars and events more than two years earlier, and the Phoenix Mercury proudly acknowledged its marketing efforts to the lesbian community.⁴⁷

The Phoenix Suns basketball team, which owns the Mercury, dropped the pro-family Center for Arizona Policy as sponsor of its "Church Night" promotion after homosexual activists complained about the Center's opposition to same-sex "marriage" and other prohomosexual initiatives supporting homosexual behavior. Tom Ambrose, a team vice president, said that the Center's sponsorship was "problematic" because the Mercury had cultivated a large lesbian fan base. According to media reports, homosexual activists joined with pro-homosexual churches to get the Center booted from the church night promotion.⁴⁸ *

* At the time of this incident, the Suns general managing partner was a prominent evangelical Christian in the Phoenix community.

So, the next time your daughter asks you to take her to a WNBA game, you might want to consider the influences she might be exposed to there.

Welcome to the Gay Riviera

The travel industry has also cast a covetous eye toward the income demographics of the homosexual community. The homosexual travel market is estimated at \$54 million a year.⁴⁹ Miami-Dade County has prepared a twenty-page brochure that features maps and information about hotels, shopping, and special events of interest to homosexual tourists. The pamphlet proudly proclaims, “Our ‘gay’ friendly environment extends beyond our local businesses to our government officials and policies. Come and see why Greater Miami is truly the gay Riviera.”⁵⁰ Fodor’s has produced the “gay guide” to America as well. Nicki Grossman of the Great Fort Lauderdale Visitors Bureau said, “You can’t ignore the kind of spending that gay and lesbian travelers do.”⁵¹

The city of Atlanta created an entire advertising campaign catered to homosexual tourists. Caroline Wilbert wrote in the *Atlanta Journal-Constitution*, “The thinking goes: Gay people, many of whom don’t have children, have disposable income. So let’s get them to spend it here.”⁵² The Web site promoting the campaign—gayatlanta.com—features the slogan, “We’re out to show you a good time.” The city spent \$55,000 on the campaign.⁵³

In November 2003, the city of Philadelphia announced its new \$300,000 “gay travel” promotion—which included images of Ben Franklin (who is shown flying a rainbow kite), Betsy Ross, and George Washington. The campaign mixes the historical figures with rainbow banners and features the tagline “Get your history straight and your nightlife gay.”⁵⁴ The campaign calls Philadelphia the “city of brotherly love and sisterly attraction.”

That’s just the beginning. It gets worse. The first Philadelphia spot to air featured a man in Colonial dress waiting by Independence Hall, holding a bouquet of flowers. He has just finished writing a letter to his “dearest beloved.” An attractive young female walks by and makes a flirtatious overture toward him. The man quickly rejects her and hands the flowers to his male lover instead.⁵⁵

Washington, D.C., also launched a homosexual ad campaign with the slogan “Where More Than Just the Cherry Blossoms Come Out.”⁵⁶

Community Marketing, a San Francisco firm that helps the travel industry reach homosexual consumers, sums up the motivation of corporations and tourist destinations to market to “oppressed” homosexual travelers in the following demographic information:

- Took vacation in the last 12 months: all travelers: 64 percent; gay travelers: 85 percent.
- Took an international vacation in the last 12 months: all travelers: 9 percent; gay travelers: 45 percent.
- Hold a valid passport: all travelers: 29 percent; gay travelers: 78 percent.

- Belong to a frequent flyer program: all travelers: 25 percent; gay travelers: 64 percent
- Seventy-five percent of gay and lesbian households have incomes over the \$40,000 national average.⁵⁷

Thomas Roth, the president of Community Marketing said, “It boils down to two things: dual income and no kids. People with money and no responsibility for kids have two spending priorities—shopping and travel. When you start adding up the comparisons, you see why tourist offices and CVBs (convention visitors bureaus) are interested in reaching out to the gay market.”⁵⁸

The homosexual dollar is so powerful that corporations and destinations that were once the epitome of family values have now openly marketed themselves to the homosexual community.

If you ever plan a trip to Disney World in Orlando, Florida, here is one word of advice: don't go the first weekend in June. Why? That weekend is the annual Gay Days in the land of Mickey, Donald, and Goofy. While Disney states it does not sponsor gay days, it has done little to deter them and much to encourage them.

Gay days started in 1990 when Doug Swallow, a practicing homosexual, and his buddies from a homosexual computer bulletin board decided to get together and meet at the Magic Kingdom. Since then, their numbers have swelled to more than 125,000 attendees, all who wear red shirts to identify themselves as homosexuals.⁵⁹

At first, Disney tried to distance itself from the event. However, as time went by and the homosexual dollars started to roll in, the event became as unofficially official as you could get, as Mike Schneider wrote in this 2000 Associated Press piece: “Walt Disney World used to keep Gay Days in the closet, fearing the wrath of religious groups. One year, Disney posted signs at the entrance warning guests that there was a gathering of homosexuals in the Magic Kingdom. In other years, passes to other Disney parks were offered to guests who might be offended by large numbers of gays. As the celebration enters its 10th year this weekend, it's now as much as part of Disney as Mickey Mouse....‘During the first couple of years, their greatest fear was what other guests would think,’ said Tom Dyer, editor and publisher of *Watermark*, a gay newspaper in Orlando. ‘Their view has shifted to caring about how their gay and lesbian guests are treated.’”⁶⁰

It is not just religious conservatives who are uncomfortable at gay days. Columnist Steve Otto, who states that he is not part of the religious right, wrote this about his family's experience at Disney World on Gay Days weekend: “Gay Days is no celebration of diversity to sit back and enjoy. Gay Days is a political statement. It's thousands of men and women wearing red shirts with labels such as ‘Gay Days and Magic Nights,’ groping and grabbing their way from one fantasy land to the next....You couldn't help but listen as you stood in line. You could only stare into space for so long if you were trapped with them in a

monorail car or a bus. Too many in the red-shirted crowd were obscene....They were vulgar and they were determined to make a statement. That statement had nothing to do with acceptance or equality or even the right to stand in long lines for two-minute rides. What they were saying was that if you didn't like their vulgarity, then you were somehow a smaller person. They were saying that it's all right to be as crude in a crowd as you would be anywhere."⁶¹

What Steve Otto and his family experienced at Disney World vividly illustrates that the radical homosexual agenda is not about tolerance; it is about acceptance and an in-your-face desire to flaunt homosexuals' sexuality and related behavior at the expense of others. And, as long as their money rolls into the corporate coffers, many corporations seemingly have little or no trouble going along with them.

Yet, much of this is very sad. It is unfortunate that those caught up in homosexual behavior are now trying so hard to seek the joy that they missed in their own childhoods, by immersing themselves in the fantasy environment of Disney World.

The Bottom Line

So, what is the bottom line for radical homosexual activists and corporate America? Their strategy can be best summed up as follows:

1. To force corporate America to accept sexual orientation as a protected class.
2. To force corporate America to provide domestic-partner benefits (which is a neutral name for sex-partner subsidies).
3. To use corporate America to force government at all levels to adopt sexual-orientation laws.
4. To use corporate America to force government at all levels to provide domestic-partner benefits.
5. To then persuade government to force all Americans to treat sexual behavior other than marriage as the equivalent of marriage.
6. To produce more "equality" for all genders, as defined by homosexual activists.

The government in states such as California has already moved to step 5 of their agenda. In San Francisco, homosexual activists have reached Step 6. Openly homosexual Congressman Barney Frank, a Democrat from Massachusetts, has adopted the line that "what is good for corporate America is good for the country" in pushing for federal domestic-partner legislation.⁶² The strategy of the homosexual activists with regard to corporate America is coming dangerously close to completion.

Henry Blackaby, author of *Experiencing God*, says he believes that if revival is going to happen in America, it may very well happen through corporate America.⁶³ Why? Because corporations play a vital role in shaping the culture, whether it is through advertising, philanthropy, or human resources policy. A number of believers are chief executives of major corporations, but they are

going to need the support of God's people to withstand the onslaught of demands by radical homosexual activists.

While corporate America can be a tool for revival in America, it can also be the tool used by radical homosexual activists to transform our country into the image they desire, an image of unlimited sexual license and a silent church. That is why radical homosexual activists have targeted corporations. They know that executives and boards of directors make most corporate decisions, and therefore it is easier to implement their agenda via this route rather than through a vote of the people.

It is going to take a concerted effort by serious people of faith to educate corporate America on the real agenda of the radical homosexual activists and why they should not adopt it. It is an agenda that not only undermines the family and promotes irresponsible sexual behavior; it is also detrimental to the best interests of both corporations and the country.

Most of all, it is going to take the persistence, prayers, and the sacrifice of God's people to help turn the tide. The gains—destructive to biblical values, the gospel, and the traditional family—made by the radical homosexual activists can be reversed and other demands halted. It will happen only if God's people are willing to take a stand, whether it be in shareholder meetings, providing economic support to companies that have stood up to radical homosexual activists, or economic punishment for those corporations that aggressively push the homosexual agenda. Corporations are run with the bottom line in mind, hence the active courting of the disposable income of practicing homosexuals. Few companies now look beyond the next quarter or fiscal year in their pursuit of a favorable balance sheet and almost none consider the next generation. Therefore, their policies are targeted to the quickest gain possible, and the affluent members of the homosexual community are an attractive market to tap. If they can be convinced that the promotion of the homosexual agenda is hurtful of that bottom line in the long run, they will change their tune.

The End of Tolerance (for Those Who Disagree)

*If I were the United Way, and all the agencies that depend on it,
I'd build a big pile of wood with a pole stuck in the middle of it.
Then I'd tie the leaders of the Boy Scouts of America to the pole, using
only the most secure half-hitches and square knots. Then I'd rub the
two sticks together and work on that campfire merit badge.*

—Mike Thomas, columnist, *Orlando Sentinel*, in response to the United Way's financial support of the Boy Scouts of America

In the last chapter we discussed a couple of instances in which employees who objected to homosexual behavior either faced disciplinary action or were terminated because of their beliefs. In this chapter we are going to look at how this is just an extension of what can be called “The End of Tolerance” for those who disagree with the homosexual agenda.

Albert Buonanno was an employee for AT&T Broadband. When he was told that he would have to sign an employee handbook that demanded that he “value” a person's sexual orientation, he respectfully declined, citing his religious beliefs. He told his supervisors: “As a Christian, I am supposed to love my neighbor, regardless of what their sexual orientation is, but I'm not supposed to value the lifestyle of any person that contradicts the Word of God.” He was fired almost immediately.¹

A prime candidate for the football coaching job at Stanford University was disqualified because he held biblically based views on homosexual behavior. Ron Brown, an assistant coach at the University of Nebraska, had called homosexual behavior a sin while talking on a Christian radio show in 1999. Alan Glenn, the assistant athletic director of human resources at Stanford, said: “[Brown's religion] was definitely something that had to be considered.”²

Courtney Wooten, the social director of Stanford's Queer Straight Social and Political Alliance made it clear that Brown's beliefs were a problem: “We're a very diverse community with diverse alumni. Wow, it would have been really hard for him here. He would be poorly received by the student body in general.”³

Brown noted the different standard held for Christians who don't toe the line on homosexual behavior. He stated, “If I had been discriminated against for

being black, they would've never told me that. They had no problem telling me it was because of my Christian beliefs. That's amazing to me.”⁴ He added:

There was talk at a particular school [Stanford] of concern over my beliefs in Christ and how that would play out on that particular campus. It's how people live out their faith in a bold and public way that bothers people. The reason why I have not pressed forward with specifics [about what he was told by Stanford] on that is because I did not want people to lose track of the major intention, [which] is to remind Christians that we live in a world that claims to be tolerant. But they're not really tolerant of Christians [or] the Christian world view. ...Any university or group...that claims the tolerance message cannot include truth in that tolerance message. The two just do not go hand in hand. If you are saying you're tolerant, and there's a Biblical mandate to stay away from a certain type of sin, then you're not going to be tolerant of that sin. You cannot possibly be tolerant over every lifestyle and every message that's given. Obviously you don't condemn other people, and you don't harm anyone else. But there's got to be some opportunity of expression of what one believes is the truth.⁵

Chris Kempling, an instructor at the British Columbia College of Teachers, was facing the suspension of his teaching license because he expressed his biblically-held view that homosexual behavior was immoral and that it should not be presented to British Columbia students as a normal and alternative lifestyle. Kempling faces a \$25,000 fine as well. Jinny Sims, the head of the teachers union that should be defending Kempling said: “I really believe that as teachers we cannot let our personal religious beliefs dominate the way we communicate to our students and what we say.”⁶

The bottom line is that the right of people of faith to hold sincere beliefs, along with the right to work in one's field, is under attack unless they are willing to muzzle any expression of their faith.

In Alexandria, Virginia, a Christian print shop owner refused the business of a lesbian customer who wanted him to print materials promoting a homosexual activist organization. The owner had previously printed flyers promoting the client's cleaning service, but his company's written policy clearly reserved the right to “refuse to reproduce anything that the owner deems morally questionable” and that the owner felt violated his religious beliefs. The list of objectionable material included pornography, hate literature, and pro-abortion items, as well as materials promoting homosexual behavior.

The lesbian client filed a complaint against the printer with the Alexandria Human Rights Commission. The print shop owner successfully stood up to the commission, and as a result, the city finally agreed not to bring charges against him. But the mere fact that he was brought before the commission for abiding by his deeply held religious beliefs is frightening to those who believe in religious freedom.

Larry Phillips, a Missouri state social worker, had always had exemplary performance reviews until he raised an objection to the state's licensing of

practicing homosexuals as foster parents. His supervisor told him that “his religious beliefs were affecting his ability to do his job effectively”⁷ and that he was “too moral.”⁸ He was subsequently fired on a charge that other employees just received a written reprimand on.

During oral arguments before the Eighth U.S. Circuit Court of Appeals, the deputy attorney general of Missouri argued that an employee's religious beliefs with regard to homosexual behavior could be taken into consideration when making employment decisions. *This is an absolutely chilling statement for the religious freedom of all believers.*

After the court issued a 3-0 decision in favor of Phillips, David Smith of the Human Rights Campaign put his organization's view of religious freedom this way: “Diversity of religious beliefs should be respected, as long as they don't influence public policy that should treat all people fairly.”⁹ Translated, that means that a person of faith has to check his religious convictions at the door and remain silent if his convictions are at odds with the homosexual agenda. Tolerance trumps religious freedom.

In Louisville, Kentucky, Dr. J. Barret Hyman, a Christian physician, challenged a city ordinance that required him to hire openly homosexual individuals in violation of his religious beliefs. The U.S. Justice Department, in an unprecedented action (under former President Clinton) became involved in the case, filing a brief in support of the local homosexual ordinance. A federal judge dismissed his lawsuit and ruled in favor of the homosexual ordinance.

Jeff Vessels, the Kentucky state director for the ACLU, stated that this decision made it clear that personal religious beliefs do not exempt someone from civil rights laws. Hyman said about the decision: “It is a sad day for Christians and most people who believe in the Bible.”¹⁰

In the case of *Peterson v. Hewlett-Packard Co.*, a Christian was fired for putting Bible verses about homosexual behavior on the overhead bins of his work station. He did this in response to a poster of two homosexual men that the company had placed near his cubicle. When he refused to remove the verses until the company took down the poster, he was told: “You have to accept our values or be fired.” He was terminated shortly afterward.

These are just a few examples of how individual Christians and religious liberty have been affected by the homosexual agenda.

Another way that religious freedom is limited is through the enactment of so-called anti-bias policies. For an example of how these policies can effectively silence those who object to homosexual behavior, consider this letter from an official in the Hennepin County, Minnesota, prison system to the volunteer chaplains who ministered there:

A disturbing matter has come to my attention from several residents and staff of the women's facility. Without going into detail, as I understand it, an incident occurred in which volunteers told residents that homosexuality is a sin. While I will be talking personally to the Coordinator and volunteers involved, I want to make it clear to all of you that Hennepin

County's overall policy is: Respect Diversity. Whether differences are based on religion, national origin, race, sexual orientation, disability...Hennepin County is committed to providing an environment which is respectful of differences and free of comments or actions which may be offensive. It is crucial that all volunteers, as well as paid staff, understand this requirement....I need to make it clear that in performing [volunteer service] you are required to abide by the County's diversity policy....Those who, for reasons of conscience or otherwise, who don't agree to this will be requested not to be involved in the volunteer program. ...¹¹

So, if you teach what the Bible says about homosexual behavior, your volunteer service is not tolerated. Such a gag order meant that a chaplain couldn't tell an inmate whether his or her sexual behavior was a sin that Christ could forgive. If an inmate asked a chaplain, "Do you think homosexual behavior is a sin?" the chaplain would have to remain silent or have to say, "I'm sorry, government policy prevents me from answering that question." While this policy was overturned as a result of an ADF-backed legal action, it demonstrates the lengths to which homosexual activists and their allies will go to censor religious speech when it comes to homosexual behavior.

Yet another method often used by homosexual activists and their allies to deny religious freedom is their special form of diversity training. This is nothing more than indoctrination to accept homosexual behavior and ridicule anyone who holds biblical beliefs on the issue.

In another Minnesota case, three members of the Department of Corrections were forced to attend a mandatory diversity training workshop titled "Gays and Lesbians in the Workplace." When one of the employees e-mailed the warden and expressed his faith-based belief that homosexual behavior was a sin and therefore attendance should not be mandatory, the warden fired back a memo to all staff demanding participation. The three employees in the case, all Christians, attended the session, as mandated and quietly read their Bibles in the back of the room. (It should be noted that other employees were reading magazines, newspapers, sleeping, or talking with other employees during the training session.)

A month and a half after the session, the three Christian employees were singled out and given written reprimands for "inappropriate and unprofessional conduct" displayed during the training session. The reprimands specifically noted that reading their Bibles was "disrespectful and not acceptable." The three believers were the only attendees to receive the reprimands, and two of them were taken out of consideration for any future promotions. In a particularly chilling statement, one of the diversity trainers said that the mere presence of a Bible in their room created a "hostile work environment."

* This reminds Alan of a trial while he was a federal prosecutor. During the trial, which took place in federal court, the defense lawyer tried a motion to bar Bibles and silent prayer by the spectators from the courtroom as they created an "atmosphere not conducive" for defense of obscenity charges.

With the help of an ADF funded attorney, the plaintiffs filed a federal

action stating that the department's reprimand violated their rights to free speech, free exercise of religion, freedom of conscience, and Title VII of the Civil Rights Act. The district court ruled in favor of the employees on their freedom of religion and freedom of conscience claims but denied the free speech claim.

† Title VII prohibits employment discrimination based on race, color, religion, sex, and national origin.

Both sides appealed to the U.S. Appeals Court for the Eighth Circuit, which flipped the earlier decision on its head. The court ruled in favor of the plaintiff's free speech, equal protection, and Title VII rights, while *denying their freedom of religion and conscience claims* [emphasis ours]. The case awaits further court action.

In addition, the court included a disturbing note in its opinion that stated, "The only burden placed on the Appellants [the plaintiffs] was a requirement they attend a seventy-five minute training program on which they were exposed to *widely accepted views* that they oppose on faith-based principles."

Think about that statement for a moment. It essentially says that the acceptance of homosexual behavior is the "widely accepted view" and that biblical beliefs on the issue are marginal at best.

In early August 2002, the prison guards finally received justice. A nine-person jury unanimously agreed that the Minnesota Department of Corrections had violated the free speech and equal protection rights of the employees and concluded that they had been discriminated against because of their religious beliefs. The three prison guards were awarded punitive damages.

It is quite obvious from all these examples that radical homosexual activists have no qualms about forcing people of faith to violate their own religious beliefs about homosexual behavior or face the consequences. Now they are going after the very right of private organizations (including religious non-profits, organizations such as the Salvation Army, Christian businesses, and churches) to hold to their biblical beliefs when it comes to employment decisions.

The Attack on the Boy Scouts of America

There is no more visible illustration of this than the onslaught of attacks on the Boy Scouts of America by homosexual activists and their allies. There is no more vivid example of how far our country has fallen away from the principles instilled in young men by the Boy Scouts.

Yet it is ironic that while the media, homosexual activists, and their allies in government blast bishops of the Catholic Church for letting those who prey on teenage boys in, they criticize the Boy Scouts for its efforts to keep potential sexual predators out.

When we were growing up, the Boy Scouts of America were admired worldwide for teaching young men to be honest, trustworthy, good citizens, and perhaps most importantly, to have good morals and to be reverent toward God.

Craig was a Life Scout (the highest rank one can obtain except Eagle) and an assistant scoutmaster for several years; Alan was involved in Cub Scouts.

James Dale was an Eagle Scout and assistant scoutmaster who publicly acknowledged his practice of homosexual behavior in a gay magazine. No one had gone on a “witch hunt” to “out” him. Because homosexual behavior is incompatible with the scouting oath and its admonition to be morally straight, he was asked to resign his leadership position. Dale instead sued the Scouts, stating that they were in violation of the state of New Jersey's anti-discrimination law, which included sexual orientation.¹²

This case had serious ramifications for the rights of all private organizations, not just the Boy Scouts of America. If the case had been lost, further legal challenges by homosexual activists (and we will discuss some of these legal challenges later) could have forced churches and private organizations to lose their right to determine their own criteria for leadership and related hiring practices.

Why? Because churches and religious organizations could also be subjected to public accommodation laws like New Jersey's because they invite others from the general public to attend and join, just like the Boy Scouts. The only possible way for churches to avoid this would be to just let the members in and lock the door and leave those who need to hear the gospel out in the street.

After a defeat at the New Jersey Supreme Court, which ruled that the Scouts were governed by public accommodation laws and would have to admit homosexual scoutmasters, the Boy Scouts appealed the decision to the U.S. Supreme Court.

The Supreme Court ruled in a close 5-4 decision that the Scouts were not subject to New Jersey's law. The court stated that the Scouts were a private group and were free to bar individuals from leadership whose behavior was incompatible with the group's beliefs.*

* Key precedent for this victory was established in one of the very first cases the Alliance Defense Fund supported before the U.S. Supreme Court: *Hurley v. The Irish-American Gay, Lesbian, Bisexual Group of Boston* (GLIB). In that case, the United States Supreme Court upheld the right of the organizers of a private Boston Veterans Parade to bar advocates of homosexual behavior from participating. The homosexual activists had sued to be included in the event. The case had been lost several times by the veterans group as it worked its way through the judicial system. ADF became involved in the case when the attorney for the veterans asked for funding to appeal the case to the high court. With funding and additional training, the attorney was successful. In a stunning and rare 9-0 opinion, the Court overruled the previous decisions in this case, stating that the veterans had the right to bar the homosexual group from marching in its privately sponsored parade.

This decision set up a tsunami of protest from radical homosexual activists and their allies in the media and government. Sympathetic city and county governments threatened to (and in some cases *did*) throw the Boy Scouts out of their public, tax-funded meeting places. The Boy Scouts were booed by

delegates at the 2000 Democratic National Convention while presenting the colors there.¹³ Numerous corporations* and thirty-nine chapters of the United Way (under pressure from homosexual activists) withheld funding from the Scouts in the form of financial blackmail to try to force them to change their policy.¹⁴

* Among the corporations that have pulled support from the Boy Scouts are Wells Fargo Bank, Levi Strauss, Chase Manhattan Bank, and Bank of America.

Rep. Lynn Woolsey, a California Democrat who represents the North San Francisco Bay Area, introduced legislation, which was defeated, to revoke the Scouts' federal charter.¹⁵ Members of the Clinton administration also tried to enforce an executive order that would have evicted Scouts from using federal lands but backed down after public backlash.¹⁶

Also in San Francisco, the local bar association issued a policy prohibiting its members (including judges) "from activities that may give the appearance of bias based on sexual orientation." The policy states that judges "should not participate as members in a chapter or branch of any organization [such as the Boy Scouts] that invidiously discriminates on the ground of sexual orientation by excluding members on the ground of their sexual orientation, unless the judge's chapter or branch has disavowed that invidiously discriminatory policy." Angela Bradstreet, the president of the bar association said: "The bar association was very concerned about some of the language included in the lawyers' briefs in *Boy Scouts v. Dale*, as well as in subsequent cases, referring to homosexuals as not morally straight and unclear....We are absolutely delighted that the San Francisco Superior Court bench has joined with the Bar Association of San Francisco in taking the lead on this issue of fairness....We are now approaching other metropolitan bar associations and local courts to ask them to follow the Superior Court's lead in ensuring that there is both perception and actuality of equality and impartiality in our court system for everyone."¹⁷ The California Supreme Court is now considering extending this ban to 1,600 judges statewide.¹⁸

Columnist Dave Thomas of the *Orlando Sentinel* viciously attacked the Scouts and basically called for the death of their leaders. He wrote: "If I were the United Way, and all the agencies that depend on it, I'd build a big pile of wood with a pole stuck in the middle of it. Then I'd tie the leaders of the Boy Scouts of America to the pole, using only the most secure half-hitches and square knots. Then I'd rub two sticks together and work on that campfire merit badge."¹⁹

If someone substituted the leaders of the Lambda Legal Defense and Education Fund or the Human Rights Campaign in the text instead of the Boy Scouts of America, homosexual activists and the media would scream "hate speech" and demand prosecution.

In Gloucester, Massachusetts, the mayor cancelled a city-sponsored fundraiser for the United Way because of the organization's financial support of the Scouts. "You don't take a first step on the slippery slope of discrimination," Mayor Bruce Tobey said. "The Boy Scouts do a lot of good service for a lot of

people, but the good cannot be coupled when there is public involvement with discrimination.”²⁰

In Santa Barbara, California, the county board of supervisors voted 3-2 to condemn the Scouts, finding them “incompatible” with the county’s anti-discrimination policy, and therefore “unsupportable” by the county of Santa Barbara. Who would have ever thought that honesty, good citizenship, and upright morals would be unsupportable by a local government? Only after a group of citizens expressed outrage and prepared an initiative, with the assistance of an ADF-trained volunteer attorney, for the local ballot to protect the Scouts, did the board back down. Otherwise, Santa Barbara could have denied the Scouts access to public facilities.

In San Diego, California, the ACLU filed a lawsuit to evict the Boy Scouts from using public property they had leased from the city. The suit was filed almost immediately after the Scouts’ victory at the U.S. Supreme Court. Dale Kelly Bankhead, an ACLU spokeswoman, said the lease “[made] the city a partner in the Boy Scouts’ discrimination against gays and religious non-believers. While the Boy Scouts may not be for everybody, city parks are.”²¹ After a federal court ruled that the Boy Scouts were a “religious” organization because of their moral beliefs and should have their lease terminated, the city of San Diego caved in—and left the Scouts to fend for themselves against the ACLU. The city agreed to pay \$950,000 in attorneys fees to the ACLU—money that can be used to continue the legal war by the ACLU and homosexual activists on the Boy Scouts.²²

Other challenges to the Boy Scouts’ right to use public facilities have occurred in Fort Lauderdale,²³ * New York City, Los Angeles, and Minneapolis, among other cities.²⁴

* The Scouts successfully sued the Broward County, Florida, school district (where Fort Lauderdale is located) to win equal access to the school buildings.

In Berkeley, California, the mayor cancelled a meeting with a group of Japanese scouts from their sister city after receiving pressure from an openly homosexual city councilman. The mayor finally agreed to meet the Scouts but moved the meeting from city hall to a private home.²⁵

A federal judge in Connecticut ruled that the state did not violate the rights of the Boy Scouts when it dropped them from a list of charities that state employees could contribute to via payroll deductions. A state human relations commission had previously accused the Scouts of violating the state’s anti-discrimination laws.²⁶

And, the American Medical Association went as far as to propose a resolution that stated that the Scouts’ ban on homosexual leaders had “negative health consequences” because it would cause “psychological distress” for adolescents.²⁷

Syndicated columnist David Limbaugh wrote:

It’s not enough that even the liberal United States Supreme Court ruled

in *Boy Scouts of America v. Dale* that the Constitution guarantees the BSA's right to exclude homosexuals from leadership positions in its organization. Homosexual activists will not take no for an answer. Their brand of tolerance insists that no tolerance be accorded the Scouts. Forget the BSA's constitutional right to freely associate with whomever they please. No one dares to withhold approval of the homosexual lifestyle lest they invite the unquenchable wrath of homosexual activists who, ironically, insist their aim is to prevent hatred.²⁸

One of the saddest parts of the attack on the Boy Scouts is that it is one of the few organizations that have been able to make a significant positive impact on troubled boys in poor urban neighborhoods.²⁹ When local governments evict the Scouts, these boys lose the moral guidance and life skills they so desperately need. However, in the view of homosexual activists and their allies it is more important, in some cases, to move the homosexual agenda forward than to save troubled boys.

Why do some homosexual activists want so desperately to become scoutmasters? In many cases so they can have key roles in the formative years of boys and young men. As we outlined in chapter 3 on education, the activists know the earlier they can influence young people the more effective they are in advancing their agenda. One need only consider the priest sex scandal to identify a plausible theory along with their efforts in other countries to lower the age of consent for sex. In some countries, such as Spain, that age has been lowered to twelve! Homosexual activists in those countries have led this effort.³⁰

Therefore, it is not too difficult to link homosexual behavior and predatory behaviors toward accessible teenage boys by those in positions of authority. The Scouts have genuine concern for those who are entrusted with the young men in their charge. As David Kupelian wrote, "The Scouting folks know what everyone with half a brain understands: that adults interested in sexual contact with young people gravitate toward careers and volunteer positions allowing proximity to their prey, positions such as coaches, teachers, scoutmasters—and priests."³¹

Columnist Ann Coulter added these thoughts to the debate:

Despite the growing media consensus that Catholicism causes sodomy, an alternative view—adopted by the Boy Scouts—is that sodomites cause sodomy....No spate of sex scandals is engulfing the Boy Scouts of America. Inasmuch as the Boy Scouts were not taking risk-assessment advice from Norman Mineta, they decided to eliminate a whole category of potential problems by refusing to allow gay men to be scout leaders. Perhaps gay scout leaders just really liked camping. But it was also possible that gay men who wanted to lead troops of adolescent boys into the woods were up to no good.

For their politically incorrect risk-assessment technique, the Boy Scouts were denounced as troglodyte bigots in all outlets of appropriate liberal opinion. Cities and states across the country dropped their support

for the scouts. The United Way, Chase Manhattan Bank, and Textron withdrew millions of dollars in contributions.

And hell hath no fury like a New York Times editor spurned. The Times denounced the Supreme Court decision merely permitting the Boy Scouts to refuse gay scoutmasters as one of the court's "lowest moments." The Times "ethicist" advised readers that pulling their sons out of the Boy Scouts was the "ethical thing to do."³²

And what can happen when a sexually predatory homosexual male does become a scoutmaster? In New York City, the leader of a Boy Scout troop pleaded guilty to four counts of third-degree sodomy after admitting that he had sexually abused a boy in his home.³³ Between 1971 and 1991, more than eighteen hundred—1,800!—Scout volunteers had to be dismissed because of sexual activity.³⁴ * And, the pedophilia advocacy group, NAMBLA (the North American Man-Boy Love Association)[†] has written a letter to the Scouts' national office asking the Boy Scouts of America "to cease its discrimination against openly gay and lesbian persons in the appointment of its scoutmasters and scouters and in membership. This will permit scouts to be exposed to a variety of lifestyles and will permit more of those individuals who genuinely wish to serve boys to do so."³⁵

* This issue particularly hits home for Craig. Several years after he had been a Boy Scout, one of his former scoutmasters was arrested and later confessed to and was convicted of sexually molesting teenage boys in a home for troubled youth where he was providing counseling. Fortunately, Craig was not a victim of such abuse at the hands of this individual. While no system is foolproof and these actions happened after this individual was no longer a scoutmaster, it illustrates the potential danger of letting anyone openly displaying or even boasting of a proclivity for homosexual behavior (and in some cases pedophilia) be a leader of teenage boys.

† NAMBLA's literature states that one of its goals is "cooperating with the lesbian, gay, and other movements for sexual liberation." See NAMBLA: Introducing the Man-Boy Love Association, 1980.

Unfortunately, some Boy Scout chapters in liberal areas of the country are cracking under the attacks from homosexual activist groups and their allies in the media. The Boston Minuteman Council has introduced a new diversity merit badge, adopted a so-called antidiscrimination clause that included sexual orientation, and had an openly homosexual Boston radio personality host its annual fundraiser.³⁶ The radio personality, David Brudnoy, said: "There are a lot of straight guys out there who could do this [emcee]." He added that the council wanted to send a signal, through his hiring, that it would not discriminate because of sexual orientation.³⁷

It is not just the Boy Scouts that are under attack however. Religious-based businesses, non-profit organizations, and churches are finding themselves increasingly painted into a corner by homosexual activists.

Employers' Rights in Jeopardy

Kentucky Baptist Homes for Children (KBHC) is a religious nonprofit organization that contracts with the state of Kentucky to provide a range of services for at-risk youth. It is the state's largest provider of child-care services and has a statewide network of shelters and care centers.

Alicia Pedreira worked as a therapist at KBHC. When she was hired for the position, she agreed to the terms of employment that stated that KBHC had biblical objections to homosexual behavior and that any employee who engaged in such behavior would be immediately asked to resign or would be terminated. When Pedreira identified herself as an advocate of lesbian behavior, KBHC asked for her resignation. She refused, and KBHC had no other choice but to discharge her.

Pedreira, with the help of the ACLU and Americans United for the Separation of Church and State, then filed a lawsuit in U.S. District Court that directly challenged the right of private religious organizations to determine their employment policies. She claimed that she had suffered “religious discrimination” under Title VII of the Civil Rights Act and that use of government funds by KBHC violated the establishment clause of the U.S. Constitution.³⁸ ADF supported allied attorneys assisting KBHC's defense.

* Note the argument that acting on one's religious beliefs is illegal “religious discrimination,” a far-fetched but ominous legal argument.

† See footnote on page 170.

If I had been discriminated against for being black, they would've never told me that. They had no problem telling me it was because of my Christian beliefs. That's amazing to me.

—Ron Brown, who was denied the head football coaching job at Stanford University because he said homosexual behavior was a sin

The *New York Times* on April 1, 2001, hailed this case as “the most important gay rights case since *Boy Scouts of America v. Dale*.”³⁹ It is obvious that radical homosexual activists know that this case could open a Pandora's box full of trouble for religious organizations because a victory for Pedreira could conceivably force religious organizations that receive any form of funding from the state to employ persons who engage in homosexual behavior.

For an example, if a seminary accepts a student who has received a student loan through the federal government, the seminary could become subject to anti-discrimination laws that include sexual orientation. Why? Because the seminary is the indirect beneficiary of government funds, since those monies are going to the school to pay for a student's tuition. Or, for instance, a church runs a soup kitchen and accepts a few cases of government-excess foods to help feed the needy. The church, too, could then be made subject to the same law.

On July 23, 2001, the U.S. District Court ruled that KBHC did not violate Title VII of the Civil Rights Act when it terminated Pedreira's employment. The

court correctly stated, “The civil rights statutes protect religious freedom, not personal lifestyle choices.”⁴⁰ However, the judge did leave open related questions of whether the acceptance of government funds by religious organizations violates the establishment clause of the U.S. Constitution. As this case will continue to wind its way through our judicial system, the rights of faith-based organizations that receive any form of government funding will continue to remain in doubt. This case is still pending.

Bill Smithwick, the president of KBHC, stated the threat to religious freedom succinctly, “The final ruling on this issue will affect thousands of non-profits and faith-based organizations across the country.”⁴¹

To its credit, KBHC has said that it will forgo the state funds rather than compromise its principles. Smithwick says if the court rules against KBHC, “We may have to break ranks with public funding.”⁴² In fact, it is already taken steps in that direction. It has announced that it will try to rely solely on donations from supporters instead.⁴³

This case also bears watching because of President Bush's faith-based initiative programs. Pro-homosexual lawmakers, both Democrats and Republicans, and the media have seized upon this sincere effort by the president to allow religious groups to play a larger role in dealing with social issues, to push the homosexual agenda and force religious organizations to violate their beliefs.

On July 11, 2001, the *Washington Post* ran a scathing report on how the Bush administration had cut a “secret deal” with the Salvation Army to make sure that it was exempt from antidiscrimination laws (many of which include sexual orientation) if it accepted funds from the president's faith-based program.⁴⁴ A media and homosexual activist firestorm erupted, which led the Bush administration to back down.

Homosexual activists are relentless in trying to force religiously affiliated organizations to bow to their agenda. For example, the Greater Louisville YMCA found itself attacked by a homosexual rights group called The Fairness Campaign because it denied family memberships to same-sex couples. The group said that the YMCA's policy of offering the memberships only to heterosexual families violated the spirit of the Louisville and Jefferson County fairness ordinances, both of which include sexual orientation as a class that cannot be discriminated against in housing, employment, and accommodations. Sadly, the YMCA formed a committee “to reexamine the policy,” rather than take a stance in defense of its policy.⁴⁵ The result: the YMCA gave in to the demands of those who practice homosexual behavior. When one Christian organization caves in, it makes it tougher for those trying to stand up against the assault of homosexual activists.

* The Young Women's Christian Association (YWCA) proclaimed in November 2002 that it had been a “very, very long time” since the organization had focused on Christian values. “Now the focus is empowering women and families,” said spokesperson Crystal McNeal. That “empowerment” consists of dispensing contraceptives and condoms to girls and women, as well as support

for legalized abortion. See Michael L. Betsch, "Christianity No Longer Focus of Christian Group," CNSNews. com, November 12, 2002.

The Big Brothers/Big Sisters of America announced in July 2002 that it would require its local affiliates to allow practicing homosexuals to mentor children of their gender. At least a dozen of its local affiliates have formally protested the change in policy and are in the process of severing their relationship with the national office. One executive director noted that donations were down 10 percent since the change in policy. She said that the change had "zapped our energy and our focus. It's taken countless man-hours and time and energy away from what we all want to be doing and that's serving kids." Another local director reported 100 percent opposition from parents and others to the change.⁴⁶

The Big Brothers/Big Sisters made this change despite problems with homosexual counselors in some of its affiliates. In one example, a thirty-four-year-old mentor sexually molested a ten-year-old boy. Another homosexual Internet child pornography sting operation resulted in the arrest of two Big Brothers. Finally, another thirty-four year-old mentor was indicted by a Kentucky grand jury on seventy-three child-sex related charges involving young boys.⁴⁷

Salvation Army chapters across the nation are beginning to pay the price for refusing to provide health care benefits to domestic partners. In Portland, Maine, the Army lost \$60,000 in annual local government funding because it refused to offer such benefits and therefore violated the city's ordinance that all groups that receive funding from the city must provide such benefits.⁴⁸ The Portland City Council rejected an amendment that would have allowed a religious exemption for faith-based organizations with sincere religious objections to homosexual behavior.⁴⁹

Freedom of Speech?

One other method used by homosexual activists to silence believers are so-called speech codes. These codes are pernicious, since they so blatantly violate the First Amendment of the U.S. Constitution.

The State College (Pennsylvania) Area School District instituted a speech-code policy in order to stop students from expressing negative views about homosexual behavior, among other things. When David Saxe, a professor at Penn State University heard about this speech code, he realized the possible ramifications for his two children who were students in the school district. Saxe felt that Christians have the right and duty to share their beliefs with other students, including beliefs regarding sexual behavior.

If his children shared the gospel or called homosexual behavior disordered or something similar, they could have been subjected to a range of disciplinary actions, from a warning to expulsion, under the district policy.

Saxe, with the help of ADF-allied attorneys, challenged the constitutionality of the speech code. The United States Court of Appeals for the Third Circuit

ruled in his favor, stating that such speech codes “[strike at the very] heart of moral and political discourse—the lifeblood of constitutional self-government [and democratic education] and the core concern of the First Amendment.”⁵⁰

While the result was favorable for the free speech rights of people of faith, we cannot count on the courts to continue to rule in this direction. We only need to look at what is happening internationally (for example, Bill C-250 in Canada that added “sexual orientation” to the nation’s “hate speech” law) to see how far the silencing and punishment of those who do not comply with the homosexual agenda can go. Here are just a few examples:

- In Canada, serious limits have been placed on Christian broadcasters who take a biblical stand against homosexual behavior. Focus on the Family, for instance, cannot air programs that might portray homosexual behavior in a negative light, or it will face sanctions from the Canadian Communications Commission.
- In the Canadian Province of Saskatchewan, the Human Rights Commission ruled that a newspaper ad with biblical references against homosexual activity exposed homosexual men to “hatred.” The advertisement featured an icon of two stick figures holding hands. The figures were covered with a circle and a slash and were accompanied by four references from the Bible, without ever quoting the words. The commission said: “the slashed figures alone were not enough to communicate the hatred...but the addition of Biblical references are more dangerous.” The newspaper that carried the item and the man who placed the advertisement were forced to pay \$1,500 to three complainants. Attorney Valerie Watson, who represented the homosexual activists, said, “It is obvious that certain of the Biblical quotations suggest more dire consequences and there can be no question that the advertisement can be objectively seen as exposing homosexuals to hatred or ridicule.”⁵¹ This ruling has now been upheld by the Court of Queen's Branch in Saskatchewan.⁵²
- Students at Trinity Western University, a Christian teachers college in British Columbia, were refused accreditation to teach in public schools because they might be “unsympathetic to homosexual students” since the Christian university’s policy forbids homosexual sexual relations. Students who wanted to be accredited would have to finish their training at a secular school that promoted the acceptance of homosexual behavior. John Fisher, the head of a Canadian homosexual activist group, said the Trinity students would not be able to counsel homosexual students “in a sensitive and non-judgmental way.” While the Canadian Supreme Court eventually ruled 8-1 in favor of the school and said that its students did not have to go elsewhere to receive a teaching degree, the one dissenting justice, Claire L’Heureux Dube wrote that “a lack of expertise among school staff creates missed opportunities to help lesbian, bisexual, and gay youth before a crisis develops.”⁵³
- In British Columbia, a high school teacher was suspended for a month because he wrote letters to the local newspaper stating that homosexual behavior is not a “fixed orientation” but a condition that should be treated.⁵⁴
- Also in British Columbia, the Human Rights Tribunal was told that the

- provincial ministry of education discriminates against homosexual and bisexual students if it does not provide “positive” messages of sexual orientation and gender identity in the classroom.⁵⁵
- In New Zealand, two Christian videos that dealt with the link between AIDS and homosexual activity, questioned “safe sex,” and investigated the homosexual agenda were subject to being outlawed by the New Zealand parliament as promoting “hate speech.”⁵⁶
 - One more British Columbia example: All marriage commissioners in the province who were not willing to perform same-sex “marriage” ceremonies were told they had to resign unless they relented and did so. Vancouver city councillor Tim Stevenson said, “You either do it or you look for another job.”⁵⁷
 - In Sweden, the parliament approved an amendment that bans all speech and materials opposing homosexual behavior and other alternative lifestyles. Violators could spend up to four years in jail. According to Annalie Enochson, a Christian member of parliament, Christians could be arrested for speaking about homosexual behavior in churches. “That means people coming from [the homosexual] lobby group could sit in our churches having on the tape recorder and listen to somebody and say, ‘What you’re saying now is against our constitution.’”⁵⁸ In June 2004, a Swedish court sentenced a Pentecostal pastor to a month in prison, under this law, for “offending” homosexuals in a sermon.⁵⁹
 - Also in Sweden, a company was forced to pay a former employee approximately \$6,800 in damages after the employee accused her boss of homophobia for expressing his displeasure over a public lesbian kiss she shared with her girlfriend. The lesbian said that she felt “ostracized” at work and felt that she had to quit.⁶⁰
 - The French government approved a bill outlawing “homophobia.” The bill made “incitement to discrimination, hatred, or violence against a person on the basis of gender or sexual orientation” punishable by a year in prison or a 45,000 euro (\$54,000 American) fine. Of course, like C-250, religious speech that disapproves of homosexual behavior could be construed to cause “incitement,” just as innocent Christian leaders were accused of in the days after the Matthew Shepard case here in America.⁶¹
 - In Great Britain, homosexual activists tried to challenge the charitable status of a Christian organization that had spoken out against the liberalization of age of consent laws (again the link between homosexual behavior and the sexual pursuit of teenage boys). While the charitable status of the organization was upheld, it was silenced when it agreed to “no longer influence public policy.”⁶²
 - In England, Prime Minister Tony Blair’s government has sought to repeal a law that barred the use of public funds to promote homosexual behavior because the law served “no public purpose” and would “offend ‘gays.’”⁶³
 - In the Netherlands, Dutch authorities pondered whether or not to prosecute Pope John Paul II on discrimination charges after he said that a homosexual advocacy march in Rome was “an offense to Christian values.”⁶⁴ While they eventually recognized that the pope had “global immunity” because of his

position as the head of the Vatican, the very thought of possible prosecution of a worldwide religious leader for his stance on homosexual behavior in another country demonstrates where the concept of speech codes and hate crimes legislation can eventually lead.

Many Christians still say to themselves, “But that is happening over in Europe and in Canada; it's not happening in America.” Well, we have some bad news for such wishful thinkers. It is beginning to occur here as well.

Matt Foreman, the executive director of the National Gay and Lesbian Task Force, said in *Between the Lines*, a Detroit homosexual news magazine, that he will “punish,” “terrify,” and “torture” anyone who opposes the homosexual agenda. He went on to say that such actions would bring him “endless satisfaction.” He said, “I'm interested...in going after, politically, local legislators and leaders that have launched these anti-gay initiatives (to protect traditional marriage). We beat you; now we're going to back and we're going to affirmatively punish you.”⁶⁵

After a pro-marriage rally staged by the Center for Arizona Policy, E. J. Montini, a columnist for the *Arizona Republic*, wrote mockingly, “We are at war with extremists whose hatred is based on moral superiority and religious fanaticism.”⁶⁶

A California state appeals court has found that two Christian doctors in San Diego County were wrong when they refused to artificially inseminate a lesbian. The lesbian's attorney, Jennifer Pizer, said her clients were “traumatized” by the “discrimination.”⁶⁷ The attorney said on “Hannity and Colmes,” “When the doctor is in her church, she can do religion, but not in the medical office.”⁶⁸ David Limbaugh added, “Gay rights groups...are always the first to demand tolerance, but apparently their idea of tolerance is a one-way street. To demonstrate their commitment to tolerance, they should respect the doctors' religious convictions. Until they do, they will be signaling that it is not tolerance they seek, but conformity to their worldview they demand.”⁶⁹

In Pennsylvania, a recent amendment to the state's “hate crimes” law added “sexual orientation” and “gender identity” as “motives that trigger heavier penalties for individuals found guilty of ‘harassment.’” In addition, the definition of *harassment* was expanded to include “harassment by communication.” Kevin Hasson, president of the Becket Fund for Religious Liberty said, “Although legislators expressly disavowed the motive at the time, one might be forgiven the impression that one purpose of this legislation was to generate a fear of prosecution among those who would preach and teach in favor of the traditional prohibition on homosexual behavior....It is a measure of our times that religious leaders have lately considered taking out liability insurance to cover remarks made from the pulpit.”⁷⁰

Where do radical homosexual activists want to take us with regard to religious freedom and public acknowledgment of God? One needs to look no further than the United Kingdom, where a British homosexual group has demanded that all references to God be stricken out of the preamble to a new

European Union constitution. Gay and Lesbian Humanist Association spokesman Terry Sanderson said, "Religion is dying throughout Europe and we have to realize that." The group added, "To include references to God or our 'Christian heritage' would start turning back on our 500-year journey from the Enlightenment. Instead, we should be proud of our progress and growing humanity."⁷¹

Or we can take another look to Canada. At a February 12, 2003, University of Toronto symposium on "Religion vs. Sexual Orientation: A Clash of Human Rights?", Dr. Robert Wintemute of the School of Law at King's College at the University of London said, "The religious majority may seek to have their beliefs reflected in secular laws, but they must do so through reasoned secular arguments. Religious text or doctrines must be excluded from legislative and judicial debates because unlike secular law, they rely on [an] inaccessible, extra democratic source of authority, which cannot be challenged or overturned by reasoned arguments....Religious doctrines must be deemed absolutely irrelevant in determining the content of secular laws."⁷²

Canadian lawyer Barbara Finley, an open lesbian, said, "The legal struggle for queer rights will one day be a struggle between religious freedom versus sexual orientation."⁷³

Finally, we can look to the United Nations. At a meeting sponsored by the UN Gay, Lesbian, Bisexual Employees, or UNGLOBE, a multipronged strategy for a "showdown with religion" on homosexual "rights" was launched. At this meeting, attended briefly by UN Secretary General Kofi Annan, Roman Catholics and evangelical Christians were targeted as the "chief opponents" of the homosexual agenda. Princeton University professor Anthony Appiah pondered whether religion should be "limited" because it poses a "challenge" to homosexual activists. Svend Robinson, the author of C-250, openly mocked born-again Christians, saying, "Do they have to come back as themselves?"⁷⁴

In the radical homosexual activist manifesto *After the Ball*, Marshall Kirk and Hunter Madsen wrote, "[In regards to those] who feel compelled to adhere rigidly to an authoritarian belief structure (i.e., an orthodox religion), that condemns homosexuality...our primary objective regarding die-hard homophobes of this sort is to cow and silence them."⁷⁵ As we have seen in this chapter, their strategy is being played out on a daily basis against people of faith and religious organizations. We have a choice: We can either stand up and fight for our religious freedoms or allow the radical homosexual activists to cow and silence us. The choice is ours to make, and sad to say, to this point, many believers have chosen the latter option.

The Full Weight of the Government

Their goal is to get sexual orientation included [into “hate crimes” legislation]. Once they do that, this is laying the foundation for law enforcement to take care of those people that they consider to be members of the hate group. Churches, pastors, the whole nine yards.

I don't think there will be any group left untouched when their agenda is finally completed.

—Kevin McCoy, West Virginia Family Foundation

On June 25, 2001, Judy Guerin of the National Coalition for Sexual Freedom gave a speech at the fifteenth annual World Congress of Sexology in Paris. Her speech discussed her organization's plan to reform sexual laws in the United States. Her talk outlined the agenda of radical homosexual activists and their allies to push their agenda through federal, state, and local legislatures and bring the full weight of government pressure and laws down on those who hold biblical standards of sexual behavior.

In her speech, Guerin discussed at length the changing “sexual ethos” of Americans, much of it driven by the gains made by the radical homosexual activists in the past decade. She stated: “The public discussion of sex appears to have increased tolerance for a broader range of sexual expression. As a result, the time seems right to press for the abolition of laws that prohibit consensual sexual activities such as sodomy, adultery, pornography, sadomasochism, and what constitutes public sex.”¹

In June 2004, the National Gay and Lesbian Task Force (NGLTF) stated that it was time to repeal America's “archaic and unjust” sex laws. NGLTF launched a project to “identify” which laws need to be done away with. The task force press release said that the point of the project was “to educate Americans about the prevalence and abuse of antiquated and unjust sex laws in the nation, and to give grassroots activists policy and organizing tools to work to change these laws.” Targeted laws included those against public lewdness that, in the words of NGLTF, “are routinely misused to persecute and prosecute people who participate in non-traditional forms of sexual expression.” NGLTF also said that it looked at age-of-consent laws as well.²

As we have discussed earlier, the increasing exposure to and “tolerance” of homosexual behavior leads to the normalization and acceptance of other disordered sexual behaviors. As former law professor and federal circuit court judge Robert Bork put it so succinctly, we, as Americans, are indeed “slouching towards Gomorrah” (referring to the city that God destroyed in the Book of

Genesis because of the rampant sexual sin there).^{*} The result is that sexual disorders and extreme behavior are exalted, and the traditional family and religious freedoms are attacked.

^{*} See Genesis 19.

What is alarming though, is that the radical homosexual activists and their allies want to write into law their special manifestations of a so-called right to privacy (a right that appears nowhere in the Constitution and was created in its present form by a majority of the Supreme Court in the infamous *Roe v. Wade* decision). This will allow them to openly practice and celebrate any variety of sexual behavior and to punish those who hold to biblical standards of sexual behavior. Guerin said, “The right to privacy must be extended to include one's choice of an adult sexual partner, or partners, *in or outside of marriage* [which used to be called adultery] and the full range of consensual sexual behaviors in which people engage, so, too, must the definition of ‘privacy’ be broadened to include public spaces such as sex clubs and live entertainment.”³ [emphasis added]

In fact, in December 2002, the radical homosexual activists had one of their long-term wishes fulfilled when the United States Supreme Court accepted a legal challenge (*Lawrence v. Texas*) to its 1986 decision in *Bowers v. Hardwick* that held that states could proscribe same-sex sodomy.^{*} Oral arguments were held on March 26, 2003, and a decision was issued on June 25, 2003.

^{*} The Lambda Legal Defense and Education Fund is basing their case in part on the so-called “right to privacy” that was the linchpin in the infamous *Roe v. Wade* decision. This “right to privacy” was fabricated from a moon shadow by former Justice William O. Douglas in the case of *Griswold v. Connecticut*. Douglas claimed that he “discovered” this “right to privacy” in the “emanations” from the “penumbra” mystically hidden in the 3rd and 4th Amendments to the Constitution and between the 9th and 10th Amendments. What is a “penumbra”? It is a cloudy shadow around the moon. This ended up being the basis for the *Roe* decision.

In this case, two homosexual men living in Texas were engaging in same-sex sodomy when police and other emergency personnel entered their property, responding to an emergency call to investigate a report that a man was “going crazy” with a gun.⁴ Since same-sex sodomy is illegal in Texas, the two men were fined.

Overturning the *Bowers* decision has been the top item on the wish list for homosexual activists since 1986. If they got rid of *Bowers*, their sexual behavior (which carries tremendous public health risks, including the rapid spread of HIV/AIDS and other sexually transmitted diseases) can no longer be proscribed by the state. These behaviors that have cost Americans billions of dollars, millions of broken, wounded souls, and the very lives of thousands will be recognized as a protected activity! With this they believe all of the other legal “dominoes” that stand in the way of their agenda will begin to fall, such as prohibitions on same-sex “marriage,” the lifting of the “don't ask, don't tell” policy on homosexuals in the military, nationwide adoption of children by

same-sex couples, and most of all, the restricting of free speech rights for all who have biblical or faith-based objections to endorsing, funding, or supporting the sexual behavior.

† In February 2003, *Rolling Stone* magazine, hardly a conservative publication, ran a story on “bug chasing, the behavior of homosexual men who deliberately engage in activities that could cause them to contract HIV/AIDS as a “badge of honor.” The writer cited sources estimating that 25 percent of all newly-positive HIV positive men had contracted the disease this way. Radical homosexual activists immediately went into spin control and tried to discredit the study in *Newsweek* magazine and other sources. Whether or not the 25 percent figure is accurate, “bug chasing” and the abandonment of so-called “safe-sex” has been well-documented over the years in several mainstream media sources, including the *New York Times* and *San Francisco Chronicle*. See Gregory A. Freeman, “Bug Chasers: The Men Who Long to Be HIV+,” *Rolling Stone*, February 2003. Also see Seth Mnookin, “Is *Rolling Stone*’s HIV Story Wildly Exaggerated?” *Newsweek*, January 24, 2003.

In fact, in their petition to the Supreme Court to hear the case, the radical homosexual organization Lambda Legal Defense and Education Fund wrote that laws that prohibit or restrict sodomy are used to “justify discrimination against ‘gay’ men and lesbians, in parenting, employment, access to civil rights laws, and many other aspects of everyday life.”⁵ The homosexual activists have made it clear where they want to go if they win *Lawrence*.

Annis Parker, an openly lesbian member of the Houston City Council said about *Lawrence*: “It’s one more battle, one more step. I think there will be a huge celebration if we win it.”⁶ Ruth Harlow, a Lambda attorney arguing the case, said: “It’s the most important gay rights case in a generation.”⁷

Christians had reason to be concerned when the Supreme Court granted review of this case, which challenged Texas’s law designed to protect marriage and the public health by barring same-sex sodomy (thirteen states still had such a bar as of 2003). The court rarely grants review to a case that challenges a previous High Court opinion if the voting justices do not believe they have the votes to overturn it.

Remember, just seventeen years ago, then Chief Justice Warren Burger said this about sodomy in his 1986 concurring majority opinion in *Bowers*: “Decisions of individuals relating to homosexual conduct have been subject to state intervention throughout the history of Western civilization. Condemnation of those practices is firmly rooted in Judeo-Christian moral and ethical standards....[Sir William] Blackstone described ‘the infamous crime against nature’ as an offense of ‘deeper malignity’ than rape, a heinous act ‘the very mention of which is a disgrace to human nature’ and ‘a crime not fit to be named.’ To hold that the act of homosexual sodomy is some-how protected as a fundamental right would be to cast aside millennia of moral teaching.”⁸

In a 6-3 decision, the U.S. Supreme Court provided exactly what the radical homosexual activists wanted: the extension of the so-called “right to privacy” to include homosexual sodomy. In his majority opinion, Justice Anthony Kennedy

did not look to the U.S. Constitution for guidance but instead to “trends” in state laws and, even more alarmingly, to “international law” as the basis for the decision! Quickly afterward, radical homosexual activists started to use the Lawrence decision to press for the total completion of their agenda, including same-sex marriage, adoption, and the elimination of the “don’t ask, don’t tell” policy of the U.S. military.

Still some people may be saying, “So what? Who cares what homosexuals do in their bedroom?” But as former Chief Justice Warren Burger wrote, good governments have always regulated sexual behavior. Once one state law protecting marriage and regulating sex is found to be unconstitutional, all others are fair game, such as laws against pedophilia, sex between close relatives, polygamy, bestiality, and all other distortions and violations of God’s plan. In addition, to the impact on human and marital relations, the state has a great interest in the public health costs and the moral impact on the culture.

The efforts to reverse the experience of Western civilization all ties into the overall strategy of desensitization toward deviant and now often unlawful sexual behavior, as outlined by Kirk and Madsen. Once homosexual behavior is seen as something to be tolerated or even affirmed then other sexual activists can come back and say, “Then what about our sexual preferences and behaviors?”

Another issue is the definition of consent by sexual liberation activists. Efforts to lower ages for consent would apply it to all kinds of deviant sexual behavior. Guerin stated that she felt that the homosexual movement had forced Americans to “confront” and “begin to overcome” traditional gender roles. She was encouraged the most by the “non-judgmental” attitude that Americans had adopted to deviant sexual behavior.⁹

She continued: “The new societal attitudes of openness and tolerance as to sexuality are evidencing themselves in a variety of ways. A major indication is the inclusion of an ever-broader range of sexually-defined groups in the U.S. anti-discrimination laws at the Federal and State levels: women, gays and lesbians, transgender people (the latter only in a few recent instances), with the types of protection (jobs, housing, parental rights, etc.) also expanding.”¹⁰

Guerin concluded that the time is ripe for the United States to legislate acceptance of more and more forms of sexual behavior. She called for the elimination of all statutes and government regulations regarding the choice by so-called sexual minorities of a marriage partner (including those who are “gender variant” or engage in wife-swapping); extending the principles of freedom of speech to all forms of pornography; and changing the attitudes of law enforcement and the medical professionals toward all forms of sexual behavior.¹¹

California: The Brave New World

Much of the brave new world of sexual liberation that Guerin described is already occurring in the state of California. A cadre of homosexual lawmakers, working with political allies and with a sympathetic governor, have begun

turning the state into what they describe as “the friendliest place in America for homosexuals.”¹² And, not coincidentally, it has become one of the increasingly hostile areas in the country for religious liberty.

What is happening in California may eventually occur at the federal level if people of faith continue to turn a blind eye to what is happening in local and state governments. The result will be increasingly dramatic losses of religious freedom and mandatory (under penalty of law) violation of conscience.

As so-called “anti-discrimination” laws are expanded to include more and more sexual minorities and an ever-expanding list of what constitutes discrimination, serious Christians will find themselves more and more isolated and discriminated against in a society that has turned its back on God's plan for human sexual behavior.

For example, in 2001, former Governor. Gray Davis signed AB1475. This bill removed the “religious exemption” that had protected religious health care providers, such as Catholic or Baptist hospitals, from being subjected to anti-discrimination laws that include sexual orientation. The bill stated that it would “make the provisions of the act prohibiting harassment [which is defined in the bill as refusing to hire or employ a practicing homosexual or to fire someone because of his or her sexual orientation] applicable” if the hospital accepts patients who are non-adherents of the religion of the hospital.¹³ Thus, if a Catholic or Baptist hospital accepts a non-Catholic or non-Baptist patient as part of its ministry, the hospital is immediately subject to anti-discrimination laws that include sexual orientation.

Another bill the governor signed into law was SB225. This bill required that private (which in many cases means religious) schools with interscholastic sports teams adopt non-discrimination policies supporting sexual orientation and “perceived gender” or face the prospect of being banned from the California Interscholastic Federation (CIF) or other interscholastic sports programs.¹⁴ In a nutshell, schools, both public and private, must have a non-discrimination policy that includes sexual orientation in place or otherwise they can no longer compete in interscholastic sports. As the law is written, a religious-based school that refuses to abandon its convictions and challenges this law may have to explain its “religious tenets” to a judge who will ultimately decide the case.

* In chapter 5 we discussed former Governor. Gray Davis's signing a domestic partners bill (passed on September 12, 2001, the day after the attacks on the Pentagon and World Trade Center) that gave domestic partners a dozen of the same rights as married couples. This was in despite of a 2-1 popular vote in March 2000 that reaffirmed marriage in California as being between one man and one woman. See Jim Wasserman, “California Governor Signs Gay Rights Bill,” Associated Press, October 15, 2001.

In May 2002, the California Senate approved a tax break for unmarried couples that gives them the same property tax exemptions as traditional married couples. Unmarried couples that have lived together for at least five years will not be subject to property tax assessments when one of them dies. Jackie Speier, the sponsor of the bill, said: “We can no longer define the family in the

traditional way, and the state should not be judging individuals' living arrangements.”¹⁵ But of course, the state is making a judgment by granting this special exception to advance fornication, sodomy, and other behaviors leading to non-normal living arrangements.

In early August 2003, then-Governor Davis signed into law AB196, authored by openly homosexual assemblyman Mark Leno of San Francisco. This bill prohibits housing and workplace discrimination based on “gender characteristics” (i.e., “transgenderism”). The bill was coauthored by four members of the state’s “Legislative Lesbian, Gay, Bisexual and Transgender Caucus.”¹⁶ Leno tried to take advantage of the war in Iraq by stating, “Particularly at this time when we are at war supposedly defending democracy, everyone without exception should have an opportunity to pursue their dreams and become all that they are God-given.”¹⁷ The bill contains no exemption for religious business owners, owners of Bible book-stores, or for non-profit organizations such as the Boy Scouts if they refused to hire someone because they are a transsexual. Those found in violation of the proposed law would be fined \$150,000.¹⁸

The Pretense of Tolerance Is Over Part 2

While many would tend to dismiss what is happening in California because of its liberal reputation, it still illustrates the growing national threat to people of faith. This is because it is the largest state in the nation, and if it were an independent nation it would be the sixth largest economy in the world. Homosexual activists have had virtual carte blanche in the state legislature in efforts to advance their agenda and restrict the freedoms of those who hold and practice sincere religious beliefs opposing homosexual behavior. California is not the only place that has begun to open its doors wide to homosexual activism. It is happening at the federal, state, and local levels nationwide. Here are just a few examples, including some more from the Golden State:

- In Philadelphia, Mayor John Street signed an ordinance that added gender identity to the city’s anti-discrimination ordinance. It was adopted on April 30, 2002. New York, San Francisco, Denver, and Minneapolis also have similar laws.¹⁹
- When San Francisco’s law was passed back in 1994, former Supervisor Terence Hallinan said: “Very seldom do we have the opportunity to make history, to reach out beyond the mundane and make justice. We are doing it here. We are creating a new civil right.”²⁰
- In July 2001, the state of Rhode Island enacted a measure that extended civil rights protection to transsexuals and cross-dressers. The Associated Press reported, “The measure was enacted on the final day of the legislative session, barely raising a fuss—a sign perhaps of the growing trend around the country of offering anti-discrimination protections to transgendered individuals.”²¹ Even homosexual activists didn’t expect this bill to pass. “We thought it would be very controversial, but legislators seemed to understand it was an issue of basic human rights,” said Tina Wood of the Rhode Island

Alliance for Lesbian and Gay Civil Rights.²²

- A New Jersey Appeals court ruled that the state's anti-discrimination law applied to transgendered individuals. The decision read as follows: "It is incomprehensible to us that our Legislature would ban discrimination against heterosexual men and women; against homosexual men and women; against bisexual men and women; against men and women who are perceived, presumed or identified by others as not conforming to the stereotypical notions of how men and women behave, but would condone discrimination against men or women who seek to change their anatomical sex because they suffer from a gender identity disorder."²³ Such a decision opens up a whole slew of expanding rights for various sexual behaviors.*
- On May 1, 2002, the *New York Times* expressed its editorial support for a "transgendered rights" bill that was signed into law by New York City Mayor Michael Bloomberg. The *Times* wrote, "The transgendered category covers a wide array of people who do not fit into traditional gender groups, whether due to appearance, behavior or physical attributes. ...Because the rights of the transgendered have gotten little attention, it might seem that New York broke new ground yesterday. But in fact, more than 40 towns, counties, cities, and states—including Iowa City, Louisville, Kentucky, and Rhode Island—have written transgendered people into their anti-discrimination laws. New York City's action yesterday was not path-breaking, but it should light the way for other jurisdictions to extend protection to their own transgendered citizens."²⁴ In regard to such laws, Paisley Currah, associate professor of political science at City University of New York, said, "It's [transgendered protection] totally exploding—in law, the amount of litigation, the laws passed, the law reviews written. Transgendered people have become more organized and [are] moving beyond merely a support system for each other to actually fighting for their rights."²⁵
- In Minnesota, former governor Jesse Ventura proclaimed June 2002 Gay, Lesbian, Bisexual, Transgender Pride Celebration Month after refusing to issue a proclamation in support of the National Day of Prayer. Ventura's proclamation read: "Members of the gay, lesbian, bisexual, transgender community have made significant contributions towards the enhancement of our quality of life through active involvement in the economic and political activities of the community."²⁶
- In Sacramento, an elaborate display proclaiming June as "Gay Pride Month" was featured in the rotunda of the state Capitol where a Christmas nativity display would bring lawsuits and screams of protest. It included a pink triangle (the homosexual symbol of pride) and photographs of the state's four lesbian lawmakers.²⁷
- The chief justice of Quebec, Michel Robert, said that the work of the Canadian judiciary had been to re-create a new and moral social order that affirmed homosexual behavior. In an interview with the *National Post*, the chief justice said that the nature of the judiciary is to create social policy and redefine public policy without public oversight and without reference to "traditional moral norms." He concluded: "We are defining the fundamental socio-economic values of the society and I don't think this will change." He then linked legalized abortion and same-sex "marriage": "If same-sex

marriages are legal and being performed every day, it's because of three courts' decisions—BC, Ontario, and Quebec. The courts defined what is permitted and what is not permitted in terms of abortion in this country, and the same thing might happen with...same-sex marriage.”²⁸

- Attorney General John Ashcroft, who himself has often taken a strong stance against homosexual behavior, allowed his deputy attorney general, Larry Thompson, to speak at a “Gay Pride” celebration in the United States Department of Justice's great hall.²⁹ Betty DeGeneres, the mother of Ellen DeGeneres, also spoke at the Office of Personnel Management's Gay Pride celebration.³⁰ The Bush administration also appointed an actively practicing homosexual man to the post of Ambassador to Romania, and Secretary of State Colin Powell pointedly introduced the man's partner, who will reside in government-funded housing, at the State Department swearing-in ceremony.³¹ Robert Steers, of the GOP homosexual group, the Log Cabin Republicans, said, “We have never had this much access to a Republican White House before.”³² Finally, the Bush administration let stand Clinton White House policies that extended workplace discrimination claims to include sexual orientation.³³
- It was reported on March 24, 2004, that in 2003 the number of individuals discharged from the armed forces for violations of military standards relating to homosexual behavior had fallen to 787, the lowest level since 1995.³⁴ (For the prior five years, the armed services discharged more than 1,000 members annually, and a total of more than 8,500 members since implementation of former President Bill Clinton's “Don't Ask, Don't Tell” policy).

* Many homosexuals acknowledge implicitly that deviating from God's norms for marriage get worse and worse. Now, many use the word *queer* because it embodies more sexual minorities than just homosexuals.

Under this policy, men and women who engage in homosexual behavior were allowed to remain in the military as long as they kept their “sexual orientation” private and refrained from homosexual behavior. In fact, under the present military policy, a service member's commander—who may *not* ask a member to reveal their sexual “orientation”—is able to initiate an inquiry or process for discharge only if the member (1) makes a statement that he or she is lesbian, gay, or bisexual; (2) engaged in physical contact with someone of the same sex for purposes of sexual gratification; or (3) married or attempted to marry someone of the same sex.

Even these very limited rules were too restrictive for the homosexual advocates who sued the military repeatedly to challenge its rules. The Alliance Defense Fund provided funding for allied attorneys in their efforts to help defend the law in three separate legal challenges to the military's proscription on active, open homosexual behavior in the armed services of the United States. These legal challenges were heard by federal circuit courts of appeal. In each case, the Pentagon was deeply concerned about the impact of such open behavior on the high standards of conduct and performance essential for military readiness.

The Department of Defense has not commented on the 2002 decline in involuntary separations for homosexual conduct, nor is it clear that the decline is statistically significant. Nevertheless, homosexual activist C. Dixon Osburn, the executive director of the Servicemembers Legal Defense Network (dedicated to the removal of the “don’t ask, don’t tell” policy and for the open participation in homosexual behavior in the military), said: “When they need lesbian, gay, and bisexual Americans most, military leaders keep us close at hand.”³⁵ It is unlikely, however, that most commanders knowingly retain individuals who fail to obey the “don’t tell” and “don’t engage in homosexual conduct” policy. In fact, recruitment is up and retention standards in general are tighter than in today’s armed forces. Still, considering the limited proscriptions³⁶ of the current policy, it is astounding that so many men and women each year fail to keep their homosexual desires, activities, or behaviors private and to themselves.

* This comment is from Melissa Wells-Petry, a former major in the U.S. Army.

- In Benton County, Oregon, county commissioner Linda Modrell announced that the county would not issue marriage licenses to heterosexual couples until the homosexual couples were allowed to marry. Modrell said, “To maintain consistency with our oath to uphold Oregon’s Constitution’s anti-discrimination provisions, we must temporarily cease issuing marriage licenses to any couple, regardless of gender until there is a state determination.”³⁶
- The Centers for Disease Control launched a campaign called “STOP AIDS: Sex in the City.” Included in this campaign were workshops on “Sex Toys and Gay Masturbation Techniques” and “Exploration of ‘Gay’ Intimacy and Fantasy” and a live bondage/sadomasochistic show featuring toys, role-playing, and “scene negotiation.” This program received \$698,000 in federal funding in fiscal year 2000 under then-President Clinton.³⁷
- Another Centers for Disease Control Web site featured a link to Internet pages of “pro-sex” activist organizations that provided teenagers with explicit advice on homosexual behavior, sodomy, and masturbation. The link was to the Coalition for Positive Sexuality and featured statements like: “If you think you might be queer, relax! If you think you might be queer, try to find a lesbian/bisexual/gay/transgender community center near you.”³⁸
- In Portland, Oregon, Mayor Vera Katz issued an official proclamation commemorating “Leather Pride Week” in honor of the National Leather Association’s Bondage, Discipline, and Sadomasochism Event in the city. A spokesman for the mayor said that the proclamation “cited the importance of a diverse community and praised the motto of ‘Safe, Sane, and Consensual’ adopted by the leather community.” Susan Brownlow, the state director of Concerned Women for America, said: “Where are you going to stop? Is it going to be pedophilia next?”³⁹

As you can see from each of these pieces of legislation and other actions by federal, state, and local governments, the affirmation of homosexual behavior is just the beginning. Once homosexual behavior is affirmed by government,

promoters of other disordered sexual behaviors (behaviors prohibited by Scripture) start to demand their rights. After all, if you are going to tolerate one, you have to tolerate all.

For the Christian, the issue becomes especially problematic when the government adopts special legal privileges for those engaging in homosexual and other extramarital sexual behavior. As we have seen with the Catholic and other religious hospitals in California, the passage of such legislation is just one short step away from forcing Christians, churches, and religious organizations to violate their sincere beliefs with regard to homosexual behavior or cease to function.

The Supreme Court has already upheld the exclusive power of the Internal Revenue Service to determine when the “public interest” trumps religious liberty for tax exemption purposes. In 1983, the Court, in an 8-1 decision, upheld the revocation of the tax-exempt, non-profit status of Bob Jones University⁴⁰ because school officials genuinely believed “that the Bible forbids interracial dating and marriage.” (See appendix 1 for a more detailed discussion of this decision.) Therefore, if homosexual behavior is legally equated with race as the radical activists demand, and is granted heretofore unimagined constitutional protection, then the next logical step, based on the decision in *Bob Jones University v. United States of America*, could be for traditional Bible-based religious organizations and churches to have their tax-exempt status revoked because they engage in “discriminatory” behavior. The U.S. Supreme Court wrote: “History buttresses logic to make it clear that, to warrant exemption under 501c3, an institution must...*be in harmony with the public interest. The institution's purpose must not be so at odds with the common community conscience as to undermine any public interest that might otherwise be conferred.*”⁴⁰

* In 1970, a federal court decision prohibited the IRS From allowing tax-exempt status for certain private schools whose admission policies discriminated on the basis of race. See *Green v. Kennedy*, 309 F. Supp. 1127, appeal dism'd sub nom. *Cannon v. Green*, 398 U.S. 956 (1970).

Very seldom do we have the opportunity to make history, to reach out beyond the mundane and make justice. We are doing it here. We are creating a civil right.

—Former San Francisco Supervisor Terence Hallinan on the city's passage of a transgender anti-discrimination law

We are beginning to see the first stages of radical homosexual activists playing this trump card. As reported in chapter 6, the Canyon Ferry Baptist Church in Montana found itself under investigation after it hosted a closed-circuit television feed of pro-marriage speakers in Colorado Springs. During the rally a petition was circulated in support of an amendment to the Montana Constitution that would define marriage to be between one man and one woman. These actions are perfectly legal under IRS guidelines (see Gary McCaleb's letter in appendix 2). ADF counsel Gary McCaleb—with local lawyers Timothy C. Fox and Alan Jocelyn—filed a lawsuit in Helena, Montana, seeking

declaratory relief from the state's efforts to apply state election law to churches that merely teach and preach in support of traditional marriage and make petitions available on church premises to qualify the constitutional amendment for the Montana ballot.⁴¹

In addition, as also reported in chapter 6, churches that do not perform same-sex “marriages” could also face legal challenges to their tax-exempt status if they are found to engage in “discrimination.” (See appendix I.)⁴²

Therefore, if homosexual behavior is found by the IRS and the courts to be in “harmony” with the public interest, and if biblical teachings and practices of churches and religious organizations are “at odds” with the common community conscience that affirms homosexual behavior, their financial status will be seriously compromised.

The ENDA of Religious Freedom

This is where the danger of the federal Employment Non-Discrimination Act, better known as ENDA, comes in. This legislation, which was barely defeated in the U.S. Senate in 1996 (and would have been readily signed by then-President Bill Clinton) by a margin of 50-49,⁴³ would have added the category of sexual orientation to the 1964 federal Civil Rights Act. It continues to be brought up year after year until it is passed.

When one looks at the demographics of the homosexual community, it becomes quite obvious that those who identify themselves as homosexual or engaging in homosexual behavior are not nearly the oppressed class portrayed. In fact, the marketing strategies of entire industries, such as airlines, cruise lines, and alcoholic beverages, are based on their knowledge of the ready cash available to the active homosexual and the homosexual media's knowledge of that cash to sell advertising.

In a 2000 study released by Simmons Research, the average income of homosexual and lesbian households was found to be \$85,000, or more than *twice* the national average⁴⁴ (see chap. 7). Another study by Syracuse University in 2001 found that the *median* income for homosexual couples in the United States was \$65,000, *nearly 60 percent higher than the national median of \$40,800*. More than a fifth of those who responded to the Syracuse study reported an income of \$100,000 or more.⁴⁵ It is interesting to note that homosexual advocates, conference leaders, and activists promote these figures when trying to convince corporations, like United Airlines, to market to them or grant special privileges but then deny the existence of the very same statistics when they are trying to make the argument that they are an “oppressed” class.⁴⁶

In fact, Rich Tafel, head of the GOP homosexual organization, the Log Cabin Republicans, questioned the need for ENDA. He said, “I can tell you anecdotally that as I travel all over the country, I almost never hear from anyone who was fired because they were gay.”⁴⁷ After a firestorm of protest from homosexual activists, observers predict Tafel will either quietly reverse his position or no longer head the Log Cabin Republicans.

It becomes quite obvious that the single greatest reason for ENDA to exist is to limit, stop, and punish individuals and organizations that believe that homosexual behavior is sinful or disordered and that so-called personal sexual and related behavior can in fact have a public or employment related impact.

ENDA's supporters claim that religious organizations, including schools and institutions of higher learning owned and operated by a religious organization would have been exempt from the bill,⁴⁸ However, Roger Clegg, general counsel for the Center for Equal Opportunity, writing in the *National Review*, shows how the bill, even with a so-called religious "exemption" (which has been shown in California to be worth practically nothing as homosexual activists incrementally strip it away) would violate the religious freedom of millions of Americans. He wrote: "Something should be said at the outset about the distinction between homosexuality and homosexual behavior....Millions of Americans believe that homosexual behavior violates sincerely and deeply held religious beliefs. It is, in other words, a sin. What is the relevance of this fact for law and government? Well, sometimes sins are made illegal—murder and theft, for instance. Sometimes they are not; no one is jailed for failing to honor his father and mother. And sometimes they are made illegal but seldom prosecuted. Much fornication, including homosexual behavior, falls into this category. The idea is to stigmatize the behavior, even if it is unrealistic to prosecute it."⁴⁹

Clegg then continued to show how ENDA would have stigmatized those who have sincerely held religious objections to homosexual behavior:

It might be objected that this is not an appropriate role for law and government. Instead, if some people want to stigmatize certain behavior then they should find ways to do so without dragging legislators and lawyers, let alone prosecutors, into the act. Which, of course, is exactly what the Employment Non-Discrimination Act makes it impossible to do....Who wants to make a private behavior [religious objection to homosexual behavior] by an adult illegal—those supporting the bill or those opposing it? And who wants to use the government to force people to act against deeply held personal beliefs? It is, of course, the *proponents* [emphasis ours] of the bill who want to make private behavior illegal, not its opponents. The private behavior is the exercise of one's freedom of association and control of one's own property to refuse, on occasion, if one wishes, to hire homosexuals.⁵⁰

Therefore, what would have been stigmatized is not homosexual behavior, which has serious negative ramifications for society, but religious, public health, or other objections to such behavior. The religious freedom to talk about the sinfulness or disordered nature of homosexual behavior and the need for redemption would be ridiculed, while the behavior that often leads to death would be exalted. It is also important to realize that the tendency of courts interpreting such legislation is almost always to expand coverage, not to retract it. Eventually religious exemptions are whittled away in subsequent legislation until no exemption is left.

* In recent years, unprotected homosexual sex has led to a serious spike in new HIV/AIDS infections. Since 1981, more than 1 million Americans have been

infected with the AIDS virus, and about 450,000 have died. In addition, syphilis and gonorrhea among homosexuals in San Francisco has doubled in recent years. (Source: Rene Sanchez, "A City Combats AIDS Complacency," *Washington Post*, May 12, 2002, p. A3). Another recent study found that a majority of young homosexual men who are infected with HIV/AIDS have no idea that they are infected. (Source: Leonard Altman, "Alarming Finding on HIV in Gay Men," *New York Times*, July 8, 2002).

Censoring the Pulpit

Another type of law that will be used to silence or punish people with religious objections to homosexual behavior is so-called hate crimes legislation. We have already shown how such legislation in Canada, Sweden, and Holland will lead to the censoring and punishment of anyone who raises an objection to homosexual behavior, even from the pulpit.

In fact, Sen. Ted Kennedy, who is the co-sponsor of ENDA and a federal hate-crimes bill, called religious objections to homosexual behavior "an insidious aspect of American life."⁵¹

Stop and ponder these comments for a moment. The force that launched America, the belief system that made it great, the freedom that allowed the Kennedy family to become rich and powerful is "insidious."

As can be seen from other countries, the expansion of hate crimes will be used against any religious viewpoint that objects to homosexual behavior—because the philosophy underlying so-called hate crimes goes far beyond the commitment of an actual crime—it punishes the thought in some ways, the belief system behind the crime. These laws can be quickly expanded and separated from any form of traditional crime to include any speech that homosexual activists would claim incited someone to harm a homosexual person. Therefore, it is logical to expect that, just as Dutch authorities were urged to prosecute Pope John Paul II,⁵² individuals such as Dr. James Dobson—who was bizarrely blamed indirectly and wrongfully with regard to the tragic murder of Matthew Shepard—could be charged with committing a hate crime anytime they mentioned the biblical position on homosexual behavior. This same rule could possibly extend to churches (that is on the verge of happening across the Atlantic).

In municipalities with an assortment of hate crime laws or similar speech limiting laws, religious freedom is already at peril. In 1998, the San Francisco Board of Supervisors took the unusual action of denouncing an advertising campaign sponsored by a national ministry that said homosexual behavior was sinful and that homosexuals can change. The ministry's advertisement, which appeared in the *San Francisco Chronicle*, said that Christians love those trapped in homosexual behavior but pointed out the destructiveness of homosexual behavior and the need for Jesus Christ to bring healing to the lives of those practicing homosexuality. The board passed two resolutions that said such advertising "validates oppression of gays and lesbians" and creates a climate "that may encourage violence." The ministry took the board to court over the resolutions, but the Ninth U.S. Court of Appeals in San Francisco rejected the

claim, stating, “The main purpose and effect of the Supervisors' actions was to promote equality and condemn hate crimes, not to attack or inhibit religious beliefs.”⁵³ Yet that is exactly what the resolutions did. This is just a taste of what is to come if expanded federal hate crimes legislation in its various forms comes to pass. Imagine the explosion of outrage and the court's decision if on the other hand, the board had passed resolutions *supporting* the ads?

In West Virginia, it was reported that an assistant attorney general in that state had been teaching police about hate crimes. The manual he was using was allegedly written by employees of the U.S. Justice Department under former Attorney General Janet Reno. A sentence about hate groups reads, “Some groups include apocalyptic Christianity in their ideology and believe we are in, or approaching, a period of violence and social turmoil which will precede the Second Coming of Christ.” Kevin McCoy, the head of the West Virginia Family Foundation commented, “[This curricula is] laying the foundation for certain types of speech that are not politically correct and how they could be possibly perceived to be not appropriate within the law enforcement community....If this curricula is continued to be taught to law enforcement in this state, it will not be long before they roll out the big guns and start cracking the whip....Their goal is to get sexual orientation included. Once they do that, this is laying the foundation for law enforcement to take care of those people that they consider to be members of the hate group. Churches, pastors, the whole nine yards...I don't think there will be any group left untouched when their agenda is finally completed.”⁵⁴

An individual who posted a message in response to the article containing McCoy's comments, wrote, “Yes, Christianity is a hate group....Not all Christians are hateful but their beliefs are hateful.”⁵⁵

Still, many Christians are unaware of the threats posed to their religious freedoms by potential laws like ENDA and hate crimes legislation. Some Christians even support various forms of such laws because it seems like the “fair thing to do.” What they don't know is that when they support or are ambivalent about such legislation, they are signing a death warrant for religious liberty. Many Christians will come to realize the famous lament of the German pastor, Martin Niemöller, is true for them as well: “First they came for the Jews, but I did nothing because I am not a Jew. Then they came for the socialists, but I did nothing because I am not a socialist. Then they came for the Catholics, but I did nothing because I am not a Catholic. Finally, they came for me, but by then there was no one left to help me.”⁵⁶

Where Do We Go from Here?

*Those who want to win the world for Christ must have
the courage to come into conflict with it.*

—Titus Brandsma, martyr, who died at Dachau as a victim of Adolf Hitler in 1942

A new missionary was walking the streets of Colombia one day, a nation ravaged by organized crime and rampant drug use, accompanied by a Christian native of the country. As he walked the streets of the country, child after child would come up to the missionary and beg him for money. Even though he had limited funds, it was his inclination to give whatever he could to these poor and destitute children. However, his Christian companion quickly admonished him that giving into the demands of the children would cause the children more harm than good.

“You see,” his companion said, “these children are trapped by the mafia at an early age to go begging in the streets. The crime syndicate breaks their fingers and other horrible things are done to them. But if you give in and just hand them the money, they will just take the money to the mafia and all it will do is perpetuate the problem. You may have thought that you helped the child, but all you did was treat a symptom, the cause of the problem will go on and on, and future generations of children will fall into the same trap.”

* This story was told to Craig by an employee of Food for the Hungry, an international relief ministry.

This story also serves as an analogy when it comes to our response to those trapped in homosexual behavior.

As Christians, we find ourselves in a difficult position when it comes to the demands of homosexual activists. How can we be compassionate toward those trapped in homosexual behavior while not also falling into the trap of enabling it? We are called to love our neighbors. For the sincere Christian, this means many things (see Matt. 25:31-46) but especially introducing them to the love and saving grace of Jesus Christ (Matt. 28:18). And what is the greatest obstacle to faith and life in Jesus Christ? It is a person's sinful nature. If a person cannot see or be told or be allowed to hear or read that their ignorance, their behavior, their sin is blocking them from God's full plan for them, they may miss the abundant life, the eternal life that Christ died to provide for all kinds of persons, including those trapped in sexually disordered behavior. Nor can they be able to understand why Christ had to die for us and be resurrected and emerge

victorious over sin.

And speaking the truth in love does not mean telling those who are violating God's standards for marriage and sexual activity that what they are doing is "OK" in God's eyes.

A vivid example of the dilemma for Christians is illustrated in the following letter that we received at ADF:

My husband and I became Christians 8 years ago. Our previous 30 plus years gives us numerous relationships that we consider our mission field. We have many close homosexual friendships that we are continuing to maintain in a godly manner.

Recently, we were invited to a "commitment ceremony." When the invitation was declined I was questioned why? These friends all know our commitment to Christ and the lifestyle changes we have made. I stated that God's word states that homosexuality is a sin and we cannot support this sinful ceremony. You can imagine the justification and denial of God's word. We decided to end the conversation because no opinions were being changed.

We have maintained the relationships the past eight years in a loving and godly manner. I am so disappointed that when I stated God's Word I am told that our friendship cannot continue. I was told that if I cannot accept the homosexual lifestyle then I could not be a friend. Who is being intolerant? When I became a Christian, I never wanted to sever my homosexual friendships. The relationships have changed but [were] never denied...¹

The barrier to sharing the gospel with an individual trapped in homosexual behavior is seemingly higher every day, whether through limits on religious freedom or hardened hearts. As Joe Dallas, a former homosexual, has said: "If you gave homosexual [activists] everything they want, they still will not be satisfied until the church is silenced."² Yet, as Christians, we cannot give up trying to share Christ's love, nor the gospel's full message of repentance leading to forgiveness and wholeness, even when faced with rejection. Neither can we allow our right to share the good news of Christ's love with homosexuals or any other persons to be taken away from us.

It is vital for members of the Body of Christ to understand the homosexual agenda and how it threatens many personal and religious freedoms. If we sit back and surrender, giving those involved in homosexual behavior everything they think they want, we are just like the missionary in Colombia who thought he was solving a problem but instead making it worse. The dear man or woman lost in the trap of homosexual behavior and relationships will never be able to hear and respond to Christ's redemptive love for him or her.

Not only is our ability to share Christ's love with those trapped in homosexual behavior threatened, but our ability to raise our own children to know and live the uncensored Christian life and faith is at risk as well. Parental rights are also an essential part of religious freedom: the ability to raise and

guide one's children according to one's beliefs. *So what are we to do?*

The letter we just shared with you illustrates a good place for Christians to start. Although rejected by her homosexual friends, the writer still tried to be a consistent witness and friend to those caught in extramarital sexual behavior. Remember, it was the consistent witness and love of a quiet Christian couple—not just in words but in deeds—that led John Paulk to Christ. That persistence by the couple and the willingness to adjust, without theological compromise, to provide what John needed and not push him into a situation that would have made him instantly uncomfortable had the great impact. Despite the obstacles placed in our paths, we must continue to share the gospel with those who so desperately need to hear it, even if it means rejection and even persecution.

Despite the need for us to demonstrate love and to be a strong witness to our fellow citizens, including those who engage in homosexual behavior, we cannot compromise on the church's traditional teachings of the gospel and people's need for repentance. Unfortunately, this is where many in the church and in our culture have stumbled. In our desire to be relevant and to be seen as tolerant and loving, we have failed to speak the truth both in love and *with* love. As one internationally known Christian leader says: “We cannot allow [a false understanding] of love to trump truth.” In our hope of being accepted, we have often backed away from the spiritual battle for the hearts and souls of men. Rather than confront the culture, we have often chosen to conform to it. Instead of promoting self-fulfillment in our churches, we must get back to modeling self-sacrifice. Christ made the ultimate sacrifice for us, and like him, we must be humble servants and not haughty judges. We need to point the individual trapped in homosexual behavior to the true cross, not a revised, meaningless gospel that requires no sacrifice, no repentance, and provides no real lasting deliverance from sin and its pain and sorrow.

We must be willing to be salt and light in our culture, no matter what the price. When a television show ridicules fellow Christians or biblical beliefs and exalts homosexual behavior, we should speak out. For an effective example of what speaking out can accomplish we can look at what has happened in New York City. After years of blatant anti-Catholic bigotry on the Broadway stage, no play is presently running there that ridicules Catholicism. Why? Because of the brave stand taken by one man, William Donahue of the Catholic League, who has made sure, through his protests and effective use of the media, that there is a price to be paid for bashing Catholics.

We must not remain silent, we must speak up, when Christ and his teachings are ridiculed and sexual deviancy is exalted. This includes the media, our public schools, our elected officials, and our workplace. There may be a price that we will all have to pay, but whatever that price is, we must remember it pales in comparison to the price Christ paid for us. If we stay silent, our children and grandchildren will reap the consequences of our apathy.

Our voice must be consistent: we must love homosexual men and women, and because of this love for them we must want to see them redeemed from a lifestyle of certain, ultimate despair. John Paulk, Melissa Fryrear, Mike Haley, Teresa Britton, and so many others are living testaments to the joy and healing

—through faith in Jesus Christ—available to the person who escapes from homosexual behavior.

We need to support ministries that provide outreach and are trying to minister to the homosexual, such as Exodus International, Focus on the Family's "Love Won Out" conferences, the Church of the Open Door in San Rafael, California, and the efforts of individual pastors, priests, rabbis, and churches. Organizations advocating homosexual behavior such as the Human Rights Campaign, the ACLU, GLAAD, and others, dwarf all of them in comparison when it comes to allocation of dollars and other resources. We also need to support churches, synagogues, and ministries that have had the courage to speak the truth on this issue and confront the agenda of the intolerant homosexual activists.

We need to get involved in legal and public policy matters that will determine our nation's future. The Alliance Defense Fund (1-800-TELL-ADF or www.telladf.org) was founded by thirty-five ministry leaders across many denominational lines to deal exclusively in the legal arena. Through our God-given vision of strategy, training, and funding, we have been able, through God's grace, to equip God's people to stand up for religious freedom and for the gospel in hundreds of successful cases in our nation's courts. So often we who call ourselves "brothers and sisters in Christ" have fought among ourselves, while the homosexual advocacy groups and their allies have worked together with relative harmony. If we effectively coordinate our strategy by creating alliances with other organizations, recruit and train our friends and allies in how to respond to and resist the homosexual agenda, and provide the critical funding needed to battle on an equal basis with those who wish to silence the gospel, we are confident that the threat the homosexual agenda poses to religious freedom will be greatly diminished. For many years, the church and Christians were essentially AWOL from the courthouse while dozens of legal cases were litigated, setting precedents the homosexual activists rely on today. We can no longer ignore the legal realm.

On the political front, we need to be aware of candidates and where they stand on the issues. For example, here in Arizona, homosexual advocates recently ran for public office as conservative or even profamily Republicans in an apparent attempt to deceive conservative voters. While many of these candidates went down to defeat once voters became aware of their agenda, the *Arizona Republic* (whose managing editor featured the move of his homosexual partner to Phoenix in a news article) spun the story as a victory for homosexual activists.³ That is why we need to look much further than the party label and learn about the person who is running. Focus on the Family has state family policy councils in more than thirty-five states that can provide you with the information you need to make an informed decision. You can get in touch with the one for your state by calling 1-800-A-FAMILY.

In the public schools, we have already mentioned the need for Christian parents to be organized and to confront the school administration head-on when it comes to reviewing curriculum. In addition, whether we have any children in public schools or not, we must be informed about candidates for local school boards or be willing to make the sacrifice and go to school board

meetings to voice our objections to the homosexual indoctrination of our children. It will not be easy. Anyone who goes against the homosexual agenda is bound to be ridiculed and vilified and face possible persecution. If we consider the fact that the future of our children, grandchildren, and our nation is at stake, we must ask ourselves, "Is this too high a price to pay?" We think not.

Finally and most importantly, we need to pray. We must be on our knees, for those in sexual sin, for our children and grandchildren, and for our culture. Remember the words of the Lord to Solomon in 2 Chronicles 7:14: "*If my people*, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land" God's promise for those with humble and contrite hearts is the same for all generations.

If God's people get on their knees and do these other things, we are confident that the Lord will honor this faithfulness and help turn around the seemingly inevitable direction our culture is on with regard to the affirmation of homosexual behavior and the silencing of the gospel.

In 1987, President Ronald Reagan stood in West Berlin and challenged the leader of the Soviet Union, Mikhail Gorbachev, to "tear down this wall." In Berlin, even in his own administration, few shared Reagan's conviction that a seemingly, all-powerful Soviet empire was doomed. Yet a few years later not only did the wall fall, but the entire Iron Curtain came down with it. With the same determination—to stand up to the radical homosexual activist community...and to preserve religious freedom—we can and will win.

Let us conclude with the words of the Most Reverend Peter Jensen, the Anglican archbishop of Sydney, Australia. His words sum up beautifully the position in which the church finds itself today in response to the threat of the homosexual agenda. It is an admonishment and an encouragement to us all:

Churches must have the courage to win influence back from a secular world. The role of the Christian churches...today is to speak the truth in love....We have accepted the secular world's verdict that we have nothing of importance to say, and we have adjusted ourselves to this reality. We have become domesticated....Instead of explaining and defending the Gospel, we have sought the path of relevance....The Christian Gospel is the insertion of truth into the untrustworthy discourse of the world. Some of us want to be kind, so loving that we will not speak the truth. The therapeutic model of pastoral care has been perverted into mere affirmations of human behaviour. Our love is no love, for it refuses this great test: will it speak boldly, frankly, truthfully?...One of the chief reasons why we have ceased to speak the truth is we are fearful of the reaction of those around us....We have contributed towards the gagging of God, perhaps because we are frightened of suffering. But there is one fundamental task to which we must be committed, come whatever may: Speak the truth in love.⁴

We must *speak* the truth in love. We must live the truth in love. This is the true love of the gospel. We cannot shy away from this task, regardless of the

price. We need to ask ourselves: Are we willing to take a stand, to keep the door open for the gospel, or are we going to allow it to be silenced? Are we willing to share Christ's love with the person trapped in homosexual behavior, or will we simply walk by them like the Levite and the priest on the road to Jericho and not offer a helping hand? (Luke 10:25-37)

The answers to those questions will determine the future of marriage, the family, culture, and the gospel in America, and of America itself. They will determine the futures of millions of hurting individuals in need of a loving Father who alone can provide them with the true affirmation, true fulfillment, and the true love they so desperately need. And the good news—even a nation's heart can turn in a single day (Jonah 3:10).

Soli Deo Gloria.

Background Brief:

The Future of Tax Exemption and Homosexual Behavior

Question: Could the application of a new legal test, of “strict scrutiny” by the United States Supreme Court as proposed in various cases or other sex/gender case decisions relating to sodomy and sexual behavior, lead to the revocation of church and charitable organization tax exemptions by the Internal Revenue Service?

Answer: In 1983, the High Court found that an organization's tax exempt status and deductibility of gifts to that organization can be revoked for acts contrary to the “public interest” as determined by the IRS and federal courts—even when those acts are based on sincerely held religious beliefs.¹

Discussion: Many major religious colleges, denominations, churches, ministries, and charitable organizations that are tax exempt today differentiate (or in the view of intolerant radical activists “discriminate”) on the basis of sex/gender and sexual behavior in employment, position, ordination, performance of marriage and other ceremonies or sacraments, and many other matters based upon their genuinely held religious beliefs. In fact, most of those who engage in such practices believe they are acting upon and in conformity with “revealed truth” from Scripture and/or tradition. Their future tax exemption status is uncertain with the advance of the homosexual legal agenda.

If the Supreme Court, or a plethora of courts of appeal, adopts a new test—a new standard for Constitutional review—for all claims of sex/gender discrimination under the same rules and policies that racial discrimination is now viewed (i.e., “strict scrutiny”), or decides that the Constitution, public policy, or law of the United States protects or provides special privileges for sodomy and other homosexual behavior, it is only a matter of time, application of legal “logic,” and litigation before it is claimed that sex/gender and sexual orientation/behavior “discrimination” is akin to racial discrimination and thus is *in all instances* contrary to public policy and therefore those who engage in such actions are not “entitled” to the public “benefit” of tax exemption.

To put it plainly, there is either a lawful basis to differentiate (“discriminate”) between persons based upon sex/gender and/or their forms of sexual behavior or there is not. Present sex/gender and sexual behavior law, though dramatically changed from one hundred to two hundred years ago, uses an “intermediate level” of scrutiny for sex/gender issues, and courts still permit differentiation for many things.²

Bob Jones University's sponsors genuinely believed "that the Bible forbade interracial dating and marriage." As a result of those beliefs, the university engaged in various practices, finally forbidding interracial marriage or dating by enrolled students. The federal courts found Bob Jones's "policies violated the clearly defined public policy" and after years of litigation determined that it was proper for the IRS, exercising its discretion, to revoke the university's tax exempt status. The courts also rejected Bob Jones's arguments that revoking the tax exemption violated the Free Exercise of Religion and Establishment Clauses of the First Amendment.

Bob Jones was permitted to "practice its religious beliefs," though held by the government to be discriminatory, *but* it was prevented from receiving the "benefit" of tax exemption and receipt of tax deductible gifts.

Until 1970, the Internal Revenue Service recognized tax exempt status and allowed tax deductions to private schools without regard to their faith-based racial policies. In 1970, a federal court decision prohibited the IRS from allowing tax exempt status for certain private schools whose admission policies discriminated on the basis of race.³ As a result of that, and subsequent court decisions, the IRS revised its policies to state, in part, "the statutory requirement of being 'organized and operated exclusively for religious, charitable...or educational purposes' was intended to express the basic common law concept [of 'charity']...[and] the purpose of the trust may not be illegal or contrary to public policy."⁴

The Supreme Court, analyzing the government's grant of tax exemptions or allowance of deductions, stated: "History buttresses logic to make it clear that, *to warrant exemption under 501 (c)(3), an institution must...be in harmony with the public interest. The institution's purpose must not be so at odds with the common community conscience as to undermine any public interest that might otherwise be conferred.*"⁵ [emphasis added]

In its review of the national policy consensus on race, which led the courts to conclude that Bob Jones's dating policy was offensive to that policy, the Supreme Court specifically noted various congressional acts concurred that racial discrimination violated public policy and further noted, "The Executive Branch has consistently placed its support behind the eradication of racial discrimination" and that "few social or political questions have been more vigorously debated."⁶

Radical and intolerant homosexual activists are working overtime to equate distinctions and differentiation based on sex/gender, sexual orientation, and various forms of sexual behavior with the public and thus legal public policy equivalent of racial discrimination, despite the dramatic differences. If these activists are successful, there is no reason that the IRS and federal courts could not make the same findings regarding sex/gender and sexual behavior and that such "discrimination" could require revocation of tax exempt status and prohibit tax deductible contributions. In the twenty years since this decision, the IRS has not expanded the Bob Jones ruling to other forms of "discrimination," but this is no guarantee that it will not do so in the future.

Letter to Pastors



Alliance Defense Fund.

Gary S. McCaleb
Senior Counsel

June 4, 2004

Dear Pastors:

A great battle rages within our nation; a battle to determine whether the very foundation of our society—one man and one woman, joined in marriage—will survive. Advocates of same-sex “marriage” fight fiercely for new “rights,” focusing on individuals’ emotions and government benefits. But marriage is more than feelings and money; its about providing a mom and a dad for every child; about building a strong society through time-tested, certain methods rather than radical social experiments. Indeed, the very reason that governments choose to benefit and regulate marriage is because it is the proven basis for western civilization. Proponents of same-sex “marriage” cannot show otherwise.

I write to assure you that the Alliance Defense Fund will spare no effort to ensure that America’s Christians will not be silenced in the battle for marriage.

In the past decade, radical advocates of same-sex “marriage” have sought to establish new “rights” in Alaska, Hawaii, Vermont, Massachusetts, Arizona, and elsewhere. All but one of these battles resulted in their defeat—and pro-homosexual forces may yet be defeated in Massachusetts, where court actions and constitutional amendments to defend traditional marriage remain very much alive.

Across America, citizens are fighting to save marriage by advancing pro-marriage legislation at the state and federal level. Homosexual activists know that their arguments will fail if they are put squarely before our nation’s citizens, and they do all that they can to prevent the issue from ever coming to a vote. Thus, pro-homosexual groups are threatening churches across the nation with the loss of tax-exempt status, and/or they allege that various state political campaign laws were violated, when churches simply preach about marriage or allow petitions on their property. It is a simple scare tactic, designed to silence Christians.

Such tactics are not new. They have been tried time and again, and have consistently failed. For example, in 1996, 1998, and 2000, pro-homosexual activists targeted churches that supported a proposition in California that defined marriage as being between one man and one woman. In one mailing, activists sent out some 80,000 threat letters. See Erik J. Ablin, *The Price of Not Rendering to Caesar: Restrictions on Church Participation in Political Campaigns*, 13 Notre Dame J. L. Ethics & Pub. Pol’y 541, 557 (1999). These would-be censors failed to suppress Christian speech—the California measure ultimately passed and no church had its tax-exempt status revoked. These tactics of hate and intolerance must fail again in 2004.

By this letter, we assure you that churches have broad constitutional rights to express their views on marriage, as explained below. Furthermore, other activities such as allowing parishioners to sign petitions for legislative action to protect marriage are almost undoubtedly permissible under federal tax law. In the same way, the First Amendment to the United States Constitution most likely prevents states from demanding that churches register as a "political committee" or report "contributions" when the churches merely preach about marriage or allow petitions to be signed at their facilities.

If you are contacted by any government official or private activist group on such issues, please call us immediately. The Alliance Defense Fund's attorneys will promptly review your situation and make every effort to defend your church's legal rights to speak freely in support of marriage. Below we briefly discuss the relevant law.

Legal Analysis: Federal tax law

There are two broad areas of concern regarding the effect of political activity by churches that hold tax exempt status under Internal Revenue Code ("IRC") § 501(c)(3). First, the IRC prohibits churches from participating or intervening in the political campaign of a *candidate* for public office. However, the IRC is much more accommodating in regard to churches that work to influence *legislation*, allowing such activity so long as a "substantial part" of church efforts is not devoted to such activities. This "legislative" issue is what we are concerned about here.

Fortunately, the courts understand that advocating morality, both in church and in civil life, is properly at the heart of religious faith:

Religion includes a way of life as well as beliefs upon the nature of the world and the admonitions to be "Doers of the word and not hearers only" (James 1:22) and "Go ye therefore, and teach all nations . . ." (Matthew 28:19) are as old as the Christian Church. The step from acceptance by the believer to his seeking to influence others in the same direction is a perfectly natural one, and is found in countless religious groups.

Girard Trust Co. v. Comm'r, 122 F.2d 108, 110 (3d Cir. 1941) (emphasis added; omission in original). As the Supreme Court put it, "[a]dherents of particular faiths and individual churches frequently take strong positions on public issues including . . . vigorous advocacy of legal or constitutional positions. Of course, churches as much as secular bodies, and private citizens have that [constitutional] right." *Walt v. Tax Comm'n*, 397 U.S. 664, 670 (1969).

Whether a church devotes a "substantial" part of its resources to influencing legislation is a question of facts and circumstances. *Kentucky Bar Foundation, Inc. v. Commissioner*, 78 T.C. 971 (1982), and courts have taken different approaches to the matter. For example, in *Seasongood v. Commissioner*, 227 F.2d 907 (6th Cir. 1955), the court established a five percent (5%) safe harbor rule based on total expenditures applied to legislative activities. *Id.* at 912. More recently, the decision in *World Family Corporation v. Commissioner*, 81 T.C. 958 (1983) raised that bar when the Tax Court ruled that an exempt organization's lobbying activities which utilized between five and ten percent of the group's resources were "insubstantial."

It should be noted that one court relied on a balancing test, rather than a percentage of expenditures, in determining that a tax exempt religious organization had devoted a "substantial part" of its resources to influencing legislation. See *Christian Echoes Nat'l Ministry, Inc. v. U.S.*, 470 F.2d 849 (10th Cir. 1972). This court observed that the percentage test obscured the "complexity of balancing the organization's activities in relation to its objectives and circumstances." *Id.* at 855.

The *Christian Echoes* court stated that "the political [activities of a charity] must be balanced in the context of the objectives and circumstances of the organization to determine whether a substantial part of its objectives [not just expenditures] was to influence or attempt to influence legislation." *Id.* However, the lobbying undertaken by the *Christian Echoes* ministry went far beyond simply preaching about a moral issue or circulating petitions for proposed legislation. Rather, the group "attempted to mold public opinion in civil rights legislation, medicare, the Postage Revision Act of 1967, the Honest Election Law of 1967, the Nuclear Test Ban Treaty, the Panama Canal Treaty, firearms control legislation, and the Outer Space Treaty." *Id.* It urged its supporters to take no less than 22 different actions to influence American and international politics, including urging congressional representatives to support or oppose specific bills, abolish the federal income tax, withdraw from the United Nations, and so on. *Id.* Under these unusual facts—including support of candidates as well as legislation—the *Christian Echoes* court found that the defendant organization had devoted a "substantial part" of its resources to lobbying and affirmed the revocation of its tax exempt status. *Id.* at 858.

Unless a church has an extensive history of lobbying efforts (as exemplified by the *Christian Echoes* case) it is extremely unlikely that simple efforts to defend marriage, such as preaching about marriage or making petitions available to be signed—would be seen as a "substantial" portion of church resources. Such activities should be entirely permissible under federal tax law. Certainly, a church that devotes less than five percent of its resources to influencing legislation should be on very safe ground in this respect.

State Political Campaign Law

State governments have an interest in informing the public about campaign financing. The theory is that such information helps voters evaluate which interests are supporting particular legislation. See, e.g., *Buckley v. Valeo*, 424 U.S. 1 (1976) (upholding federal campaign disclosure requirements). Yet however strong that interest may be, it does not justify imposing campaign law willy-nilly on churches that incidentally support legislation.

It is not possible to consider the political campaign laws of each state in this brief letter. Nonetheless, any requirement that a church register as a "political action committee" or report "expenditures" supporting legislation, simply because the church preached about marriage or allowed parishioners to sign petitions, raises serious questions under the Free Speech Clause and Free Exercise Clause of the First Amendment to the United States Constitution.

Indeed, the courts have recognized that applying broadly worded campaign reporting statutes to groups that do not engage in substantial advocacy would violate the First Amendment. For example, in *New Jersey State Chamber of Commerce v. New Jersey Election Law*

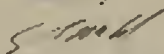
Enforcement Commission, 411 A.2d 168 (N.J. 1980), various secular groups challenged a campaign reporting law as being unconstitutionally overbroad because it was triggered by virtually any communication between a private person and a legislator which sought to "influence" legislation. The court held that the law was constitutional, but only if it was narrowly construed so that it applied "only to persons whose direct, express, and intentional communication with legislators for the purpose of affecting the outcome of legislation are undertaken on a substantial basis." *Id.* at 179, accord *Bemis Pentecostal Church v. Tennessee*, 731 S.W.2d 897 (Tenn. 1987) (holding church responsible to report expenditures for purchasing media advertisements that opposed specific liquor legislation, but also held that broadcasting the church's religious services and distributing church newsletters, even if advocating a particular election result, were not subject to campaign law). In other words, campaign law is not *carre blanche* for the government to limit private church speech or religious exercise.

Other issues are implicated by unlimited application of state political campaign laws to churches. For example, demanding that churches register as "political committees" would operate as a "prior restraint" on speech, which is strongly disfavored under the U. S. Supreme Court's First Amendment jurisprudence. Similarly, it would chill the speech of other churches that would rightfully fear investigation and possible punishment by state election officials. Both situations offer solid bases to invalidate a state campaign law if that law were applied to churches in this context.

Homosexual activists' outrageous, intolerant effort to stop churches from expressing their faith will succeed only if pastors succumb to fear and stand mute when marriage is attacked. But nothing in the law supports these activists' demands, and no pastor should yield to fear. Rather, pastors can (and should) speak clearly regarding moral truth and freely participate in the political processes within the limits set forth by our laws.

This material is a brief overview of a complex area of the law and should not be construed as legal advice relevant to a particular church's situation. If you have any questions or believe your church's rights were violated, please feel free to contact us at the Alliance Defense Fund.

Sincerely



Gary S. McCaleb
Senior Counsel

Notes

Introduction

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Chapter Ten—Where Do We Go from Here?

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Appendix 1—Background Brief

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6. 461 U.S. 594-5.

In *The Homosexual Agenda* Alan Sears and Craig Osten expose the goals of the homosexual movement and its rising legal activism. The homosexual agenda has as its primary aim to "trump" the rights of all other groups, especially those of people of faith. Sears and Osten provide well-documented proof that America is not only becoming more tolerant of homosexual behavior, it is becoming less tolerant of those who disagree with the lifestyle.

"The Alliance Defense Fund . . . is doing a wonderful work in defending religious liberty and preserving the rights of Christian people."

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"This book could be the instrument that will reverse the tide of influence that this devastating vice is having on American society today."

**—D. James Kennedy, AUTHOR AND SENIOR MINISTER, CORAL RIDGE PRESBYTERIAN CHURCH,
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"I commend Alan Sears and Craig Osten for having the courage to tell the truth about this highly destructive movement."

—Marlin Maddoux, USA RADIO

"This may well be the most significant religious liberty issue of our times."

—R. Albert Mohler Jr., AUTHOR AND PRESIDENT, THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

"This ground-breaking book destroys the myth that homosexual activists simply want equal rights . . . A must-read for every pastor."

—Alfred Poirier, SENIOR PASTOR ROCKY MOUNTAIN COMMUNITY CHURCH, BILLINGS, MONTANA

"This book is courageously but compassionately written."

—THE LATE Adrian Rogers, AUTHOR AND SENIOR PASTOR, BELLEVUE BAPTIST CHURCH, MEMPHIS, TENNESSEE

ALAN SEARS is the president, CEO, and general counsel of the Alliance Defense Fund, an organization dedicated to the defense of religious freedom, the sanctity of human life, and traditional values.

CRAIG OSTEN is the Vice-President of Creative Services for the Alliance Defense Fund.



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Learning About Homosexuality

The Public Assault Upon Truth

[Homosexual Bias at NY Times](#)
[Boston Globe Pimps For Pedophiles](#)

[Fistgate: What the Boston Globe Ignored](#)
[Newton MA Teach Outs Self to 1st Grade](#)
[Berkshire Eagle Censors News](#)

Demonization of Christianity

[Rome 'Gay' March Affront to Christians](#)
[Gore Rebukes Vatican](#)
[Berkshire Eagle Slams Scouts, Christians](#)

Targeting Children

["Look It Up!" 254 "Boy Words"](#)
[Recent Defenses of Pedophilia](#) [Corruption of the APA](#)
[Mirkin : Deconstructing Pedophilia](#) [Corruption of the APA](#)
[Creating "Gay" Children](#) by Dr. Judith Reisman 347K pdf
[Report: Pedophilia more common among 'gays' 4/29/02](#)
[Another Homosexual Scoutmaster](#)
[Homosexuals And The Young](#)
[Holocaust Survivor Molested By Homosexual Guards](#)
[Children: Victims Of Parents' Choices](#)
[Pedophilia And Sex Education](#)
[Child Molestation & Homosexuality](#) [Higher pedophilia rates](#)

The Church & Homosexuality

[How the Church Sees The Issue Of Homosexuality](#)
[Non-Discrimination Of Homosexual Persons](#)
[The Sin that Will Not Shut Up](#)
[The Gay Priest Problem](#) Fr. Paul Shaughnessy
[Entangled on the Web](#) James Hitchcock
Homosexual Assault on Marriage
[Marginalization Of Women](#)
[Same-Sex Unions:The End of Marriage?](#) Gerard V. Bradley
[Logic, Weed-eaters, Homosexuality and Contraception](#)
 Janet E. Smith

Help for Same Sex Attraction Syndrome

[Homosexuality And Hope](#) Statement Of The Catholic Medical Association
[Real Love for Homosexuals](#) By David Morrison
[Recovery, Change Is Possible](#) [What The Experts Have To Say](#)
[Help For Homosexuals](#) [Important Sources for info & help](#)
[An Answer for Andrew](#)
[The Battle for Normality](#), reviewed by Linda Ames Nicolosi
[Apostolate to the Homosexual](#) Ralph M. McInerney
[The Dilemma of Homosexuality](#)
 An Interview with Dr. Joseph Nicolosi
[Authentic Freedom and the Homosexual Person](#) Mark Lowery
[The Neuroticism of Homosexuality](#) Gerard van den Aardweg

The Homosexual Victimization Stratgy

[Matthew Shepard](#) [Important perspectives](#)
[Protected Status For Homosexuals](#)
[From Tolerance to Affirmation "The Safe Schools Scam"](#)
[The Pink Swastika](#)
[Homosexuals Change Public Opinion](#)
[The Pro-"Gay" Agenda](#)

Homosexuality & Genetics

[Homosexuality & Genetics](#)
The 10 Percent Lie [used to propagandize](#)
[Innate-Immutable Argument Finds No Basis in Science](#) - NEW
[Is There a "Gay Gene"?](#)
[The Importance of Twin Studies](#)
[Is There a Link Between Left-Handedness and Homosexuality?](#)
[The New Finger-Length Study on Lesbians](#)
[How Might Homosexuality Develop? Putting the Pieces Together](#)
[The Biological Research on Homosexuality](#)
[The Fading "Gay Gene"](#)

"Portray gays as victims, not as aggressive challengers. In any campaign to win over the public, gays must be cast as victims in need of protection so that straights will be inclined by reflex action to assume the role of protector ... Straight viewers must be able to identify with gays as victims. Mr. and Mrs. Public must be given no extra excuses to say 'they are not like us' **'Our campaign should not demand direct support for homosexual practices, but should instead take anti-discrimination as its theme'**" (emphasis the authors)

Homosexual activists Marshall Kirk and Erastes Pill, recommending political strategies designed to lead to, as they put it, **"The Overhauling of Straight America"** (Guide Magazine, November, 1987)

[Is Sexual Orientation Fixed at Birth?](#)

[Can Prenatal Hormone Exposure Influence Gender-Identity Development? -- One Theory](#)

From Their Mouths

[Content Analysis Of The Advocate](#)

Lethal Lifestyle of Practicing Homosexuals

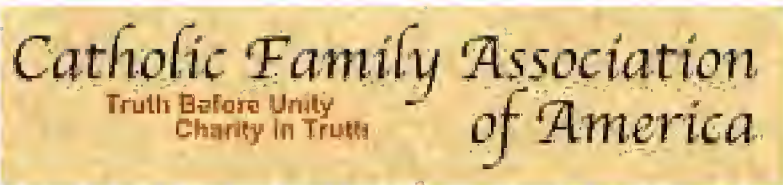
[Short & Lethal Life-Span](#) [Intrn'l Journal of Epidemiology](#)
[Monogamy For Homosexuals](#)
[Homosexual Lifestyle & Practices](#)
[HOMOSEXUALITY / SUICIDE LINK](#)
[The Advocate \("Gay" Magazine\) Survey](#)

Governmental Collusion

["Gay" Rights: A Proclamation By Clinton](#)
[Rhode Island Liable for Lying About Homosexuality](#)
[VP Gore Backs Anti-Catholic 'Gay' March](#)
[Martyrs Slain by Pederast King](#)

Protecting Children & Marriage

[Fighting Back](#)
[4 Single Issue Voting](#)
[Our Likely Future...](#)



[Back to 'Learning About](#)

[Homosexuality' main page](#)

NY Times Reporter: Homosexuals 75% of Front Page Staff!

'Gay' Propaganda Juggernaut Explained?

by T. Athanasius

(Friday July 28, 2000) In a stunning revelation that goes far in explaining the relentless attacks against those protecting Boy Scouts from buggery and the intense pro-homosexual and heterophobic propaganda issuing from mainstream media, NewsMax.com carried a story regarding Accuracy in Media's Reed Irving's investigation into NY Times lying and media bias.:

"Irvine reports that Richard Berke, a national political correspondent for the Times, spoke to a recent gathering of the National Lesbian and Gay Journalists Association.

Irvine says that Berke reassured the gathering that the Times would remain very sympathetic to the gay agenda because **"three-fourths of those who regularly attend the daily meetings that determine what will be on the front page of the Times the next morning are 'not-so-closeted' homosexuals."**

No surprise, Irvine claims, that the Times and other big media which take their cue from the Times, are not reporting fairly on gay issues." In a July 17 column in the NY Post, Brent Bozell discussed the Boston Globe treatment of Jeff Jacoby, and the Globe / NY Times lenient treatment of others caught in much more egregious conduct, and noted that Bob Hardman was a gay copy editor who had attacked Jacoby's columns as being infected with "homophobia".

The seriousness of the charge against the famous "Gray Lady" is compounded by several facts: First, not only are the Boston Globe, Worcester Telegram & Gazette and Internet service *Boston.com* , all based in New England subsidiaries of the NY Times, but many other papers, radio stations and TV are also owned by the Times (see list below). Second,

the NY Times News Service is a major source subscribed to across the world. Third, not only do many backwater NY Times wannabees subscribe to their services, but given the seamless uniformity of their pro-homosexual stance in editorial and news content, legitimate questions can be raised about the objectivity of many of the media influenced by the NY Times.

This may also explain the of the mainstream medias' relentless suppression of the many studies disproving the genetic and inherent nature of homosexuality, those showing the homosexuals' pedophilic obsessions or showing the lethality and degradation of the life-style.

It also gives a more potent meaning to famed (and recently fired) NY Times editor and writer Abe Rosenthal's not so cryptic reply when asked about his most significant contribution in his NY Times career: "I kept it straight!"

Other NY Times Owned Mass Media (from NY Times Form 10-K, Fiscal Yr 12/26/99)

Alabama: The Gadsden Times, The Tuscaloosa News, Times Daily (Florence)

California: Santa Barbara News-Press, The Press Democrat (Santa Rosa)

Florida: Lake City Reporter, Marco Island Eagle, Sarasota Herald-Tribune, Star-Banner (Ocala), The Gainesville Sun, The Ledger Lakeland, The News-Leader (Fernandina Beach), The News-Sun (Sebring/Avon Park), Daily News (Palatka)

Louisiana: Daily World (Opelousas), The Courier Houma, The Daily Comet (Thibodaux)

Massachusetts: Boston Globe, Worcester Telegram & Gazette and Internet service *Boston.com*

North Carolina: The Dispatch (Lexington), Times-News (Hendersonville), Wilmington Morning Star

South Carolina: Spartanburg Herald-Journal

WTKR-TV (Norfolk, VA) WHNT-TV (Huntsville, AL) KFSM-TV (Ft. Smith, AR)

WREG-TV (Memphis, TN) WQAD-TV (Moline, IL) WHO-TV (Des Moines, IA)

KFOR-TV (Oklahoma City, OK)

WNEP-TV (Scranton, PA)

WQXR(FM) (New York, NY)

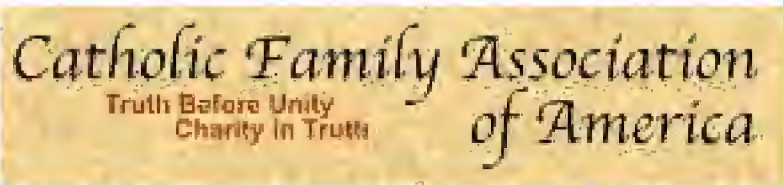
WREG-TV 40 CBS WTKR-TV 42 CBS VHF

KFOR-TV 45 NBC VHF WNEP-TV 51 ABC

The New York Times News Service serves approximately 650 newspapers and magazines in the US and in more than 50 countries .

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[Back to 'Learning About](#)

[Homosexuality' main page](#)

Boston Globe Pimps for Pedophiles

The Boston Globe, a New York Times paper, has consistently followed the Times lead in denying the public a true accounting of the homosexual lifestyle. The anti-intellectualism of the Globe / Times policy is evident by their disdain for the volumes of studies proving that homosexual behavior is a disorder; studies showing that it is not genetically determined, and that it is grotesquely unhealthy. The documentation is readily accessible. But they know that they cannot refute the science. They cannot refute the medical records. They cannot refute the damage done to so many lives. If challenged, they refuse the news to you by myriad breast-beating excuses. And they originate and promote the Gay McCarthyism that threatens us all.

Homosexual behavior is protected and promoted daily by the media and those opposing are labeled "homophobic" and "hateful". The media, lead by the likes of the NY Times / Boston Globe, eager camp-follower-wannabes like the Berkshire Eagle, and giants such as Disney Co., pound away at the Christian civilization they so profoundly hate. While taxpayers have spent hundreds of billions to collect, transport and treat human waste, the media encourages those who swim their demented way upstream to wallow in it at the source. The following is an illustration of the Globe's complicity in creating a dangerous and perverse society, all done in the name of "tolerance". *T.Athanasius*

Pedophilia and Sex Education

by Eugene Narrett, excerpted from Culture Wars)

[Click Here to Reach the Culture Wars web site](#)

Early in October ('97), three gruesome and similar murders in the Northeast should have set off a national alarm about media-touted homosexual lifestyles, but there is no sign that mainstream media or legal authorities will provide much scrutiny. While children died, Al Gore flew to Hollywood to praise TV producers for "Ellen". Early

in November, Bill Clinton met with the Human Rights Campaign, the nation's largest homosexual lobby. Since they are unwilling to note, much less explore the connections between sex ed, "diversity" and sex crimes, here are details that illuminate the issue.

In Waterbury, Connecticut, 13-year-old Stanley Edwards was lured into a neighbor's backyard and bludgeoned to death so the murderer could satisfy "an urge." In Jackson Township, New Jersey, Eddie Werner, selling candy door-to-door to raise money for his school, was pulled into a house by a fifteen year old who raped and murdered him.

The killer had regularly visited online homosexual "chat rooms," in one of which he'd met a 43 year old man with whom he'd become sexually involved and from whom he apparently learned a message of total, trans-generational permissibility. When his parents sought to break off the relationship, he found a younger victim to harm as he had been found himself.

Also on October 1, in East Cambridge, Massachusetts, ten year old Jeffrey Curley was lured into a car by two young men who promised him \$50 and a new bicycle. The criminals, Salvatore Sicari and his homosexual lover, Charles Jaynes, mechanics and petty thieves, had spent months soliciting Jeffrey's trust. Once they had him in the car, Jaynes reportedly tried to force sex on Jeffrey. When the child resisted his 300 pound black assailant, Jaynes sat on and suffocated him with a gasoline-soaked rag. Sicari and Jaynes then drove to New Hampshire where Jaynes abused the boy's body before putting it in a barrel with concrete and dumping it into a river in Southern Maine.

As the details surfaced, media steered coverage to a renewed debate about the death penalty, lengthy descriptions of the search for Jeffrey's body and the grief of his father, Michael. All but invisible was the main issue: the close tie between homosexuality and pedophilia, and the increasingly brazen behavior of homosexuals whose urges for five decades have been publicized and celebrated by the political, educational and economic powers of the state.

Five days after the murder and far from the front pages, toward the end of a long story on the search for the body in the rivers of southern New Hampshire and Maine, it was noted that Jaynes's car had contained pornographic literature from NAMBLA, the North American Man/Boy Love Association. In a report, October 9, a lesbian apologist termed NAMBLA "a distant and tiny fringe of the gay community." Details were sparse, but there is plenty of information about NAMBLA and related groups in the public record for anyone who cares to look. In itself it may be a fringe, but its affiliations are both national and global, and through them, its influence and effects

pervade government and education.

The agenda is horrid enough. The December 1995 issue of NAMBLA's monthly Bulletin carried a letter from one of its members, telling how he begun having sex with an 8-year-old boy for whom he had been babysitting for several years, gradually involving the child in sexual activities of the sort many gays and lesbians seek to legalize, as has Kinsey's Institute for Sex and Gender Research and SIECUS. Kinsey's former colleague, Dr. Wardell Pomeroy, has authored Boys and Sex and Girls and Sex which advocate the normality of incest, bestiality and masturbation.

"You are best advised to keep this behavior to yourself," Pomeroy wrote, "but you can feel secure in your knowledge that you are not a monster." Thanks to several decades of such spurious and seductive assurances, secrecy on such matters is going the way of the horse and carriage, as the globalist agenda for sex more and more resembles criminal insanity.

NAMBLA joins the global village through ILGA, an International Lesbian and Gay Association, which had "observer" status as a non-governmental organization at the UN. In 1993, when Congress drafted a bill to eliminate UN funding because of various pedophilic scandals (among them, at UNESCO, which addresses its attention to children), the world body banned ILGA. In an attempt to restore its status, ILGA planned to purge NAMBLA but its affiliated groups rebelled, forming the International Organization for the Liberation of Homosexuality (IOLH),

"open to all homosexual sub-groups including pederasts and pedophiles, transvestites, S&M activists, fetishists and others."

(It would be interesting to learn who funds IOLH, and where its activist leaders work). Faced with a principled revolt in the name of deviant diversity, ILGA backed down "out of fear of losing half its members," wrote a gay journalist.

Boston-based <<http://www.alyson.com/>> Alyson Publications is a major force in pushing the "diversity" agenda for children, and placing its titles in school libraries. **Alyson publishes Heather Has Two Mommies, Daddy's Roommate and Daddy's Wedding** in one of whose illustrations a beaming ten year old boy looks on while his father plants a "wedding" kiss on his homosexual "spouse."

Alyson has some other intriguing titles, like, Gay Sex: A Manual for Men Who Love Men which tells how *"to minimize the risk"* for *"men who are involved with partners under the legal age of consent,"* that is, with children. Several of the suggestions are

from NAMBLA, including advice to "avoid situations where many men have sex with the same boy over a period of time." Love 'em and dump 'em seems to be the paradigm, followed to logical conclusion by the murderers of Jeffrey Curley. Another Alyson title, Young, Gay & Proud for "homosexual-identified" school kids, includes graphic sexual advice on "Doing It, Gay" and repeats the familiar "1 in 10" lie.

Alyson also publishes "adult titles" like Macho Sluts in which a woman fantasizes about sadistic sex with her young daughter, The Lesbian S/M Safety Manual (including advice for "safe" whipping, not yet included in AYS) and The Alyson Almanac which lists NAMBLA as a resource "to educate society on the positive nature" of man-boy sex. Charles Jaynes must have skipped that chapter.

One wonders where the Middlesex, Norfolk and Suffolk County DA's have been while Alyson has published and promoted its ruinous texts. Massachusetts Attorney General, Scott Harshbarger, has spent substantial time working with Planned Parenthood, persecuting the Amiraaults (in the Fells Acre Day Care Case). Now, he is running for Governor. He would be an apt replacement for William Weld, a self-styled tough prosecutor, who also did nothing about Alyson or NAMBLA. The heads of state law enforcement have looked away while Boston's newspapers profiled Alyson Co's authors and illustrators, and while two lesbians promoted It's Elementary, a film teaching K-6 students that homosexuality is normal.

Similarly, DA's around the nation ignore promotion and publishing of slick homosexual magazines like XY, targeted at young people and filled with nudity and enticement. Beer commercials on prime time sports events now present transvestitism as a joke. The "justice" system prosecutes baseless allegations of "abuse" against devoted heterosexual parents while ignoring the overt child abuse of sexual perverts and their cheerleaders in Academia, government and business. This will not surprise those who have witnessed the government prosecute prolife speech while underwriting the abortion/population control industry which has a clear shared interest with promoters of sexual perversion. Wilful sterility is a perversion, and perversion is now an industry. Death is big business in the 20th century.

Alyson's parent company, Liberation Publications, issues The Advocate, a gay magazine with which Bill Clinton interviewed in 1996. The same day Jeffrey Curley was killed, Clinton announced that five of the 18 top White House staff positions would be set aside for homosexuals and he appointed lesbian activist, Virginia Apuzzo, to the top slot. The Clintons, and their Gaia-worshipping VP, Al Gore, consult with the Human Rights Campaign as part of their agenda to control children through the schools and a new National Child Care plan which will exploit the Woodward nanny case to further institutionalize the separation of children from their

parents.

When a national Conference of psychologists and former homosexuals gather to discuss ways to free oneself of that dangerous preference, they can expect to be attacked by groups like the "Lesbian Avengers" as happened summer 1995 in San Diego, or October 10, 1997, at Harvard. When author Scott Lively lectured in Wisconsin about his book reviewing evidence on the dominance of the Nazi hierarchy by homosexuals, churches at which he spoke were attacked by homosexual mobs which threw rocks and urinated on the floor.

What is the response of the forces of official "justice?" In a particularly ugly coincidence, the U.S. Dept of Justice has urged and "commended" federal employees to attend "diversity seminars" in conjunction with National Coming Out Month. It is no longer mandatory, but employees who want commendation, promotion, raises and re-hiring, will be sure to attend. Such the indirect but official inducements for monsters like Jaynes and Sicari. It is as if the government had institutionalized Kinsey's notion that "diversity" would not be harmful if society didn't condemn it. It is, however, precisely government and the media/entertainment axis that have made a big and very public deal of diversity.

The word "homosexual" does not appear in the Boston Globe's coverage of the murder of Jeffrey Curley despite the history of Jaynes and Sicari whose attempts to win Jeffrey's trust cast a somber light on the line, "now we have a son to share," which comes at the climax of Daddy's Wedding. But the alleged murderers fit the pattern of research conducted by <<http://www.frc.org/>> The Family Research Council from 1989-95 indicating that homosexuals molest children at ten times the rate of heterosexuals. Another study revealed October 16 that nearly half the child abuse cases in west suburban Boston result from the predations of pedophiles. "There's not much we can do," claims a Middlesex County (Mass.) prosecutor. He's wrong, and a suggestion from an unlikely source suggests why.

An October 17, 1997 letter to the Boston Globe angrily asserted that current disgust about pedophiles "is the same as was felt against those advocating black/white sexual relations forty years ago or toward homosexuals 25 years ago." Maybe he's righter than he knows, though inter-racial couples and even some homosexuals may not like the analogy. In any case, the implied time line (25 years until pedophilia is accepted by the elites as a "civil right" enforced by quotas and celebrated on TV), should spur society to pre-emptive action.

The letter writer defended NAMBLA, demanding, "if an article on sexuality from the Globe had been found in Jaynes' car [instead of literature from NAMBLA], would

that mean the Globe's staff was implicated?" The answer is 'yes,' they are deeply implicated and so are all the corporate, governmental and professional groups that have been celebrating and demanding "rights" for those whose problems in identity formation result in sexual confusion. Those who do not turn to healing such as is offered by various "Transformation" or "Exodus" ministries, or other reparative therapies like those described by Dr. Jeffrey Satinover, risk the slippery slope to pedophilia and necrophilia. What today is called (or used to be called) obsession, is an empty word for sin. Death worship is the endgame of individuals and societies giddy with perversion, who deify transient impulse and rationalize the merits of sterility.

In The American Sex Revolution, Dr. Pitirim Sorokin wrote that sexual anarchy occurs when "society degrades the values of womanhood and manhood, motherhood and fatherhood, marriage, family and love, itself." The result is "an explosion of socio-political disturbances" which threaten every marriage and every child.

The pain of the Curley case and the depredations of "sex education" should prompt complete review of this nation's misguided championing of sexual deviance and its multi-faceted attacks on the traditional family and gender roles. This need is even greater than the absolute necessity of executing those who are the immediate perpetrators of such crimes. ☸



[Back to 'Learning About](#)

[Homosexuality' main page](#)

Fistgate: the Boston Globe & Berkshire Eagle Coverup

The following affidavit was available to the Boston Globe & Berkshire Eagle at the 4/25/2000, DOE meeting. Perhaps they just thought your child's safety was less important than protecting the right of homosexuals to assault them without your knowledge.

The **Massachusetts Parents Rights Coalition** had asserted that the type of perverted assault perpetrated by the **Gay, Lesbian & Straight Education Network (GLSEN)** in the **Teach Out 2000** program was **typical** and not at all rare.

Only after the increasing local and national focus reached firestorm levels, was this assertion recognized, when one of the assailants, fired DOE employee Margot Ables, said that **"This is absolutely sanctioned by the department."** Continuing, she added **"It's understood what we're going in there to do. It's standard. There's nothing we did that was a secret."**, speaking of her seven year involvement. The Globe reported this only after the external firestorm made it necessary. Even then, a perusal of the Globe shows a continued and decided bias in favor of the homosexual side of the issue. The record shows that Globe coverage of the stink **ONLY** came about after it was printed in the **Massachusetts News** (massnews.com) and audio tapes were aired over Boston radios stations and finally picked up by WorldNetDaily.com. After the firestorm the Berkshire Eagle reported in the vaguest terms about the assault and only in articles that promoted homosexual rights. Boston.com, the Globe / NY Times web site, shielded the GLSEN assault team by a belated 5/19 reference to simply a "national gay organization". T.Athanasius

A Sample of What the Boston Globe and Berkshire Eagle Ignore

Affidavit Filed

Regarding MA Dept. Ed & Gay, Lesbian and Straight Education Network,

April 18, 2000

Hon. Martha Coakley

Middlesex District Attorney's Office

Middlesex Superior Courthouse

40 Thorndike Street, Floor 2

Cambridge, MA 02141

District Attorney Coakley:

It is my belief that three specific public servants should be investigated for their involvement in the corruption of minors at a recent student/teacher conference in Medford. Additionally, as the conference was supported by several publicly funded and private groups and the Department of Education, I believe that they may have some liability for the corruption of children.

On the weekend of March 25, 2000, I attended the tenth annual GLSEN/BOSTON & Project 10 East Teach Out! conference at Tufts University. GLSEN is a national Gay, Lesbian and Straight Education Network, led by Kevin Jennings a former Massachusetts teacher. GLSEN works with teachers and students throughout the nation and claims to fight what they deem homophobia. GLSEN/Boston is headed by Wallace Bachman and receives some funding from the Governor's Commission on Gay and Lesbian Youth and the Massachusetts Department of Education through the **Safe Schools Program**.

I attended two workshops while at the conference that should be brought to your attention. In the first workshop, What They Didn't Tell You About Queer Sex & Sexuality In Health Class: A Workshop For Youth Only ages 14-21, the three homosexual presenters acting in their professional capacities coaxed about 20 children into talking openly and graphically about homosexual sex. The three presenters were:

Margot E. Ables, Coordinator, HIV/AIDS Program, Massachusetts Department of Education, self-proclaimed lesbian

Julie Netherland, Coordinator, HIV/AIDS Program, Massachusetts Department of Education, self-proclaimed lesbian

Michael Gaucher, Consultant, HIV/AIDS Program, Massachusetts Department of Public Health, self-proclaimed gay man

The workshop syllabus was as follows:

This workshop for youth addresses what is different for glbt (gay, lesbian, bisexual, transgender, transsexual) youth when it comes to sex, dating, relationships, HIV etc. Come and discuss the questions you couldn't or didn't ask in health class. What's it like to be young, queer and beginning to date? Are lesbians at risk for HIV? What does it mean to identify as queer and still be sexually active with the opposite sex? Who can you talk to about these things? And, why aren't queer issues addressed in Sex Ed classes? We will address the information you want about queer sexuality and some of the politics that prevent us from getting our needs met.

The workshop opened by the three public employees asking the children how they knew, as gay people, whether or not they've had sex. Questions were thrown around the room about whether oral sex was sex, to which the Department of Public Health Employee stated, "If that's not sex, then the number of times I've had sex has traumatically decreased; from a mountain to a valley, baby. " Eventually the answer presented itself, and it was determined that whenever an orifice was filled with genitalia, then sex had occurred. In coming to that conclusion, one student, egged on by the Department of Public Health employee, said in response to the question, "What orifices are we talking about?"

Michael Gaucher: Don't be shy, honey; you can do it.

Student: Your mouth.

Michael Gaucher: Ok.

Student: Your ass.

Michael Gaucher: There you go.

Student: Your pussy. That kind of place.

By my estimation, that child was just about 16.

But since sex occurred when an orifice was filled, the next question was obviously whether lesbians could have sex. At one point, Margot Abels asked whether a dildo had to be involved; could one be too big or too small; and where would students go to get these questions

answered?

The children were asked to role play at this point. The scene was set up like this. One student was a young lesbian who's really attracted to another woman, and it's really coming down to the wire and you're thinking about having sex. The other student played the hip GSA (gay, straight alliance) lesbian advisor, who you feel you can talk to. In effect, Michael Gaucher was telling these high school aged children that they should be talking about lesbian sex, oral-vaginal contact, or carpet munching, as one student put it, with a teacher. The student asked whether it would smell like fish.

At one point in the session, there was a five minute break so that all of the children could write down their questions for the homosexual presenters. **The first question was read by Julie Netherland, What's fisting?**

A student answered this question by informing the class that fisting is when you put your whole hand into the ass or pussy of another. When a few of the students winced, the Department of Public Health employee offered, "A little known fact about fisting, you don't make a fist, like this. It's like this," forming his hand into the shape of a tear drop rather than a balled fist. He informed the children that it was much easier.

Margot Abels told the students that fisting is not about forcing your hand into somebody's hole, opening or orifice if they don't want it there. She said that usually the person was very relaxed, and opened him or herself up to the other. She informed the class that it is a very emotional and intense experience.

At this point, a child of about 16 asked why someone would want to do that. He stated that if the hand were pulled out quickly, the whole thing didn't sound very appealing to him. Margot Abels was sure to point out that although fisting often gets a really bad rap, it usually isn't about the pain, "not that we're putting that down." Margot Abels informed him, and the class, that fisting was an experience of letting somebody into your body that you want to be that close and intimate with. Michael Gaucher provided the how-to of a lascivious act, and Margot Abels the incentive. When a child asked the question, why, Margot Abels provided comfort to the children, to put them into an exploratory mode.

Michael Gaucher asked the next question, Do lesbians rub their clits together?

Michael Gaucher and Margot Abels asked if it was possible, and whether someone would do a hand-diagram for the class. No one volunteered, but a girl who I estimate was 15 or 16, stepped up to the board and drew a three foot high vagina, and labeled each of the labia, the clitoris, and put up inside the G -spot. While drawing, Michael Gaucher told her to use the pink chalk, to which Margot Abels responded, not everyone is pink, honey. All of the children laughed.

After the chalk vagina was complete, the children remarked on the size of the clit, and the presenters stated that that was a gifted woman. Then, Margot Abels informed all of the young girls that indeed, you can rub your clitoris together, either with or without clothes, and you can definitely orgasm from it. Michael Gaucher told the entire class that there is a name for this: tribadism, which he wrote on the board, and told one girl who I estimate was 14 to bring that vocabulary word back to Bedford. Julie Netherland informed the children that it wasn't too difficult, because when you are sexually aroused, your clit gets bigger.

Michael Gaucher read the following from a card: Cum and calories: Spit versus swallow and the health concerns. Michael Gaucher informed the children that although he didn't know the calorie count of male ejaculation, he has heard that it's sweeter if people eat celery. The public employee thereafter asked, Is it rude not to swallow? Many of the high school boys mumbled, No, but one, about the age of 16, said emphatically, Oh no! One student, again about the age of 16, offered his advice on avoiding HIV/AIDS transmission while giving oral sex by not brushing your teeth or eating course food for four hours before you go down on a guy, because then you probably don't want to be swallowing cum.

Another question asked was whether oral sex was better with tongue rings. A 16 year old student murmured, yes, to which all of the children laughed. Michael Gaucher said, There you have it, and stated something to the effect that the debate has ended.

As often as we hear that there is an aggressive HIV/AIDS prevention campaign, the session ran 55 minutes before the first mention of protection and safer sex came. In the context of the safer sex discussion, however, it was pointed out that these children could make an informed decision not to use a condom. Outside in the conference hall, the children could easily obtain as many condoms, vaginal condoms, and other contraceptive devices as they wished from various organizations which distribute such.

The second session which I attended was far less graphic, but potentially more dangerous. This session was presented by the same three public employees in their professional capacity and was called, Putting the Sex Back Into Sexual Orientation: Classroom Strategies for Health & Sexuality Educators.

The workshop syllabus was as follows:

What does it mean to say being gay, lesbian and bisexual isn't about sex? Where do queer youth get their information about sex and sexuality? How can we deny that sexuality is central for all of us? How do we learn to address the unique concerns of queer youth? What about the epidemiology and risk behavior data concerning sexual activity, HIV and pregnancy for queer kids? This workshop is for educators to examine strategies for integrating sexuality education and HIV prevention content specific to gay, lesbian and bisexual students into the classroom and GSA's. Data will be presented, exercises from the GSA/HIV Prevention Project will be shared and additional strategies will be discussed.

These three presenters who just told a group of 14 to 18 year olds how to properly position your

hand for fisting now assumed the task of teaching teachers how to facilitate discussions about queer sex with their students. Several of the attending teachers asked to review the questions which the students submitted.

Margot Abels opened by telling the room full of teachers and two high school students, We always feel like we are fighting against people who say publicly, who say privately, that being queer is not at all about sex & We believe otherwise. We think that sex is central to every single one of us, and particularly queer youth.

Margot Abels, Julie Netherland and Michael Gaucher reviewed a few campaigns that have been used to demonstrate to queer youth how to best be safe.

The campaign, Respect Yourself, protect yourself, was thought good in getting the message to kids that they should use protection, but since it made children who didn't protect themselves feel bad, it ultimately was a poor message. Michael Gaucher was sure to point out that children with an older partner, that they are not feeling they can discuss things with, does that mean that they don't respect themselves? **My question is why does Michael Gaucher not consider boys having sexual relations with men, either with or without a condom, to be a problem. Let me put this into perspective. If I, a 26 year old man, were to approach a 16 year old girl for sexual intercourse, wouldn't I end up in trouble? Yet public employees, who are bound by law to report abuse under rule §51(A), are concerned more with how the young sodomized boy feels than whether he is being sodomized at all. This is absolutely outrageous.**

The campaign, **No Sex, No Problem**, was ridiculed, as it assumed that children could opt not to have sex. Additionally, it made those children who had already had sex feel bad, or think they had a problem, since they had sex.

After reviewing a few of the campaigns, Margot Abels described the project she works on. The Gay/Straight Alliance HIV Education Project goes around five different schools each year conducting up to eight HIV prevention sessions in that school's gay club. These same presenters who just told a group of children how to properly position their hands for fisting were now telling a room full of educators that they would visit their schools and conduct their workshops for their students.

One participant remarked halfway through that Margot Abels just wasn't talking to her, since she, the participant, was a lesbian-middle school teacher. She wanted to know specifically what she could do to facilitate discussions about homosexuality in middle school. After I left that session, I met a few people and we compared notes. I was told of another session entitled, Struggles & Triumphs of Including Homosexuality in a Middle School Curriculum. **Christine L. Hoyle, Special Education Teacher and workshop presenter, told the story of how she turned the holocaust portion of her curriculum into a "gay" affirming section.** Ms. Hoyle allowed the group at the conference to watch a video which she had her students produce and which was narrated by a seventh grade girl. This girl told the audience that ancient Greeks encouraged homosexuals; in fact, it was considered normal for an adolescent boy to have an older, wiser man as his lover. **In effect, this teacher informed her adolescent students that**

it is okay if an older man approaches them for sexual gratification.

I have a compendium of resources and information which I obtained at the conference encouraging young children to become actively engaged in homosexual activities. I approached the Sidney Borum Community Health Center table to obtain a cassette sized pocket sex kit, which included two condoms, two antiseptic moist towelettes, and six bandages, which were for when the sex got really rough according to the high school aged volunteer behind the desk. I now have a countless supply of condoms supplied by both Sidney Borum and Planned Parenthood, all of which was for the taking by any child who wanted them. Again I will restate, that the conference was for teachers and students and there were easily children as young as 12 or 13 at the conference.

I am extremely troubled by what I learned at the GLSEN conference, and even more troubled to report that it was led largely by Department of Education employees and was supported by Commissioner Driscoll and the Department of Education, which is demonstrated by the attached letter to participants as well as the Department's endorsement of the conference by offering six Professional Development Activities hours for teachers attending the conference.

The specific areas in the law I am asking for you to investigate are the abrogation of Massachusetts General Laws, ch. 272, § 2, 4, and 28: Enticing away a person for prostitution or sexual intercourse; Inducing person under 18 to have sexual intercourse; and Matter harmful to minors, dissemination; possession; defenses, respectively.

If you have any further questions regarding my knowledge of what occurred in that most disturbing and child corrupting conference, please do not hesitate to contact me at the phone number on the first page of this letter.

I swear under oath and the pains and penalties of perjury that everything written within this letter, to be best of my knowledge and recollection, is true and factually accurate.

Sincerely,

Scott T. Whiteman

Peabody, Massachusetts

Newton MA Teacher Outs Self to 1st Graders

Superintendent, Mayor & Boston Globe Applaud

On May 17, Newton MA first grade teacher David Gaita outed himself to his first grade class, and was supported by Newton Schools Superintendent Jeff Young and Mayor David Cohen. In stories that were overwhelmingly sympathetic to homosexuals, the Boston Globe, portrayed Gaita as the "victim", and the children as fortunate recipients of his "honesty".

The Globe reported that Schools Superintendent Jeff Young said "it was not a lesson about homosexuality, it was a discussion about families and partners, and the teacher's comments were made in the context of a classroom discussion," and that "This is not a story about sex, it is a story about human rights and respect for human differences.

D-u-h? Not to be outdone by this stunning defiance to logic and example of why the teaching profession has failed the children across the country, Democrat Mayor Cohen is reported to have said "I support how he handled it and the reaction of the administration."

The school administration and city government have in essence stated that **there has been a defacto settlement of the morality issue regarding homosexuality in favor of homosexuals**, and that expression of "conservative" moralities (Christian, Orthodox Judaism & Islam) constitute "hate speech" (if not a crime) and will not be allowed in the schools. ☸ T. Athanasius



[Back to 'Learning About Homosexuality'](#)

[main page](#)

Berkshire Eagle Censors News About DOE/GLSEN Fistgate Assault

by T. Athanasius

A Typical Example of How The Media Lies by Ommission

Most lying is done by structuring the news. The most frequently used method is the careful exclusion of the truth: simply not printing it. A typical example from the Berkshire Eagle (Pittsfield, MA) is the *"Board of Ed acts to protect gay students"* lead story (4/26/00). The story would have you believe that first graders and above are experiencing a wave of homophobic terror that require all schools to create protective *"tolerance tinting"* machinery so as to brainwash kids into believing that sexual orientation is an unchangeable part of human nature, that it is morally neutral, a healthy life-style, that "gays" are in the same category as those deserving special civil-rights protection, and that throngs of kids are persecuted. Each of the beliefs are flat wrong. Not a wee bit wrong. Big-time-lie-in-your-teeth wrong. Hatefully wrong.

Strong words? Not really. Like Hitler, and other socialists, the Eagle uses the Big Lie routine so consistently that when you, the public, are first exposed to the truth, the truth seems outlandish. It seems unbelievable.

While the April 25, 2000 testimony of Scott Whiteman of the Parents Rights Coalition and others indicated the grotesque, degenerate activities of the MA Department of Ed bank-rolled national *Gay, Lesbian and Straight Education Network (GLSEN) Project 10 East Teach Out!* conference at Tufts University 3/25/00, (see ["Affidavit Filed"](#)) not a word of Whiteman's affiliation nor his content was mentioned in the Berkshire Eagle article. Testimony providing vital information regarding the lethal life-style of "gays" was given (see ["Homosexual Life-style & Practices"](#) , ["The Advocate Survey"](#) and [Short & Lethal Life-span.](#)), information needed especially by parents and teachers. Not a word of testimony made it to even the Eagle's Siberia Page, the Page of Public Amnesia, where vague mentions provide the paper with cover for accusations of censorship and distortion.

Indeed, the Eagle failed to print any significant follow up about the actual charges that led to the firing of DOE employees. But it did print a two column puff piece glorifying a MA lesbian state senator in the paper's ongoing "We're just plain ol' folks" series of propaganda articles. In a classic exercise in propaganda, the Eagle printed the two column spread with the senator's picture and "victim" status at the top of the story. A small reference to those opposed to the continuation of public funding of the homosexual sex-ed / recruitment sessions was tagged to the end. This is done to provide "cover" for the paper when it's pro-homosexual bias is questioned, for the Eagle, like all propagandists, knows that the public seldom reads to the end of the story.

Lethality Issue Censored

Given the "Lethality" charges against the "gay" life-style, **the paper is morally obligated** to investigate and present the facts. It's not as if the Eagle or Globe have not had the facts presented to them... multiple letters regarding the medical and scientific facts on the unhealthy "gay" life-style sent to the editor have never emerged from these New England PRAVDAs. And those that do are carefully edited to excise whatever meat was offered, with deletions designed to portray the most concise and benign writer as a ranting "homophobe". If someone said a behavior touted by the school as "normal", a behavior to be "tolerated", and then "affirmed", that that behavior took 30 years off the life of your child, do you think the local paper wouldn't have heard about this? Might they be a tad concerned? At least at the future downward sales portended by such a fact?

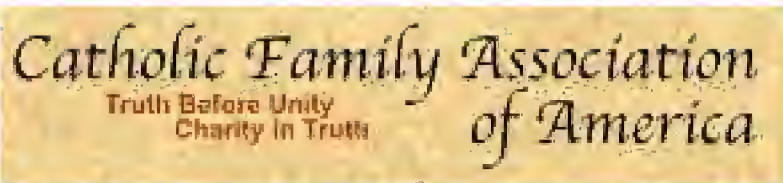
This self-censorship is a "prior consent" to the Big Brother "*thought police*" state, where the 1st Amendment will be a relic of freedom; piecemealed to "Gay" McCartyite oblivion by "compassionate" politicians borne into power by the politically correct mass media. We fail to remember that Hitler was applauded into power. C

**Pope :
Rome
"Gay"
March
Insult to
Christianity**

VATICAN
CITY, JULY 9
(ZENIT.org).-
Christians
must regard
homosexuals
with respect
and sensitivity.
However, the
"Gay Pride"
manifestation
that paraded
on the streets
of Rome
yesterday, was
nothing less
than an
"affront"
against the
Jubilee. "On
behalf of the

Church of Rome I cannot but express the disappointment for the affront caused to the Great Jubilee of the Year 2000 and the offense to Christian values of a City that is so dear to the heart of Catholics throughout the world. The Church cannot silence truth, because it would diminish fidelity toward God the Creator and would not help to discern what is good from what is evil," the Pope said.

[Gore Rebukes Vatican](#)



[Back to 'Learning About](#)

[Homosexuality' main page](#)

Al Gore Rebukes Vatican

Picks tolerance of radical 'gay' rights over tolerance of Christianity. His letter to Italian 'gay' march leader praises Rome "World Gay Pride" event. She says : ""F--- you" to the Pope.

On June 1, Catholic League president William Donohue wrote to vice president Al Gore asking him to support the Vatican's request that the World Gay Pride march either be postponed or moved to another location; Donohue enclosed a copy of his news release of June 1 quoting leaders of the event who said they chose Rome as the venue so they could offend the Vatican. On July 3, Gore faxed Donohue his reply. "As you know," Gore said, "I deeply respect the work of the Catholic League for Religious and Civil Rights *and all organizations that are committed to ridding our society of bias and prejudice.*"; He added, "this is one issue where I will be unable to help."

The critical part of Gore's letter was as follows: "But I believe that the larger issue is one of tolerance. Just as I will stand by you whenever you are working to fight intolerance on religious grounds, I also believe we need to be tolerant when it comes to sexual orientation as well." Donohue had a few things to say about Gore's letter: "My letter to the vice president was occasioned by the expressed intolerance of Roman Catholicism by the leaders of the World Gay Pride march, and he writes back saying 'the larger issue here is one of tolerance' for sexual orientation! This is precisely the kind of spin that is deeply insulting. So wedded is Gore to the politics of the radical gay agenda that he never bothered to comment on what Imma Battaglia, the principal organizer of the event, said of the pope; in the news release that accompanied my letter to Gore, Battaglia was quoted as saying 'F---you' to the pope. **"Gore's letter demonstrates how selective his commitment to tolerance really is. If only his professed interest in combating gay bashing were matched by his interest in combating Catholic bashing, then there would be no issue. But his letter to me speaks volumes about both his ethics and his politics, and on both counts he bombs with Catholics."**

V. P. GORE BACKS ANTI-CATHOLIC GAY EVENT IN ROME

ROME (CWNews.com/LSN.ca) 4/12/00- Just weeks after having been criticized for not distancing himself from supporters who seek to oust the Vatican from the United Nations, US presidential hopeful Al Gore is embroiled in a controversy with critics calling him anti-Catholic.

Organizers of an international homosexual pride event to take place in Rome this year -- an event which **they** claim is a direct slap at the Catholic Church and the Jubilee Year celebrations -- said they have received a letter of endorsement from Gore. The event, World Pride 2000, plans to flood the city, which surrounds the Vatican, with hundreds of thousands of homosexual activists engaging in parody of the Church and overtly sexual displays. The Vatican had strenuously requested that Rome not allow the gay pride event, especially this year since millions of pilgrims are visiting Rome due to the Jubilee-year celebrations.

Rome's city government has allowed the gay pride week to take place from July 1 to 9 despite the Vatican pleas. Catholic commentators in Rome have called the homosexual initiative a calculated attack against the Church and an "anti-Jubilee." The pride parade's organizer in Rome, Imma Battaglia, president of the Mario Mieli gay center, swore at Pope John Paul II using the f-word in an interview with a homosexual newspaper. The paper, Toronto's NOW magazine, also quoted Battaglia as reading a letter of endorsement of World Pride 2000 signed by Gore. In the letter, Gore says he is "pleased to send greetings," and that her group is "building a good and just society on the bedrock principle of opportunity."

(Elizabeth Julian Potter, the official White House Liaison to homosexuals, confirmed to Culture Facts editor Peter LaBarbera that Gore had indeed endorsed the event "and so has the mayor of Rome." Gore's letter, is post-dated July 1, states, "While I regret that I am unable to join you, I want to offer my very best wishes for a successful event ...")

An Excerpt from **"Gay" Rights: A Proclamation By Clinton**

In the midst of the 2000th Anniversary of Christianity, our degenerate president has chosen to ignore the Jubilee and glorify perversion. Likewise, in a truly anti-Christian spirit, Al Gore has sent a letter endorsing the Pro-homosexual rally due in Rome this July, as a spit-in-your-face to not just Catholics, but all Christians.

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA

A PROCLAMATION: Gay and Lesbian Pride Month

Gay and lesbian Americans have made important and lasting contributions to our Nation in every field of endeavor. Too often, however, gays and lesbians face prejudice and discrimination; too many have had to hide or deny their sexual orientation in order to keep their jobs or to live safely in their communities.

In recent years, we have made some progress righting these wrongs. Since the Stonewall uprising in New York City more than 30 years ago, the gay and lesbian rights movement has united gays and lesbians, their families and friends, and all those committed to justice and equality in a crusade to outlaw discriminatory laws and practices and to protect gays and lesbians from prejudice and persecution.

I am proud of the part that my Administration has played to achieve these goals. Today, more openly gay and lesbian individuals serve in senior posts throughout the Federal Government than during any other Administration. To build on our progress, in 1998 I issued an Executive Order to prohibit discrimination in the Federal civilian workforce based on sexual orientation, and my Administration continues to fight for the Employment Non-Discrimination Act, which would outlaw discrimination in the workplace based on sexual orientation.

Yet many challenges still lie before us. As we have learned >from recent tragedies, prejudice against gays and lesbians can still erupt into acts of hatred and violence. I continue to call upon the Congress to pass meaningful hate crimes legislation to strengthen the Department of Justice's ability to prosecute hate crimes committed due to the victim's sexual orientation.

With each passing year the American people become more receptive to diversity and more open to those who are different from themselves. Our Nation is at last realizing that gays and lesbians must no longer be "strangers among friends," as the civil rights pioneer David Mixner once noted. Rather, we must finally recognize these Americans for what they are: our colleagues and neighbors, daughters and sons, sisters and brothers, friends and partners.

This June, recognizing the joys and sorrows that the gay and lesbian movement

has witnessed and the work that remains to be done, we observe Gay and Lesbian Pride Month and celebrate the progress we have made in creating a society more inclusive and accepting of gays and lesbians. I hope that in this new millennium we will continue to break down the walls of fear and prejudice and work to build a bridge to understanding and tolerance, until gays and lesbians are afforded the same rights and responsibilities as all Americans.

NOW, THEREFORE, I, WILLIAM J. CLINTON, President of the United States of America, by virtue of the authority vested in me by the Constitution and laws of the United States, do hereby proclaim June 2000 as Gay and Lesbian Pride Month. I encourage all Americans to observe this month with appropriate programs, ceremonies, and activities that celebrate our diversity and recognize the gay and lesbian Americans whose many and varied contributions have enriched our national life.

IN WITNESS WHEREOF, I have hereunto set my hand this second day of June, in the year of our Lord two thousand, and of the Independence of the United States of America the two hundred and twenty-fourth.

WILLIAM J. CLINTON

Berkshire Eagle Slams Christians, Jews & Moslems in Attack on Evil Boy Scouts

by T.Athanasius

On the same day as it's whitewash piece on the MA Board of Ed meeting, 4/26/00, the Berkshire Eagle, carried another of it's irrational and condescending slams of the Boy Scouts. Citing the Scouts "repugnant rule barring gay men" and the exclusionary policy based on ***"groundless myths and stereotypes and on ancient prejudices"***, **an obvious reference to the traditional beliefs of the worlds major religions**, the Eagle left little to the imagination regarding the evils of the Boy Scouts.

"Groundless myths"? Since the Berkshire Eagle (New England Newspapers, Inc.), Boston Globe (NY Times, Inc.), et. al., know well the self-destructive behaviors ***admitted to by the militant "gays" in their own literature***, and documented in scientific, medical and police journals, one must ask "What myths?". Certainly, 28 year old Christopher Reardon, arrested 6/16/00, a Boy Scout volunteer (who slipped through the screen), day-camp director and teacher and, according to the Essex DA, sodomite molester of as many as 250 boys in Middleton, Topsfield and Danvers, Massachusetts, approaches the wire for fame, if not mythological homosexual heroism. Actor and Assistant Scoutmaster John Levendosky, 52, of Derry, PA, arrested 6/14/2000 for assaulting boys ([see Pg. 2](#)) may be the Eagle's idea a "merely" normal homosexual Boy Scout leader.

But, while recently convicted Javad Iqbal, of Pakistan, with over 100 slain boys to his record, ***is*** of mythological proportions, all three of the above lend no support for the Eagle's charge against the Boy Scouts. Any cop can tell of the "gay"-on-"gay" horror stories... the obscene mutilations, etc. For every pornography-driven Ted Bundy there are scores of Jeffery Dhalmers and Wayne Gacys preying on hundreds of innocent boys; for every Matthew Shepard there are a hundred like 10-year-old Jeffrey Curley (Boston) and 13-year-old Jesse Dirkhising (Arkansas), raped and murdered by pedophiles, and ignored by the media. Pedophile victims don't stack up as newsworthy, certainly not when they challenge the grinding propaganda of the "homosexual rights" movement.

"Ancient prejudices"? Which prejudices? The Christian and Orthodox Jewish ones prohibiting sodomy? The one about not eating or rolling in human feces? Protecting children from sodomites? Urinating on each other? The one against bestiality? Or sadomasochism? Would the Eagle please let us know what aspect of homosexuality is natural? Perhaps the Eagle thinks that no sexual activity, no matter how sordid, unnatural or degenerate, is immoral? Recorded history shows the societal revulsion by, and rejection of, homosexuality based upon valid reasons. Good reasons. ***There is not a single viable culture that ever held homosexuality as a norm. In his book, "The American Sex Revolution," Harvard sociologist Pitirim Sorokin reviewed the history of societies through the ages, and found that none survived after they ceased honoring and upholding the institution of marriage between a man and a woman.***

More than enough data is available regarding the predation of sodomites upon the Scouts (see **"Content Analysis of The Advocate" pg. 4**). **But the Eagle doesn't want to see it. More importantly, it doesn't want you to see it.** True to the emotion that drives the extreme left, the Eagle rants at the efforts of those protecting the boys from buggery. One has to wonder at the predilections of the editorial writers. Do they have a history of trying to gain access to the local clubs "where the boys are"?

In mindless lock-step with mainstream media and the extreme humanist ideology it serves, the Eagle despises the Judeo-Christian morality that provides the very framework of the creative society undergirding their well-being and tranquillity. **They despise the "ancient" morality of Christians and Jews that protects boys (and girls) from all sexual predators. Instead, they promote the *even more ancient* pagan morality replaced by the Jews and Christians. Disconnecting sexuality from procreation, they have become so spiritually stupid they cannot see the chaos and devastation they spread, including that within their lives or that of their children.**

They are the West's version of the Red Guards, moving with the mindless momentum of the stampede as they seek the destruction of everything "old", merely because it is old. Tradition is to be rejected and crushed. Shedding crocodile tears about "Children's Rights" they see children as so worthless that a mom staying home to rear them as civilized citizens is viewed as a crime against women. But, as Chesterton observed, *"Tradition refuses to submit to that arrogant oligarchy who merely happen to be walking around."* And we should not submit to the colossal arrogance of the extreme media in this country. And they are extreme. Extreme enough to hide the fact that your child could die living a savagely lethal life-style.

Mass Media Disregards Medical Studies

As one doctor noted," There is a different standard regarding the timeliness of medical literature. Although in [the news] profession, yesterday's news is yesterday's news, in the medical profession, a study done 50 years ago, if done within accepted scientific standards, is just as valid today as the day it was published. Anatomy, physiology, and human nature, the salient points of the articles ... quoted, do not significantly change within 1-2 decades.

The only thing that could be questioned ... is whether the behavior outlined still continues today. The most recent studies do conclude that these behaviors indeed persist and that they are more prevalent, not less. There was a decrease in unsafe sex in the mid to late eighties and the first year or two of the nineties, attributable to the "safe-sex" campaigns."

Those who advocate for so-called "homosexual rights" (which is oxymoronic: there is no such thing as "rights to aberrant behavior") should be made to see just what they are promoting, which is not a benign, normal, alternative to heterosexuality in any way, shape or form. Unnatural acts never fall into that category.

The Berkshire Eagle, Boston Globe, and their ilk despise reason and enshrine emotion. They are the most anti-intellectual crowd the West has ever seen. Red-necks with typewriters. They are so colossally stupid they are stunned by studies that suggest that boys and girls are different. They are so colossally stupid that they cannot see the criminality of placing women in combat. But that's what you get when you castrate a bull. Dull stupidity. It really doesn't matter whether they self-emascuate or acquiesce. But, one may safely surmise that the news and other mass media are mostly self mutilated. M-o-o-o... ☆

"LOOK IT UP!" 254 "BOY WORDS" (The Queens' Vernacular , a "dictionary to the gay underworld")

by
Dr. Judith A. Reisman and Eunice Van Winkle Ray

In the debate about the Boy Scouts, homosexuals mean something very different from heterosexuals relying on Webster's dictionary. According to The Queens' Vernacular, Bruce Rodgers' authoritative homophile lexicon, "Boy Scout" and "boys" are defined in the following ways.

"Boy-scout queen: (sexually experimenting boy scouts who fear giving a response); one who pretends to snooze as he is fucked or su-ked off." (All ellipses are inserted by the author.)

Those debating whether homosexuals should be scout leaders should take a look at the dictionary to help decide whether or not homosexuals have an inordinate interest in young boys. Or is it really as gay rights leaders say--they just labor in young boys' best interests. Let's look it up and see if pederasts (men who sexually assault boys) comprise just a small cadre within the much larger male homosexual population.

As noted above, the dictionary we are talking about is not in your local library. There, molester may be the only word "straights" would think of for men who sexually assault boys. No I am talking about The Queens' Vernacular (QV), which is advertised as, "[e]veryman's dictionary to the gay underworld," the "current language of a very large group of people who are members (part or full-time) of the homosexual community." In the QV there are 254 words for boys, most of these involve men sexually abusing boys.

Think about it. A dictionary has many words with subtle nuances for that which is important and fewer words for the obvious or trivial. Noah Webster collected 12,000 new words describing the governmental differences between America and Britain for his 1828 American Dictionary, which displaced Johnson's English dictionary. In The Queens' Vernacular, anthropologist Bruce Rodgers also collected 12,000 words which describe the essential differences between "gays" and "straights". Yes Virginia, gays have a their own 12,000 word dictionary because "straight" language cannot describe their world. It is really that different.

But, is The Queens' Vernacular an esoteric, unknown vocabulary? Here is what homophile leaders have to say. The 420 page, Long Road To Freedom: The Advocate History of the Gay and Lesbian Movement (1994) reports that:

The Queens' Vernacular firmly remains a form of homosexual slang "**To gay men...something of a secret code**" in a hostile culture. (Emphasis added)

Writing in his anthology of homosexual "dictionaries and glossaries," Wayne Dynes, Editor-in-Chief of the Encyclopedia of Homosexuality, notes that QV is the foremost gay lexicon, "reissued without change as Gaytalk." The Joys of Gay Sex authors Silverstein and White and Dennis Altman in The Homosexualization of America say amen to that!

Rodgers writes that his microcultural analysis required:

"years of interviews with hundreds of informants...revealing the common speech of a traditionally oppressed minority & It is a book about words & agreed-upon symbols for recognizing things and actions... We use words to give expression to our thoughts about our experience...The Queens' Vernacular demonstrates the imagination, subtlety, humor, self-pity and downright masochism with which gay people have forged the common language into a means of communicating their experience. "

These authors happened upon the QV while conducting research on Partner Solicitation Characteristics as a Reflection of Male Sexual Orientation (Judith Reisman and Charles Johnson, 1995). So what are some uniquely gay words for boys? Well remember this; boys are the largest--most important--thematic category in the QV/Gaytalk. Following is a small sample of the 254 "gay" words for boys, described as "chicken." Chicken is the primary QV term. It clearly implies that boys are for consumption. (All ellipses are inserted by the authors).

Chicken: a young recruit; any boy under the age of consent, heterosexual, fair of face and unfamiliar with homosexuality.

Freshly killed: [butchered] recently introduced to as_fuc_ing. "See how bowlegged that chicken walks--looks like he was freshly killed in the hayloft."

Pluck some feathers; rip off a drumstick; skin some chicken.

Head and heels: describing physical allurements, despite extreme youth, but too young or small to know what to do in bed: he must be helped by someone more experienced who will clasp the boy by his head and heels to lift him onto the co_k.

Jail Tail: any boy below the age of consent with whom sex merits a stretch in the pen.

Egg: a male child too young to be sexually developed and therefore considered neuter. Syn: bibette; peepee meat; yo-yo. Related terms: egg-sucker-a cradle robber; man who likes very young boys. Syn: peepee lover... "Anything older than ten is over the hill to a peepee lover". &"[R]eady to crack open," said of a boy on the verge of puberty. Also see chicken.

Baby butch; boyish, adolescent lesbian &.Syn: camper; camp truck; dinky dyke; semi-diesel.

Cupcake: young girlish boy, though not necessarily gay &.cupcakes; small but rounded buttocks, most temptingly found on narrow hipped boys. Syn: English Muffins; hone rolls; hot cross buns; rounders. "Ask that kid with the rounders if he'd be interested in joining in an ancient Greek initiation rite."

Bait: attractive, young male in league with the police or criminal element to entrap homosexuals into performing an act of sex in a public place. "Be careful of that tearoom &there's usually some bait positioned around the throne-room."

Benny house bordello: featuring young boys for its homosexual customers. Syn: boy's smoking house; fag factory, flower house...tad (boy)...sugar loaf; a kept boy; sugar babe, talent; young attractive boys; talent scout person recruiting what he considers promising young boys

Peter Pan: 1. superboby; 2. Young hustler who charges an arm and leg for fu_king; 3. a winsome boy hired to act as bait to entrap prominent homosexuals, Syn: worm for the hook.

Poultry dealer: man who pimps boys to interested homosexuals, ex. pluck some feathers; to make love with a young boy, especially ana--y,

Syn: rip off a drumstick; skin some chicken (to force a boy to come across); chicken dinner, chicken looking chicken-little; pig meat; chicken feed; boy-eater, quail. [Also see] wagette, wag-little boy's penis.

Professional guest: kept boy who doesn't put out for his host; Syn: fresh fruit; freshly butchered; freshly killed; fresh meat; fresh one; fresh piece; fried chicken fuc-ing boy; gay lad; gay milk bar; half-boy; kept boy; rent boy; roundeye (if the lad is still a virgin, ana--y, he is called a kewpie doll); punk; gal-boy; girl-boy; green boy; kid; pussy boy; sex boy; youngster to be active in force-fuc_ing; to emasculate another man figuratively, etc.; praising a young, little, firm body, "I did this hitchhiker I picked up--he sure was a cute, little, tight thing."

Sixteenager: young man who tries out homosexuality, see chicken. Syn: come-on boy; decoy[er]; fairy hawk...angel with a dirty face; babette; baby; baby buggy; baby butch; baby Crockett; baby discovers; baby paste; baggage-boy; bait; bait the hook &barbie dogs; young action; young enough to get under the gate ...youngster, &young stuff, youthos.

Youth Worker: beauty; precious; punkie; puppy fresh; rustler, butchered chicken; peach fuzz; peeper, fawn; lifesaver; missy; dinner; young stuff; sweet thing; fried chicken; peep-peep; tender, babette; fragile number &quail; brunster; queer pup; bud chit; token chicken fresh, etc.

Etc., etc., etc., for over a hundred more. This lingo is absent >from all normal national dictionaries for now. And, no Virginia, affectionate, non-sexual or helpful words for boys did not exist.

It is fair to say that Rodger's 12,000 word QV lexicon supports Webster's statement--that language grows among the common people, and that it is the common language which most accurately describes that groups beliefs, conduct, hopes,

legal and political aspirations.

In 1828, Webster explained his "new vocabulary directly reflected the American philosophy of government...[t]he Christian concept of individual liberty and property established under the Constitution." So too is Rodger's "new vocabulary directly related to the [homosexual] philosophy of government." In 254 words, this "traditionally oppressed minority" would legalize access to any age boys ("chickens") for sex.

So, the homosexual view of "life, individual liberty and property" is radically subversive of the document known as the Declaration of Independence. The QV should inform the debate on the Boy Scouts, Age of Consent, Affectional and Sexual Orientation and a wide array of "gay" programs which would eliminate the constraints of American law. As in "The UN Rights of the Child," sexual psychopathic zealots would have children become free agents, emancipated from their parents legal protections and controls. This was exactly what Alfred C. Kinsey, the father of the sexual and gay rights revolutions, planned to occur in the second half of the 20th century.

Let's come to terms in the debate. Look it up! Go get the homosexual dictionary and really learn what homosexual leaders--including legislators, judges, prosecuting attorneys--mean when they use their 12,000 word "secret code" among themselves. The real "gay" language exposes the well-hidden, vulnerable underbelly of the homosexual political agenda. As parents rights to rear and protect their children are destroyed to make room for more and more homosexual "civil rights," these sexual revolutionaries celebrate, making their way, classroom by classroom, toward legal access to all our children.

Hey, don't blame us, we just read the dictionary.

Judith Reisman is the author of *Kinsey, Crimes & Consequences* (1998, 2000) and Eunice Van Winkle Ray is the founder of RSVPAmerica

More Recent Defenses of Pedophilia

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Harris Mirkin recently wrote a lead article in the Journal of Homosexuality entitled "The Pattern of Sexual Politics: Feminism, Homosexuality and Pedophilia." Using social-constructionist theory, he argues that the concept of child molestation is a "culture- and class-specific creation" which can and should be changed.

He likens the battle for the legalization of pedophilia to the battles for women's rights, homosexual rights, and even the civil rights of blacks.

He sees the hoped-for shift as taking place in two stages. During the first stage, the opponents of pedophilia control the debate by insisting that the issue is non-negotiable--while using psychological and moral categories to silence all discussion.

But in the second stage, Mirkin says, the discussion must move on to such issues as the "right" of children to have and enjoy sex.

If this paradigm shift could be accomplished, the issue would move from the moral to the political arena, and therefore become open to negotiation. For example, rather than decrying sexual abuse, lawmakers would be forced to argue about when and under what conditions adult/child sex could be accepted. Once the issues becomes "discussible," it would only be a matter of time before the public would begin to view pedophilia as another sexual orientation, and not a choice for the pedophile.

The response to the APA article shows that for the present, social opposition to pedophilia continues to be strong. Finkelhor's response to Bauserman, which was included in Male Intergenerational Intimacy, explains why:

"Some types of social relationships violate deeply held values and principles in our culture about equality and self-determination. Sex between adults and children is one of them. Evidence that certain children have positive experiences does not challenge these values, which have deep roots in our worldview."

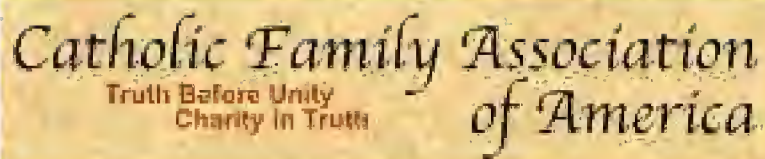
To pedophile advocates, any discussion of the benefits of child-adult sex is a victory. The APA

should have understood this, should have known about Bauserman's connections, and should have been well aware of--and vocally resistant to--the growing movement to legalize pedophilia.

Endnote

Mirkin, Harris, "The Pattern of Sexual Politics: Feminism, Homosexuality and Pedophilia," Journal of Homosexuality vol. 37(2), 1999, p. 1-24.

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[Homosexuality' main page](#)

NARTH

What the APA Should Have Known

By Joseph Nicolosi, Ph.D. and Dale O'Leary

Deconstructionists argue that distinctions between the genders are arbitrary and political. Now, the same argument is being advanced by man-boy love advocates about the distinction between the generations.

An article published last summer in the American Psychological Association's Psychological Bulletin has drawn a recent firestorm of criticism. Talk show hosts and congressmen are calling for investigations. The outrage has focused on the authors' conclusion, based on their analysis of child-molestation studies, that "the negative effects [of sexual abuse] were neither pervasive nor typically intense."

The article was entitled "A Meta-analytic Examination of Assumed Properties of Child Sexual Abuse Using College Samples."

APA spokeswoman Rhea Faberman defended publication of the article as part of the scientific work of the organization, saying, "We try to create a lot of dialogue." She labeled "ridiculous" the claim of radio talk-show host Dr. Laura Schlessinger that publication of the article and the attempt to normalize pedophilia were in any way related.

Contrary to Ms. Faberman's assertion, however:

1. There is a real and growing movement to legitimize and also legalize sexual relations between boys aged 10 to 16 and adult males; 2. Robert Bauserman, one of the authors of the article, has associated himself with the pedophilia movement through a previous article; 3. The movement's strategy is to promote the "objective" study of child/adult sex, free of moral considerations; 4. The APA should have known this before they published the article. Those who are interested in legalizing sexual relations between adults and children want to change the parameters of the discussion from the "absolutist" moral position, to the "relative" position that it can sometimes be beneficial. The A.P.A. article furthered exactly this position.

Deconstructionists have argued--with some success--that distinctions between the genders are arbitrary and politically motivated. Now, the same argument is being advanced about the distinction between the generations.

In a recent lead article of the Journal of Homosexuality (1), for example, Harris Mirkin says the "sexually privileged" have disadvantaged the pedophile through sheer political force in the same way that blacks were disadvantaged by whites before the civil-rights movement.

The Movement to Legitimize Pedophilia

In 1981, Dr. Theo Sandfort, co-director of the research program of the Department of Gay and Lesbian Studies at the University of Utrecht, Netherlands, interviewed 25 boys aged 10 to 16 who were currently involved in sexual relationships with adult men. The interviews took place in the homes of the men.

According to Sandfort, "For virtually all the boys ... the sexual contact itself was experienced positively..." Could an adult-child sexual contact, then, truly be called positive for the child? Based on the research presented, Sandfort answered that question in the affirmative.

The study was severely criticized by experts in the field of child sexual abuse. Dr. David Mrazek, co-editor of *Sexually Abused Children and Their Families*, attacked the Sandfort research as unethical, saying:

"In this study, the researchers joined with members of the National Pedophile Workshop to 'study' the boys who were the sexual 'partners' of its members ... there is no evidence that human subject safeguards were a paramount concern. However, there is ample evidence that the study was politically motivated to 'reform' legislation. "These researchers knowingly colluded with the perpetuation of secret illegal activity ... In the majority of cases, these boys' parents were unaware of these sexual activities with adult men, and the researchers contributed to this deception by their action." Child sexual-abuse expert Dr. David Finkelhor also criticized the Sandfort research, pointing to the numerous studies which show adult-child sexual contact as a predictor of later depression, suicidal behavior, dissociative disorders, alcohol and drug abuse, and sexual problems.

Dr. Finkelhor strongly defended laws against child/adult sex, saying that many of those now-grown children are very active in lobbying for such protection.

In 1990, the campaign to legalize man-boy sex was furthered by the publication of a two-issue special of the *Journal on Homosexuality*, reissued as *Male Intergenerational Intimacy: Historical, Socio-Psychological, and Legal Perspectives*.

This volume provided devastating information on the way psychologically immature pedophile men use vulnerable boys who are starved for adult nurturance and protection.

In the forward, Gunter Schmidt decries discrimination against and persecution of pedophiles, and describes "successful pedophile relationships which help and encourage the child, even though the child often agrees to sex while really seeking comfort and affection. These are often emotionally deprived, deeply lonely, socially isolated children who seek, as it were, a refuge in an adult's love and for whom, because of their misery, see it as a stroke of luck to have found such an 'enormously nurturant relationship'." There is another **deeply disturbing article in the volume**, revealingly titled, "The Main Thing is Being Wanted: Some Case Studies on Adult Sexual Experiences with Children." In it, pedophiles reveal their need to find a child who will satisfy their desire for uncritical affirmation and a lost youth. One of the men justifies his activity as a search for love, and complains that: "Although I've had physical relationships with probably, I don't know, maybe a hundred or more boys over the years, I can only point to four or five true relationships over that time."

The volume also contains an introductory article which decries society's anti-pedophile sentiment. The authors complain about the difficulty studying man-boy relationships in "an objective way," and they hope the social sciences will adopt a broader approach which could lead to understanding of the "diversity and possible benefits of intergenerational intimacy."

Bauserman Defends Sandfort's Research

The same volume contains an article by Robert Bauserman-co-author of the A.P.A. study--which complains that objective research is impossible in a social climate that condemns man-boy sexual relationships. Bauserman decries the prevailing ideology that labels all boys as "victims" and all adult pedophiles as "perpetrators." He attacks researchers Mzarek and Finkelhor as being driven by a "particular set of beliefs about adult-juvenile sex." Bauserman looks for a new "scientific objectivity," with the explicit call for research that will challenge the social-moral taboo against adult/child sex. The meta-analysis which he co-authored, and which the American Psychological Association published, can be seen as Bauserman's follow-up to his Journal of Homosexuality article.

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Another Homosexual Scoutmaster

Assaults Boy Scouts

The The Tribune-Review(PA) reported **6/14/2000** that actor John Levendosky, 52, of Derry, PA, was charged with corruption of minors, simple assault, endangering the welfare of children and related charges and placed in prison in lieu of \$25,000 bond. He was immediately suspended from his position as assistant Scoutmaster.

State police said Levendosky used a camping trip in Fairfield Township as a way to get the three boys to strip naked, spank each other and cavort about in various stages of dress. **He told authorities he planned the weekend because he has always been fascinated by bondage and servitude**, and bound and blindfolded the boys at various times.

Levendosky bound each boy's hands together with rope and blindfolded each with an Ace bandage. He then tied each boy to a separate tree, suspending them by their hands. **He used a folding knife to carve the letter "T" into each boy's chest**, at one point causing one of the boys to moan, "I can't take this anymore." Troopers found quantities of pornographic materials in his home.

HOMOSEXUALS & THE YOUNG

Society has agreed that ethnic status and special protections should not be awarded to child molesters. Child molestation is regarded in every state as a criminal offense. Yet it is common knowledge that homosexuals are notorious practitioners of sex with minors. The Gay Report (Summit Books, 1979, p. 275), a survey of homosexual attitudes and behavior by Jay and Young, two homosexual researchers, revealed that 73% of homosexuals surveyed had at some time had sex with boys 16 years of age or younger.

J.C. Coleman, in *Abnormal Psychology and Modern Life* (1964) lists early homosexual experience as the main cause of homosexuality. He found that more than 50% of adult homosexuals had been seduced by older homosexuals before the age of 14.

In a national random survey of 4,340 adults, 96% of heterosexual males and 97% of normal females reported that their first sexual experience was heterosexual. 85% of homosexuals and 29% of lesbians reported their first sexual experience as bisexual or homosexual (Nebraska Medical Journal, August, 1985).

A survey in the British journal of Sexual Medicine (April 1987) reported the mean age of homosexuals' first sexual encounters with other males as 15 years and one month. Crime statistics reveal that about 31% of children younger than 13 who claim to have been molested by men were homosexually assaulted ("Child Molestation and Homosexuality," Institute for the Scientific Investigation of Sexuality, 1987. See also Psychological Reports, 1986, #58, pp. 327 - 337, which reveals that homosexuals, [while representing perhaps 2% of the population] perpetrate more than one third of all reported child molestations.)

Boy Scouts Under Constant Attack

A nationwide investigation of child molestation in the Boy Scouts of America (see Insight magazine, June 17, 1991) reported 1,151 complaints by Boy Scouts of abuse by Scout leaders in the past 19 years, in all 50 States and the District of Columbia. This makes, the article stated, "sex abuse more common in Scouting than accidental deaths and serious injuries ... In that time, at least 416 men have been arrested or banned from Scouting for molesting boys in their care." The Boy Scouts have spent literally millions of dollars in litigation related to this abuse.

Knowing that between one fourth and one third of child molestations involve man - boy contact, homosexual extremists are now conveniently attempting to claim that male molesters of boys should not be considered homosexuals. However, a recent Canadian study of male child molesters revealed the following: (1) 30% of the offenders studied admitted to having engaged in homosexual acts with adults; and (2) 91% of molesters of non - familial boys admitted to no lifetime sexual contact other than homosexual - i.e., their sexual orientation was clearly homosexual (Marshall, W.L., et. al., "Early onset and deviant sexuality in child molesters," Journal of Interpersonal Violence, 1991,6,323 - 336).

Among homosexual activists themselves, a heated debate rages over whether the homosexual community should include among their ranks homosexuals who have sex with the young. In a typical editorial favoring inclusion that appeared recently in the homosexual newspaper Bay Area Reporter (Feb 13, 1992, p. 6), one Bradley Rose said:

..... What is a pedophile? A pedophile is not a rapist or a murderer, or a devil, but a person who loves ... As a gay child, I would have welcomed sexual relations with males, of adult age as well as my own ...

Gay liberation is stuck in backwaters as long as gay children are denied their sexuality and as long as parents are allowed to push their gay children into the roles of hetero adults ... Most of the heteros just don't know how to give gay affirming support to their children (the homosexual ones as well as the non - gay ones). Let's give them a hand.

Similarly, support for "gay men who love boys" is found in an editorial in the San Francisco Sentinel, another homosexual newspaper. In fact the editorial states that **"the love between men and boys is at the foundation of homosexuality"** ("No Place for Homo Homophobia," March 26,1992). .✪

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Holocaust Survivor: Molested by Homosexual Guards

Founder of Boston Holocaust Museum spent five years in Nazi camps

(from the Massachusetts News, www.massnews.com)

It's commonly accepted that Hitler targeted homosexuals for extermination just as he did the Jews.

"Not so," says Stephan Ross, the Newton resident who is the founder of the Holocaust Museum in Boston.

And he should know. Ross was there. He lived, and almost died, in Nazi prison camps from the age of 9 to 14.

And while the abuse of the Nazis took many forms, he says he was sexually molested more than once by homosexual Nazi prison guards. He knew it was also going on with other prisoners, "although I didn't go looking for it."

He estimates that about 20 percent of those guarding Jewish prisoners were homosexual. And he says that Hitler may have taken a public stance against homosexuals, but he believes that stance was simply a device to round up Catholic priests or others Hitler wanted to remove from society.

"All they [those accused of being homosexual] had to do to get out [of the camp] was to sign a paper to say that they had been rehabilitated and wouldn't do it [engage in homosexual activity] anymore," he says. "They were allowed to go back to their families. "They were not targeted to die. Not like we were."

Now 68 and living in Newton, Ross is retired after a successful career. He says he attended three universities and became a licensed psychologist. His son, Michael Ross, was recently elected a city councilor in Boston.

He tells of horrors in the Nazi camps that range from hiding in the filth of outhouses to being hanged until he was almost dead for eating a piece of a potato he was peeling. And while he has tried for decades to forget, he says he is "still suffering, still living in pain. I still can't get it off my back."

Ross' sexual abuse came at the hands of a guard who intercepted him as he was going from the barracks one early morning to get water.

"We lived 1,800 to a barracks and 10 to a section," he says. We just laid on boards, and didn't cover ourselves with anything. We smelled horribly and lice were sucking the blood out of us.

"But they woke us in the mornings at about 4 a.m., and we would run to try to get a little water. A guard caught me one morning and made me 'do his d---.' I threw up. I couldn't handle it. To this day I'm very angry about it.

"Other times they would beat you and then make you do that [perform oral sex]."

Ross says he knows there have been books written on the topic. "I haven't seen them. I can only tell you what I saw," he says.

"But don't underestimate my knowledge just because I was a little kid at the time. I was very inquisitive, and I understood what was going on. I was able to watch the guards and even the commandant. I walked behind other people's beds, and I knew what was happening."

Ross says he is most furious about those who he says are trying to twist or deny the reality of what happened in the camps.

"How can I tell civilized people who have not gone through this? How can I speak the truth, when the truth is unspeakable?"

"You have these hysterical scholars who have ridiculed us. They come out of the silver-spoon world and talk about us murdering each other. What do they know about having a gun at your head?"

Ross says he has nothing against homosexuals in general. "I'm trying to build a foundation for tolerance for all people," he says. "I'm not really interested in aligning myself [against homosexuals]."

"But I don't consider their agenda to be normal, and I'm not pleased with this. I just look at them and think there has to be some kind of connection with how they were brought up."

"I really don't want to study or learn about it, I just don't want to have anything to do with it."

Is This Diversity, Or Tragedy? Children as Victims of their Parents' Choices

By Dale O'Leary

Buying Mother

A child was created by surrogate motherhood for two homosexual men who had decided they wanted to have a family. "Daddy" and his partner Don, twenty years younger, had arranged an artificial insemination with a woman who agreed to relinquish her parental rights in exchange for health care and financial compensation.

Researcher Barbara Eisold describes some of the child's trauma in an article entitled "Recreating Mother." (1).

Lacking a mother of his own, the child, Nick, was cared for by a hired nanny. He began attending school when he was only two. When he was 2 1/2, the nanny was abruptly fired and replaced. The replacement was also fired, and a third nanny hired. Then the men adopted a second child.

At age 4 1/2, Nick began acting out and was sent to a female child psychologist—the fifth mother-substitute hired by his fathers. Nick lived in a world where "mommies" were hired and fired, so he fantasized about buying a new mother.

The therapist described his desperate struggle to understand family relationships. "Nick was often beside himself with anxiety. He wanted desperately to be liked by other children and by [his teacher]. He had trouble waiting, and was not certain about what would make him likable."

The Evidence: Mother-Hunger May Be Innate

Eisold asks: "How do we explain why this child, the son of a male couple, seemed to need to construct a woman – "Mother" – with whom he could play the role of a loving boy/man? How did such an idea enter his mind? What inspired his intensity on the subject?"

And she wondered how the boy's psychological construction of the missing, longed-for mother affected his gender-identity development.

Eisold sees some normal, programmed developmental forces at work in a boy who has no mother: if he has none, he will need to make one. This must be part of what it means to be human: children need both mothers and fathers.

Mother-Hunger is Seen by Deconstructionists as "Gender Bias" Created by Society . But her article is critiqued in the same journal by Karen Saakvitne (2), who insists Eisold is applying cultural biases about gender, sexual orientation, attachment, and separation to this child's longing for a mother. Saakvitne sees the child's need for a mother, and his need to make sense of the world he has been forced to live in, as something imposed on him by a society filled with mere assumptions and biases about gender. She faults Eisold for accepting those biases.

Although the social-constructionist sees gender as something created by society, a great body of evidence reveals that children do best in homes with both mothers and fathers. Such exposure helps the child to fully develop his own sexual identity and to relate to persons of both sexes in the real world. New research on the way in which the brain functions makes clear that this need for a close relationship with persons of both sexes is not a mere social preference, but a response to the biological imperative (3).

Mom and Dad Are Not Interchangeable

Henry Biller has studied parent-child interaction and compared his findings with other work in the field (4). He says:

Differences between the mother and father can be very stimulating to the infant, even those that might appear quite superficial to the adult. Even if the father and mother behave in generally similar ways, they provide contrasting images for the infant. The father is usually larger than the mother, his voice is deeper, his clothes are not the same, and he moves and reacts differently...The infant also learns that different people can be expected to fulfill different needs. For example, the infant may prefer the mother when hungry or tired, and the father when seeking stimulation of more active play. The infant who receives verbal as well as physical stimulation from both mother and father profits from the experience...Mothers and fathers, in addition to having distinctive sounding voices, have different verbal styles when communicating to infants and children as well as to other adults. Such differences provide the infant with an important source of stimulation and learning (p. 12). Because some of my initial findings suggested that father absence during the first few years of life might inhibit certain aspects of the child's development, I began to observe more closely parent-infant relationships in various types of two-parent families. I discovered that when they are involved with infants, fathers tend to be more physically active with them than mothers are, playing more vigorously. This seems to be not only because fathers may be less concerned with their children's fragility, especially if they have sons, but also because they themselves have more of a need for physically stimulating activities (p. 12). It was also apparent that infants with involved fathers formed strong paternal attachments—and were usually at a developmental advantage, compared to those who had close relationships only with their mothers... Involved fathers are more likely to stimulate the infant to explore and investigate new objects, whereas mothers tend to engage their infants in relatively

prestructured and predictable activities (p. 13). In the second year of life, the boys began to demonstrate more interest in interaction with their fathers, although the girls did not display any consistent preferences. In fact, by the end of the second year, all except one of the boys seemed to have a stronger paternal than maternal attachment [emphasis added]...(p. 14). Infants who have two positively involved parents tend to be more curious and eager to explore than those who do not have a close relationship with their fathers... Well-fathered infants are more secure and trusting in branching out in their explorations, and they may be somewhat more advanced in crawling, climbing and manipulating objects (p. 15). Advocates of gay marriage and adoption have admitted that it may be better for a child to have two parents than one, but argue that the sex of the two parents is irrelevant—two men or two women, they say, are just as good (or better) than opposite-sexed parents. But Biller discusses research which appears to refute that claim, in which teenage unwed mothers were studied:

Developmental psychology researcher Norma Radin and her colleagues (Radin, Oyserman, and Benn, 1991) have collected especially provocative evidence concerning the special significance of paternal involvement for infants and toddlers. They studied grandparent/grandchild relationships in predominantly working-class households in which adolescent unwed mothers were living with one or both of their parents. Overall, young children who had positively involved grandfathers displayed more competent behavior than those with relatively uninvolved grandfathers or absent grandfathers. Although other researchers have sometimes noted the contribution of the grandmother to the development of the child living in a single-mother family, Radin reported no clear-cut impact, suggesting a redundancy between the two forms of maternal influence [italics added]. On the other hand, the grandfather's nurturance seemed to contribute in several ways to the young child's adaptability. His observed nurturance was associated with infants being more responsive to maternal requests, and with the cognitive competence of two-year-olds. Furthermore, relatively high grandfather involvement in child care was related to observations of less fear, anger and distress being displayed by one-year-olds, especially boys (Biller 1993).

Removed from their fathers, it seems evident that children suffer. Although some of that suffering will be observed by researchers in childhood, we might speculate that more suffering will be seen in an interior sense of loss that will hamper the person's ability to form secure and intimate attachments in adulthood.

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Culture of Death Watch : An excerpt from "Pedophilia and Sex Education"

by Eugene Narrett, FRC

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"These filmstrips were not designed to be exploitive," insisted the Rev. Roberta Nelson, a Unitarian Universalist minister from **Concord, Massachusetts**, on Public Eye (10/08/97). "They were not designed to be erotic. They were designed to answer young people's questions." Young people (ages 12 and 13) who did not have questions, or urges, before seeing Rev. Roberta's films were likely to have them afterward, for the material included graphic depictions of gay and lesbian lovemaking, auto-erotic techniques and transvestitism.

As CBS host Bryant Gumbel noted, Rev. Nelson "has been involved with church sex education for some time," for 25 years, in fact. "I've trained teachers, I've taught kids," she said, "and the overwhelming response in our churches has been one of gratitude and appreciation for the open, honest conversation we allow." In the 1990s, intercourse and conversation have regained their explicitly sexual connotation, in the name of educating and protecting children, in public schools and churches alike.

"Sex happens," said one single mother who indicated she supported the "conversation" in principle, though not all the details. When

mother and psychologist, the quintessential modern person, has become another "liberal who had been mugged by reality." But what of the urges and fears bequeathed to the children? Their lives will become the stuff of daily horror films that rot unseen in the sewer this culture has become.

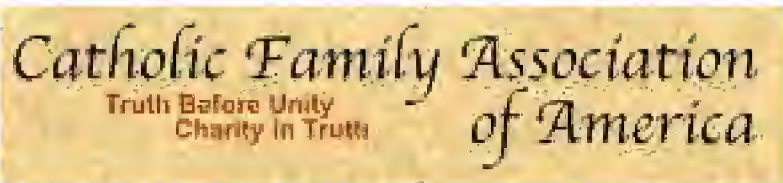
Although the children who were betrayed by their parents (or parent) into this labyrinth were readily exposed to the materials, concerned parents in Concord found them difficult to review. When they requested to see the texts and films, they repeatedly were rebuffed by the suddenly chaste Unitarians. "Was there any picture that stuck with you," the interviewer asked one of the kids. "Yeah," she replied, hesitantly, "the man licking his semen." Lick your own, why not lick someone else's, the message would seem to be. Whatever you do, don't discriminate. Church leader Van Loon said AYS "was the best thing for his son." Where are the child abuse zealots when stories like this break? The Unitarians' Sex Ed program has been used in 300 churches nationally since 1972, and parents have been struggling, futilely, since then to keep it from children. This battle is familiar, and the U-U's materials have their roots in the SIECUS-Planned Parenthood-Kinsey triangle which

does it happen? "Usually two, three months before they go to high school," commented another soccer mom giving her view of youth sex today. One wonders what is taught, and not taught, in such homes, and how much of the "teaching" is delegated to TV. "We're giving them information so they don't get themselves in trouble," say parents supportive of the sex ed curriculum, seeming to assume that footage of adolescent cross dressing and sodomy will keep them out of trouble. Church leader Eric Van Loon stated, "I think this program has brought tremendous good for a huge number of kids."

Parents were invited to enter their adolescents in the AYS ("About Your Sexuality") program by signing of on a permission slip that blandly stated, "the kids will see contemporary media images." "What would you make of that!" demanded one parent, outraged after the fact, a day late and more than a dollar short. This single

since 1948 has knocked this country off its moorings.

Part of Kinsey's teaching extolled the normality and frequency of sex between adults and children. Kinsey's researchers, after all, claimed that little children, even two month old infants were capable of multiple orgasms, although he acknowledged that "children will make violent attempts to avoid climax [sic], although they derive definite pleasure from the situation." If society did not "make so much of [pedophilia]," Kinsey felt, "children would not be harmed." Details of Kinsey's obsessions and methods have been discussed here previously, in comment on a new biography, Kinsey: A Public/Private Life (James Jones, 1997) [reviewed in this issue]. The point here is that his propaganda, as assimilated to the social engineering of the ruling elites, is bearing violent fruits of erotic perversion. ★



[Back to 'Learning About](#)

[Homosexuality' main page](#)

Child Molestation & Homosexuality

By Paul Cameron, Ph.D.

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Summary

Not only is the gay rights movement upfront in its desire to legitimize sex with children, but whether indexed by population reports of molestation, pedophile convictions, or teacher-pupil assaults, **there is a strong, disproportionate association between child molestation and homosexuality**. Ann Landers claim that homosexuals molest children at no higher a rate than heterosexuals do is untrue. The assertion by gay leaders and the **American Psychological Association** that a homosexual is less likely than a heterosexual to molest children is patently false.

Ann Landers (1) says the statement "Homosexuals are more inclined to molest children sexually than heterosexuals" is false. The American Psychological Association has sponsored a work that asserts: "Recognized researchers in the field on child abuse,... almost unanimously concur that homosexual people are actually less likely to approach children sexually." (2)

Why is it, then, that we read about sex between boys and men in every newspaper? Does it merely reflect sensationalist journalism? We know that heterosexual molestation also occurs. But since there are so many more heterosexuals than homosexuals, which kind of child molestation, homosexual or heterosexual, is proportionately more

Likewise, between a fifth and a third of those who have been caught and/or convicted practiced homosexuality. Finally, a fifth to a third of surveyed gays admitted to child molestation. All-in-all, a rather consistent story.

Teacher-Pupil Sexual Interaction

Nowadays parents are labeled bigots for fearing that homosexual teachers might molest their children. But if homosexuals are more apt to molest children and are in a position to take advantage of them, this fear makes sense. Indeed, accounts of disproportionate homosexual teacher molestation appear throughout the scientific literature.

The original U.S. Kinsey study reported that

common?

The Scientific Evidence

Three kinds of scientific evidence point to the proportion of homosexual molestation: 1) survey reports of molestation in the general population, 2) surveys of those caught and convicted of molestation, and 3) what homosexuals themselves have reported. These three lines of evidence suggest that the 1%-to-3% (of adults who practice homosexuality (3) account for between a fifth and a third of all child molestation.

Reports of Molestation by the General Population

In 1983, a probability survey of the sexual experiences of 4,340 adults in 5 U.S. cities found that about 3% of men and 7% of women reported sexual involvement with a man before the age of 134 (i.e., 30% was homosexual).

In 1983- (4), a random survey of 3,132 adults in Los Angeles found that 3.8% of men and 6.8% of women said that they had been sexually assaulted in childhood. Since 93% of the assailants were male, and only 1% of girls had been assaulted by females, about 35% of the assaults were homosexual. (5)

The Los Angeles Times (6) surveyed 2,628 adults across the U.S. in 1985. 27% of the women and 16% of the men claimed to have been sexually molested. Since 7% of the molestations of girls and 93% of the molestations of boys were by adults of the same sex, about 4 of every 10 molestations in this survey were homosexual.

In a random survey of British 15-to-19 yr

4% of the noncriminal white gays and 7% of the noncriminal white lesbians reported that they had their first homosexual experience with a teacher or other caretaker. None of the heterosexuals were recorded as having a teacher as their first sex partner. (18)

In England, Schofield reported that at least 2 of his 150 homosexuals had their first homosexual experience with a teacher and an additional 2 reported that their first homosexual contact with an adult was with a teacher. One of the 50 men in his comparison group had also been seduced by a homosexual teacher, while none of the men interviewed claimed involvement with a heterosexual teacher. (23)

In the 1978 McCall's magazine study of 1,400 principals, (24) 7% reported complaints about homosexual contact between teachers and pupils and 13% reported complaints about heterosexual contact between teachers and pupils (i.e., 35% of complaints were homosexual). 2% "knew of instances in which teachers discussed their homosexuality in class."

Of 400 consecutive Australian (25) cases of molestation, 7 boys and 4 girls were assaulted by male teachers. Thus 64% of those assaults were homosexual.

In 1987, Dr. Stephen Rubin, associate professor of psychology at Whitman College, conducted a 10 state survey (26) and found 199 sexual abuse cases involving teachers. 122 male teachers had abused female pupils and 14 female teachers had abused male students. In 59 cases, however, male teachers had abused male pupils and in 4 cases female teachers had abused female students (overall 32% were homosexual).

A 1983 survey asked 4,340 adults to report

olds, 35% of the boys and 9% of the girls claimed to have been approached for sex by adult homosexuals and 2% of the boys and 1% of the girls admitted to succumbing. (7)

In science, a review of the professional literature published in a refereed scientific journal is considered to be an accurate summary of the current state of knowledge. The latest such review was published in 1985. (8) It concluded that homosexual acts were involved in 25% to 40% of the cases of child molestation recorded in the scientific and forensic literature.

Surveys of Those Convicted

Drs Freund and Heasman (9) of the Clarke Institute of Psychiatry in Toronto reviewed two sizeable studies and calculated that 34% and 32% of the offenders against children were homosexual. In cases they had personally handled, homosexuals accounted for 36% of their 457 pedophiles.

Dr. Adrian Copeland, a psychiatrist who works with sexual offenders at the Peters Institute in Philadelphia, said (10) that, from his experience, pedophiles tend to be homosexual and "40% to 45%" of child molesters have had "significant homosexual experiences."

Dr. C. H. McGaghy (11) estimated that "homosexual offenders probably constitute about half of molesters who work with children." Other studies are similar:

Of the approximately 100 child molesters in 1991 at the Massachusetts Treatment Center for Sexually Dangerous Persons, a third were heterosexual, a third bisexual and a third homosexual in orientation. (12)

A state-wide survey of 161 Vermont

on any sexual advances and any physical sexual contact by elementary and secondary teachers (4% of those who were teachers in the survey claimed to be bisexual or homosexual).⁴ 29% of the advances by elementary and 16% of the advances by secondary school teachers were homosexual. In addition, 1 of 4 (25%) reports of actual sexual contact with an elementary school teacher were homosexual. In high school, 8 (22%) of 37 contacts between teacher and pupil were homosexual. 18% reported having had a homosexual teacher (8% of those over the age of 55 vs 25% of those under 26). Of those reporting a homosexual teacher, 6% said that the teacher influenced them to try homosexuality and 13% of the men and 4% of the women said that the teacher made sexual advances toward them.

Summary

Whether examining surveys of the general populace or counts of those caught, homosexual teachers are disproportionately apt to become sexually involved with children.

Proportionality: The Key

Study after nationwide study (3) has yielded estimates of male homosexuality that range between 1% and 3%. The proportion of lesbians in these studies is almost always lower, usually about half that of gays. So, overall, perhaps 2% of adults regularly indulge in homosexuality. Yet they account for between 20% to 40% of all molestations of children.

Child molestation is not to be taken lightly. Officials at a facility which serves about 1,500 runaway youngsters each year estimate that about half of the boys have been homosexually abused and 90% of the

adolescents who committed sex offenses in 1984 found that 35 (22%) were homosexual. (13)

Of the 91 molesters of non-related children at Canada's Kingston Sexual Behaviour Clinic from 1978-1984, 38 (42%) engaged in homosexuality. (14)

Of 52 child molesters in Ottawa from 1983 to 1

In England for 1973, 802 persons (8 females) were convicted of indecent assault on a male, and 3,006 (6 of them female) were convicted of indecent assault on a female (i.e., 21% were homosexual). 88% of male and about 70% of female victims were under age sixteen. (16)

Because of this pattern, Judge J. T. Rees concluded that "the male homosexual naturally seeks the company of the male adolescent, or of the young male adult, in preference to that of the fully-grown man. [In 1947] 986 persons were convicted of homosexual and unnatural offences. Of those, 257 were indictable offences involving 402 male victims.... The great majority of [whom]... were under the age of 16. Only 11%... were over 21."

"[T]he problem of male homosexuality is in essence the problem of the corruption of youth by itself [i.e., by other boys] and by its elders. [And thereby]... the creation... of new addicts ready to corrupt a still further generation of young men and boys in the future." (17)

What Homosexuals Admit

The 1948 Kinsey survey found that 37% of the gays and 2% of the lesbians admitted to sexual relations with under-17-yr-olds, and

girls heterosexually assaulted. (27) Investigation of those suffering severe chronic mental illness implicates child molestation as a primary cause (45% of Bigras et al s (28) patients were homosexually abused).

If 2% of the population is responsible for 20% to 40% of something as socially and personally troubling as child molestation, something must be desperately wrong with that 2%. Not every homosexual is a child molester. But enough gays do molest children so that the risk of a homosexual molesting a child is 10 to 20 times greater than that of a heterosexual.

Goals of the Gay Movement

The gay movement is forthright about seeking to legitimize child-adult homosexual sex. In 1987, The Journal of Homosexuality "the scholarly organ of the gay rights movement " published "Pedophilia and the Gay Movement." (29) Author Theo Sandfort detailed homosexual efforts to end "oppression towards pedophilia." In 1980 the largest Dutch gay organization (the COC) "adopted the position that the liberation of pedophilia must be viewed as a gay issue... [and that] ages of consent should therefore be abolished... by acknowledging the affinity between homosexuality and pedophilia, the COC has quite possibly made it easier for homosexual adults to become more sensitive to erotic desires of younger members of their sex, thereby broadening gay identity."

In 1990 COC achieved a significant victory: lowering of the age of consent for homosexual sex in Holland to 12 (unless the parents object, in which case it goes up to 15). (30) In the U.S. and Canada, the North American Man-Boy Love Association

28% of the gays and 1% of the lesbians admitted to sexual relations with under-16-yr-olds while they themselves were aged 18 or older. (18)

In 1970 the Kinsey Institute interviewed 565 white gays in San Francisco: 25% of them admitted to having had sex with boys aged 16 or younger while they themselves were at least 21. (19)

In The Gay Report, 23% of the gays and 6% of the lesbians admitted to sexual interaction with youth less than 16 years of age. (20)

In France, 129 convicted gays (21)(average age 34 years) said they had had sexual contact with a total of 11,007 boys (an average of 85 different boys per man). Abel et al reported similarly that men who molested girls outside their family had averaged 20 victims each; those who molested boys averaged 150 victims each. (22) 985, 31 (60%) were homosexual. (15)

Summary

About a third of the reports of molestation by the populace have involved homosexuality.

marches proudly in many gay pride parades with the stated goal of removing the barriers to man-boy sex. Note the phrases "oppression towards pedophilia" and "liberation of pedophilia." It is clear that those who advocate the legalization of sex between adults and children intend to argue that such conduct is a "civil right," deserving of the same legal protections afforded to other minorities. A large proportion of Americans regard that argument as a mere pretext to giving "sexual predators" free reign to take advantage of vulnerable children.

Conclusion

Not only is the gay rights movement upfront in its desire to legitimize sex with children, but whether indexed by population reports of molestation, pedophile convictions, or teacher-pupil assaults, there is a strong, disproportionate association between child molestation and homosexuality. Ann Landers claim that homosexuals molest children at no higher a rate than heterosexuals do is untrue. The assertion by gay leaders and the American Psychological Association that a homosexual is less likely than a heterosexual to molest children is patently false.

AS THE CATHOLIC CHURCH SEES THE ISSUE OF HOMOSEXUALITY

The teaching of the Roman Catholic Church on homosexuality is given in the official Latin version of the Catechism which has recently been released. Please reference the following paragraphs, **2357-2359**. The Catholic teaching on this issue is in accord with Cardinal Ratzinger's pastoral, speaking for the Magisterium of the Roman Catholic Church, which was released in 1986 and is subsequently referenced below.

2357. Homosexuality refers to relations between men or between women who experience an exclusive or predominant sexual attraction toward persons of the same sex. It has taken a great variety of forms through the centuries and in different cultures. Its psychological genesis remains largely unexplained. Basing itself on Sacred Scripture, which presents homosexual acts as acts of grave depravity, tradition has always declared that homosexual acts are intrinsically disordered. They are contrary to the natural law. They close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved.

2358. The number of men and women who have deep-seated homosexual tendencies is not negligible. This inclination, which is objectively disordered, constitutes for most of them a trial. They must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided. These persons are called to fulfill God's will in their lives and, if they are Christians, to unite to the sacrifice of the Lord's Cross the difficulties they may encounter from their condition.

2359. Homosexual persons are called to chastity. By the virtues of self-mastery that teach them inner freedom, at times by the support of disinterested friendship, by prayer and sacramental grace, they can and should gradually and resolutely approach Christian perfection.

The definitive position of the teaching Magisterium of the Roman Catholic Church on homosexuality is presented in a Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual persons given at Rome, 1 October 1986 by Joseph Cardinal Ratzinger, Prefect of the Congregation for the Doctrine of the Faith. The major excerpts from that letter appear on page 10 under the title **Concerning Legislative Proposals & The Non-discrimination Of Homosexual Persons.** ☪

Foreword

Recently, legislation has been proposed in various places which would make discrimination on the basis of sexual orientation illegal. In some cities, municipal authorities have made public housing, otherwise reserved for families, available to homosexual (and unmarried heterosexual) couples. Such initiatives, even where they seem more directed toward support of basic civil rights than condonement of homosexual activity or a homosexual lifestyle, **may in fact have a negative impact on the family and society. Such things as the adoption of children, the employment of teachers, the housing needs of genuine families, landlords' legitimate concerns in screening potential tenants, for example, are often implicated.**

While it would be impossible to anticipate every eventuality in respect to legislative proposals in this area, these observations will try to identify some principles and distinctions of a general nature which should be taken into consideration by the conscientious legislator, voter, or church authority who is confronted with such issues.

The first section will recall relevant passages from the Congregation for the Doctrine of the Faith's 'Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons' of 1986. The second section will deal with their application.

I. Relevant Passages from the CDF's 'Letter'

1. The letter recalls that the CDF's 'Declaration on Certain Questions Concerning Sexual Ethics' of 1975 'took note of the distinction commonly drawn between the homosexual condition or tendency and individual homosexual actions'; the latter are "intrinsically disordered" and 'in no case to be approved of" (No. 3).
2. Since "[i]n the discussion which followed the publication of the (aforementioned) declaration ..., **an overly benign interpretation was given to the homosexual condition itself, some going so far as to call it neutral or even good,**' the letter goes on to clarify: 'Although the particular inclination of the homosexual person is not a sin, it is a more or less strong tendency ordered toward an intrinsic moral evil; and thus the inclination itself must be seen as an objective disorder. *Therefore special concern and pastoral attention should be directed toward those who have this condition, lest they be led to believe that the living out of this orientation in homosexual activity is a morally acceptable option. It is not*' (No. 3).
3. 'As in every moral disorder, homosexual activity prevents one's own fulfillment and happiness by acting contrary to the creative wisdom of God. The church, in rejecting erroneous opinions regarding homosexuality, does not limit but rather defends personal freedom and dignity realistically and authentically understood' (No. 7).
4. **In reference to the homosexual movement, the letter states: 'One tactic used is to protest that any and all criticism of or reservations about homosexual people, their activity and lifestyle, are simply diverse forms of unjust discrimination' (No. 9).**
5. 'There is an effort in some countries to manipulate the church by gaining the often well-intentioned

support of her pastors with a view to changing civil statutes and laws. This is done in order to conform to these pressure groups' concept that homosexuality is at least a completely harmless, if not an entirely good, thing. Even when the practice of homosexuality may seriously threaten the lives and well-being of a large number of people, its advocates remain undeterred and refuse to consider the magnitude of the risks involved' (No. 9)

6. 'She (the church) is also aware that the view that homosexual activity is equivalent to or as acceptable as the sexual expression of conjugal love has a direct impact on society's understanding of the nature and rights of the family and puts them in jeopardy' (No. 9)

7. 'It is deplorable that homosexual persons have been and are the object of violent malice in speech or in action. Such treatment deserves condemnation from the church's pastors wherever it occurs. It reveals a kind of disregard for others which endangers the most fundamental principles of a healthy society. The intrinsic dignity of each person must always be respected in word, in action and in law.

'But the proper reaction to crimes committed against homosexual persons should not be to claim that the homosexual condition is not disordered. When such a claim is made and when homosexual activity is consequently condoned, or when civil legislation is introduced to protect behavior to which no one has any conceivable right, neither the church nor society at large should be surprised when other distorted notions and practices gain ground, and irrational and violent reactions increase (No. 10).

8. "What is at all costs to be avoided is the unfounded and demeaning assumption that the sexual behavior of homosexual persons is always and totally compulsive and therefore inculpable. What is essential is that the fundamental liberty which characterizes the human person and gives him his dignity be recognized as belonging to the homosexual person as well' (No. 11).

9. "In assessing proposed legislation, the bishops should keep as their uppermost concern the responsibility to defend and promote family life' (No. 17).

II. Applications

10. "Sexual orientation" does not constitute a quality comparable to race, ethnic background, etc. in respect to non-discrimination. Unlike these, homosexual orientation is an objective disorder (cf. "Letter," No. 3) and evokes moral concern.

11. There are areas in which it is not unjust discrimination to take sexual orientation into account, for example, in the placement of children for adoption or foster care, in employment of teachers or athletic coaches, and in military recruitment.

12. Homosexual persons, as human persons, have the same rights as all persons including the right of not being treated in a manner which offends their personal dignity (cf. No. 10). Among other rights, all persons have the right to work, to housing, etc. Nevertheless, these rights are not absolute. They can be legitimately limited for objectively disordered external conduct. This is sometimes not only licit but obligatory. This would obtain moreover not only in the case of culpable behavior but even in the case of actions of the physically or mentally ill. Thus it is accepted that the state may restrict the exercise of rights, for example, in the case of contagious or mentally ill persons, in order to protect the common good.

13. Including "homosexual orientation" among the considerations on the basis of which it is illegal to discriminate can easily lead to regarding homosexuality as a positive source of human rights, for example, in respect to so-called affirmative action or preferential treatment in hiring practices. **This is all the more deleterious since there is no right to homosexuality** (cf. No. 10) which therefore should not form the basis for judicial claims. The passage from the recognition of homosexuality as a factor on which basis it is illegal to discriminate can easily lead, if not automatically, to the legislative protection and promotion of homosexuality. A person's homosexuality would be invoked in opposition to alleged discrimination, and thus the exercise of rights would be defended precisely via the affirmation of the homosexual condition instead of in terms of a violation of basic human rights.

14. The "sexual orientation" of a person is not comparable to race, sex, age, etc. also for another reason than that given above which warrants attention. An individual's sexual orientation is generally not known to others unless he publicly identifies himself as having this orientation or unless some overt behavior manifests it. As a rule, the majority of homosexually oriented persons who seek to lead chaste lives do not publicize their sexual orientation. Hence the problem of discrimination in terms of employment, housing, etc., does not usually arise.

Homosexual persons who assert their homosexuality tend to be precisely those who judge homosexual behavior or lifestyle to be "either completely harmless, if not an entirely good thing" (cf. No. 3), and hence worthy of public approval. It is from this quarter that one is more likely to find those who seek to *"manipulate the church by gaining the often well-intentioned support of her pastors with a view to changing civil statutes and laws"* (cf. No. 5), those who use the tactic of protesting that "any and all criticism of or reservations about homosexual people... are simply diverse forms of unjust discrimination" (cf. No. 9).

In addition, there is a danger that legislation which would make homosexuality a basis for entitlements could actually encourage a person with a homosexual orientation to declare his homosexuality or even to seek a partner in order to exploit the provisions of the law.

15. Since in the assessment of proposed legislation uppermost concern should be given to the responsibility to defend and promote family life (cf. No. 17), strict attention should be paid to the single provisions of proposed measures. How would they affect adoption or foster care? Would they protect homosexual acts, public or private? Do they confer equivalent family status on homosexual unions, for example, in respect to public housing or by entitling the) homosexual partner to the privileges of employment which could include such things as "family" participation in the health benefits given to employees (cf. No. 9)?

16. Finally, where a matter of the common good is concerned, it is inappropriate for church authorities to endorse or remain neutral toward adverse legislation even if it grants exceptions to church organizations and institutions. The church has the responsibility to promote family life and the public morality of the entire civil society on the basis of fundamental moral values, not simply to protect herself from the application of harmful laws (cf. No. 17).

Homosexual Marriage

The Marginalization of Women and the Family

L.M. Farrell, Ph. D

The long term survival of civilization rests on two fundamental institutions, the nuclear family and the right to private property which is necessary to sustain the nuclear family. As David Frum notes, (Saturday Night, December 1995), the dismal consequences of the Russian experience in eliminating the right to private property are now well known to all. Less commonly acknowledged is the social and economic crisis which has been unleashed as a result of the revolutionary change in thinking about the family. The traditional view is based on the common sense observation that marriage and the family is a public institution, in which all society has a stake in preserving, because families create the next generation of society. More recently, society has fallen into the bad habit of thinking of the family only as a private relationship between two people. This has destabilized family life and contributed to the growth of other social ills including an increase in the number of children who will learn less in school, earn less at work, commit more crimes, suffer more sexual troubles, and adjust less well to society than previous generations.

While the negative effects of family breakup are clear, policies designed to re-engineer the family and re-educate public opinion continue, often supported by taxpayer dollars. Attempts to strengthen the family have been complicated by the complacency of lawmakers, judges, public officials, and other members of society, entrusted to defend the common good, who choose to regard changing attitudes about the primary structure of the family as a mere change in public taste, much like the disappearance of the hat, as Frum observes, to be accommodated and even hurried along. Court decisions which require employers to extend employee benefits, originally provided to married spouses to help sustain the family, to all cohabiting couples have effectively abolished marriage as a distinct legal status. When homosexuals ask why their cohabitational relationships should not be treated like heterosexual relationships the only rational response is to treat all cohabitations as private matters entitled to no special status nor subsidies from third parties such as employers or government.

The rational legalistic trap in which society now finds itself differs sharply from the traditional legal institution of marriage which held that marriage endows husbands and wives with special rights and claims against each other and against the rest of society. Because parents create the next generation of humanity common sense dictates that society has an immense interest in helping them do that job well. The Victorians abolished the ancient custom of common-law marriage to eliminate the practice of people drifting into, and out of, quasi-marital relationships. Victorian law put people on notice that the obligations of marriage could be imposed on a couple only by a deliberate and public act.

Society forces others to underwrite and support marriage, not because marriage is good for the couple, but because it is good for the children they produce. A union that can not produce children is not one that the rest of society should be forced to subsidize. Thus, even if homosexuals can and do form permanent, emotionally serious partnerships, they do not merit the formal recognition of marriage.

Attempts to redefine the institution of marriage to accommodate same-sex or gay marriage diminish marriage and inflict serious harm on the prestige and morale of those who make major economic and personal sacrifices to create and sustain their families. To the rest of society, laws to establish gay marriage will appear as some type of practical joke at their expense, imposed from above by the ruling elite, a campy parody of the central institution which defines their lives and that of the families from which they come.

Traditional Family Marginalized by Artificial Birth Control

Much of the economic and social confusion in society is the logical consequence of the moral unraveling of the family and the reduced status of women due to the artificial suppression of her natural vocation within the home, which is motherhood. Scientific and technological progress has had a leveling effect on society which tends to minimize and marginalize this special vocation of women. While some medical advances have extended life and

made it more livable, other technologies, particularly in the area of biological and genetic engineering, have destabilized society and confused the traditional understanding of the difference between right and wrong. The invention of various birth control devices has confused the fundamental relationship between love and sex and challenged the collective wisdom concerning the general and specific ends of human sexuality and human existence.

The widespread, uncritical acceptance of birth control has unleashed a sexual revolution which based on the principle of sex for pleasure which has lead to all and any form of sexual and pseudosexual activity. The order and continuity of the long term rhythm of the female sexual cycle which links past and future generations has been destroyed and with it the sense of meaning in life which is essential for the psychological growth of both men and women. Having abandoned their own true sexuality, women are now encouraged to emulate, the immaturity, insecurity and aggression of male sexuality.

Men have also been induced to abandon meaningful growth enhancing male sexuality in favor of meaningless, dead-end sex. The homosexualization of society is one telling indicator of the flight from femininity in modern society. While many have hailed what they perceive as the sexually liberating effects of the development of birth control technology the real effects have degraded the psychosexual environment and destroy millions of lives. The unwillingness or the inability of society to face the effects of birth control, which include an increase in violence against women, abortion, illegitimacy and poverty, suicide, and a variety of other crimes against humanity, suggests that widespread fear of responsible sex, and a desire to escape from female sexuality, is still the dominant emotion when dealing with human sexuality.

The difficulties faced by women who choose the traditional vocation of wife and mother are compounded by the moral relativism which has accompanied the scientific revolution. In the past, most cultures have recognized the relationship between a common morality based on a solid concept of right and wrong, and long term survival. They knew from bitter experience that morality, religion, stories and myth are bound together in some vital if poorly understood way, and that to destroy or sever these connections would not lead to strong independent ethical principles but weaken and disconnect society, and ultimately lead to its destruction.

Historically, societal recognition and protection of the traditional family, consisting of one father, one mother, and their natural children, was a necessary prerequisite for the development of modern western society. Western culture has always respected and honored married motherhood, and has always frowned on motherhood out of wedlock for practical as well as ethical reasons. It has also held up the ideal that sex is to be reserved for marriage.

Natural Male-Female Balance in the Home is Undermined

A massive exercise in social engineering has been unleashed to undermine and destroy the traditional rights and power which women have long enjoyed in traditional society. Briefly stated the emphasis has been shifted from content to process. As George Gilder observed over 20 years ago in his book *Sexual Suicide*, most people enjoy their real satisfaction and gratification, not at work, but in the domestic and sexual aspects of life.

In reality, women possess enormous influence over men and most women do not feel subordinate. The conspicuous and calculable power of males is largely illusory, and is counterbalanced by the deep and inexorable capacity of women which is based on the psychological primacy of the role of the female in sexual love, marriage, conception of children, child bearing and breast feeding.

The implications of the new technology of reproduction has been widely accepted as an important weapon in the struggle to liberate women. In fact it separates women from their own femininity and assures the bondage of women to male technocracy and removes men from the civilizing and socialization process of responsible fatherhood. Men are freed to pursue their own sterile and, without woman, meaningless, sexual cycles in uncivilized groups, while technology sustains the community. In the pursuit of a nonexistent and unattainable equality women have been induced to forsake their true nature and to relinquish their natural erotic power over men. In the process women have been deluded into becoming a subordinate class.

In an authentic sexual society, the female physique is dominant. Man becomes dependent on the woman's love for him. He relies on her for sexual identity in a way in which she, who already has a sexual identity, never has to rely on him. She can bear a child whether he stays or not, while he loses his child if she leaves. His tie to the future, and

his engagement in civilized society, passes through her womb. As Gilder states, in a sexually suicidal society, the male body becomes the physical ideal, and the male pattern of insecurity, dominance, and group aggression will prevail over domestic, and individual values.

Kinsey, Fraud, & the Flight from Human Sexuality

The rational analysis of human sexuality has been confounded by the scientific fraud first perpetrated by Alfred Kinsey in 1948 in his work on male sexuality. Kinsey, now believed to have been a homosexual pederast, has, until quite recently, gone unchallenged by the scientific community. Fraudulent sexual experiments, performed by homosexual assistants on prison inmates and others, including children and infants who were sexually abused, were used by Kinsey to "prove" that human sexuality followed a seven point scale from heterosexuality to homosexuality with bisexuality in the middle. Kinsey concluded that bisexuality was the normal way of being. This scientific fraud became the basis of the conventional wisdom that homosexuality is normal when Kinsey testified before California legislators that sodomy should be decriminalized because 10 per cent of all Americans were homosexual. Claims by the "gay rights movement" that homosexuality is a genetic trait that homosexuals are born with and cannot change, and that all types of sexual activity are equal and indistinguishable, are based on the fraudulent Kinsey results.

They also form the basis for the new pseudo-science of sexology and sex education courses taught in elementary and secondary schools, colleges and universities and are based on the Kinsey claim that all types of genital activity-regardless of the sex or age of the partner and including violent and perverted actions-was normal.

Popular illusions and self deception have been a part of human history since Adam and Eve. Convinced by the serpent that they were dissatisfied with their place in the order of the universe, Eve and then Adam were, it would seem, quite willing to reject their true nature as creatures of God, in an attempt to become gods themselves. Things do not appear to have changed much over the ages. The rejection of femininity has created a lot of confusion, pain and havoc in the "post sexual revolutionary" society. Not only have women been deluded into trying to suppress their true femininity but men have been cut adrift from the natural expression of their true masculinity and abandoned to dangle and twist in the impotent winds of perpetual emotional turbulence.

The vacuum created by the rejection of true human sexuality has been filled by a growth in the frequency of sexual confusion particularly among the young. As early as 1982, a homosexual author named Dennis Altman reported in his book, *The Homosexualization of America*, on the increased acceptance of homosexuality in society. Not only was homosexuality more acceptable but it was becoming a fashionable and preferred expression of personal behavior. More and more people, he said were thinking like gays, and more and more people were acting like gays. In one editorial in a gay publication, dated May 1991, the writer wrote that the objective of the gay movement was to promote the homosexual life style. "Our work will only be finished when we can say that the whole world is gay."

In 1993, according to an article in *The Washington Post*, homosexuality and bisexuality has suddenly become fashionable among high school and junior high school students. Not only are students now wearing pink ribbons, and kissing members of the same sex in the hallways, but many believe that everyone is bisexual. In some U.S. colleges, a substantial number of young women are experimenting with lesbianism as a political act.

According to Dennis Altman, society in general, like the gay community, is forsaking the "traditional canons of sexual and familial morality." Same-sex sex has attained a certain status and acceptability. He suggests that for many young boys, frequently the victims of divorce deprived of the love and example of a father, homosexuality may seem preferable to the old fashioned kind.

A society which discourages the practice of sexual maturity may experience an increase in immature, deviant sexual behavior and sexual addiction. In the moral vacuum created by the sexual revolution a gay movement has evolved which promotes itself with gay magazines and gay films, gay theater and gay literature, gay parades for gay pride that receive endorsements from official bodies.

At the heart of the nation's most prestigious universities the gay myth has taken hold, a destructive ideology which says that not only that gay is good, but that gay is better. In the onslaught against the family, the cornerstone, the most basic institution of society has been under attack while the nation's traditional watchdogs-the press, the academy, the churches, etc.-have been unconcerned or have actively joined in the attack.

Homosexuality is a Psychological Disorder

Not a Genetic Trait

In *Homosexuality: A Freedom Too Far*, (Adam Margrave Books, Phoenix, Ariz., 800-507-BOOK), psychoanalyst Charles W. Socarides, M.D., disputes Kinsey's claim that homosexuality is a genetic trait and reports on a number of successful attempts to cure homosexual behavior.

Socarides distinguishes between homosexuality and the gay rights movement. He defines homosexuality, or same-sex sex, as a psychological disorder and one of over 40 types of known deviant sexual behavior, paraphilias or "alternate loves" which have been identified. Such sexual deviations are compulsive addictions, which have little to do with love, are harmful to the one who is caught up in the particular psychological disorder, almost always against his own will in response to imperative psychological drives, and sometimes harm those who are victimized by these deviant behaviors.

The author defines the gay rights movement as a political movement which attempts to establish same-sex sex as a basic human freedom and an acceptable alternate lifestyle. According to Dr. Socarides same-sex sex is a kind of substitute, or simulation, for sex between men and women, practiced by two types of homosexuals; obligatory and optional.

Obligatory homosexuals engage in same-sex sex because they are compelled by unconscious forces and early life traumas over which they have no control and little understanding. They don't know that something went wrong in their early years. As a result, they fear women, and feel there's something lacking in their manhood. They go looking for that manhood, compulsively, in other men. Neither sexually aroused by, nor attracted to, women, their activity is not a preference, but a neurotic adaptation to unconscious fears of women.

A maze of rationalizations to justify their avoidance of the opposite sex, including the claim that "homosexuals are born that way" have been created to obscure their intense needs, entirely unconscious, to find their masculinity. They have sex repeatedly out of this inner compulsion to fill the void within by taking in the masculinity of another man.

A normal man approaches a woman with an intact sense of his own identity as a man, seeking to complement his maleness by joining it to a woman's femaleness. Whereas a normal man holds a sense of his own masculinity intact within himself, the homosexual approaches another man with a deficient sense of his own masculinity and tries to fill up the void within himself by narcissistically taking in the masculinity of another man. Whereas the normal man is fulfilled and complemented by the woman's femininity and does not go out immediately to look for another woman, the homosexual is never fulfilled and always wants more and can only be relieved by repeated, and often anonymous and serial, sex with a variety of other men.

"Optional" homosexuals engage in same-sex sex by choice, *faut de mieux*, for want of something better, out of simple utility and searching for varied experience. Homosexual behavior among prison inmates and so called bisexuality practiced by sex addicted heterosexuals are examples of optional homosexuality.

Language has been an important weapon to promote homosexuality as "an alternate life style." A monolithic public relations campaign, initiated in 1973, when gay rights activists infiltrated the American Psychiatric Association and succeeded in striking homosexuality off the APA's list of psychological disorders, has promoted the use of the word "gay" to refer to social and political issues, and "homosexual" to refer to clinical or psychological issues. Public attention has been diverted away from what homosexuals do to what they are. The shift from behavior to identity has lent credibility to the false analogy which compares gays and lesbians to legitimate minority racial groups in need of full societal approval and civil rights protection.

Gays and lesbians have pre-empted criticism from political leaders, academe, the media, and some religious groups by defining any opposition to the "normalcy" of same-sex sex as a disease called "homophobia" based on individual cultural values. Anyone who questions the gay agenda is portrayed as being afraid to face his own sexual inclinations or/and as attacking the civil rights of homosexual citizens rather than expressing concern about what he

sees as destructive antisocial behavior. Legal recognition of "gay rights," encourages optional homosexuals and other practitioners of deviant sex, and disenfranchises obligatory homosexuals who will be discouraged from seeking the medical care they need to change their self destructive behavior.

Unraveling the Prudish Sexual Revolution

As attempts to at first conceal and then deny the causal relationship between sexual irresponsibility and social disintegration become more difficult, society will almost certainly try to reverse the excesses of the sexual revolution which began in the 1960's. The survival of civilized society, depends on how future generations of children are raised. To ensure that, in the future, children rearing practices are improved, current practices and policies derived from the sexual revolution will have to be reversed. Recognition of the natural socializing effects of female sexuality on young males will have to be reinstated along with the preferential status of traditional marriage and the formation of traditional, lasting nuclear families.

This can not be done without widespread opposition from the various interest groups who have carved out special status and privilege in the wake of the social change brought about by the destruction of the traditional sexual order. Like their ideological soul mates in the former Soviet Union, they oppose every type of private property, except their own, because they realized that without the right to private property the independent family can not exist

While homosexuals may number less than three per cent of the population, they have the ear of the media. That their power and influence greatly exceeds their numbers may be due, in part, to fact that the argument over gay rights is really a continuation of the great social upheavals of the 1960's and 1970's to which many of the generation in power still owe emotional allegiance. Some see the restructuring of the family, the weakening of marital ties, the loosening of the standards of sexual morality, as desirable social changes, welcome in themselves. Others may passively accept the destruction of the existing social order as the inevitable price of liberation from what they perceived to be a stultifying morality imposed by a society dominated by sexual prudery and prejudice.

Ironically, the new sexual order embraced by this rapidly aging generation of sex addicts and would be revolutionaries is more fraudulent and stultifying than the traditional value system it seeks to replace. Not only is it prudish in its attempt to ignore the role of sexual activity in the creation of new life but it betrays an undercurrent of serious psychological disease by removing a sense of the long term meaning of life. It dishonestly attempts to conceal the fact that the existence of the individual person is part of the continuous stream of life from one generation to the next which connects the past with the future and gives meaning to the present. In mindlessly refusing to respect the humanity of unborn human life, the current generation of would be revolutionaries reveal a pathetic inability to deal with their own sexual identity and their own existence.

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HOMOSEUALITY AND HOPE

STATEMENT OF THE CATHOLIC MEDICAL ASSOCIATION

CONTENTS

I CONSIDERATIONS

- Introduction
- 1) Not born that way
- 2) Same sex attraction as a symptom
- 3) Same-sex attraction is preventable
- 4) At-risk, not predestined
- 5) Therapy
- 6) Goal of therapy

II RECOMMENDATIONS

- 1) Ministry to individuals experiencing same-sex attraction
- 2) The role of the priest
- 3) Catholic medical professionals
- 4) Teachers in Catholic institutions
- 5) Catholic families
- 6) The Catholic community
- 7) Bishops
- 8) Hope

PART I CONSIDERATIONS

INTRODUCTION

The Catholic Medical Association is dedicated to upholding the principles of the Catholic Faith as related to the practice of medicine and to promoting Catholic medical ethics to the medical profession, including mental health professionals, the clergy, and the general public.

No issue has raised more concern in the past decade than that of homosexuality and therefore the CMA offers the following summary and review of the status of the question. This summary relies extensively on the conclusions of various studies and points out the consistency of the teachings of the Church with these studies. It is hoped that this review will also serve as an educational and reference tool for Catholic clergy, physicians, mental health professionals, educators, parents and the general public.

CMA supports the teachings of the Catholic Church as laid out in the revised version of the Catechism of the Catholic Church, in particular the teachings on sexuality: "All the baptized are called to chastity." (CCC, n.2348) "Married people are called to live conjugal chastity; others practice chastity in continence." (CCC, n.2349) "... tradition has always declared that homosexual acts are intrinsically disordered... Under no circumstance can they be approved." (CCC, n.2333)

It is possible, with God's grace, for everyone to live a chaste life including persons experiencing same-sex attraction, as Cardinal George, Archbishop of Chicago, so powerfully stated in his address to the National Association of Catholic Diocesan Lesbian & Gay Ministries: "To deny that the power of God's grace enables those with homosexual attractions to live chastely is to deny, effectively, that Jesus has risen from the dead." (George 1999)

There are certainly circumstances such as psychological disorders and traumatic experiences which can, at times, render this chastity more difficult and there are conditions which can seriously diminish an individual's responsibility for lapses in chastity. These circumstances and conditions, however, do not negate free will or eliminate the power of grace. While many men and women who experience same-sex attractions say that their sexual desire for those of their own sex was experienced as a given (Chapman 1987¹) this in no way implies a genetic predetermination or an unchangeable condition. Some surrendered to same-sex attractions because they were told that they were born with this inclination and that it was impossible to change the pattern of one's sexual attraction. Such persons may feel it is futile and hopeless to resist same-sex desires and embrace a gay identity. These same persons may then feel oppressed by the fact that society and religion, in particular the Catholic Church, do not accept the expression of these desires in homosexual acts. (Schreier 1998²)

¹ Chapman and Brannock (1987) found that 63% of the lesbians in their survey stated that they had chosen to be lesbians, 28% felt they had no choice, and 11% did not know why they were lesbians.

² Schreier writes in support of a therapist (Wolpe 1969) who refused to patient's request for therapy directed toward change of sexual orientation from homosexuality to heterosexual: "Perhaps instead of sexual reorientation, individuals could seek religious reorientation to any number of major U.S. religions that are affirming of people with same-sex orientations.... Not all religions are judgmental and condemning. Advocating for sexual reorientation while being critical of religious reorientation again demonstrates nothing more than bias." (p.308)

The research referenced in this report counters the myth that same-sex attraction is genetically predetermined and unchangeable and offers hope for prevention and treatment.

1) NOT BORN THAT WAY

A number of researchers have sought to find a biological cause for same-sexual attraction. The media has promoted the idea that a "gay gene" has already been discovered (Burr 1996³), but in spite of several attempts none of the much publicized studies (Hamer 1993⁴; LeVay 1991⁵) have been scientifically replicated. (Gadd 1998) A number of authors have carefully reviewed these studies and found that they not only do not prove a genetic basis for same-sex attraction, they do not even claim to have scientific evidence for such a claim. (Byrne 1963⁶; Crewdson 1995⁷; Goldberg 1992; Horgan 1995⁸; McGuire 1995⁹; Porter 1996; Rice 1999¹⁰)

If same-sex attraction were genetically determined, then one would expect identical twins to be identical in their sexual attractions. There are, however, numerous reports of identical twins who are not identical in their sexual attractions. (Bailey 1991¹¹; Eckert 1986; Friedman 1976; Green 1974; Heston 1968; McConaghy 1980; Rainer 1960; Zuger 1976) Case histories frequently reveal environmental factors which account for

³ Burr: Cover story of *The Weekly Standard*, "Suppose there is a Gay Gene...What then?"

⁴ Hamer claimed to have found a marker for homosexuality on the x gene.

⁵ LeVay claimed to have found that a certain part of the brains of homosexual men who died of AIDS differed from that of heterosexual men and women.

⁶ Byrne: "Critical review shows the evidence favoring a biologic theory to be lacking. In an alternative model, temperamental and personality traits interact with familial and social milieu as the individual's sexuality emerges." (p.228) "Research into the heritability of personality variants suggests that some personality dimensions may be heritable, including novelty seeking, harm avoidance, and reward dependence. Applying these dimensions to the above scenario, one might predict that a boy who was high in novelty seeking, but low in harm avoidance and reward dependence, would be likely to disregard his mother's discouragement of baseball. On the other hand, a boy who was low in novelty seeking, but high in harm avoidance and reward dependence, would be more likely to need the rewards of maternal approval, would be less likely to seek and encounter male role models outside the family, and would be more likely to avoid baseball for fear of being hurt. In the absence of encouragement from an accepting father or alternative male role model, such a boy would be likely to feel different from his male peers and as a consequence be subject to nonerotic experiences in childhood that may contribute to the subsequent emergence of homoerotic preferences. Such experiences could include those described by Friedman as being common in prehomosexual boys, including low masculine self-regard, isolation, scapegoating, and rejection by male peers and older males, including the father." (p.237)

⁷ Crewdson: ".... no other laboratory has confirmed Hamer's findings."

⁸ Horgan: "LeVay's finding has yet to be fully replicated by another researcher. As for Hamer, one study has contradicted his results."

⁹ McGuire: "... some people want homosexuality to be biological or genetic because they then believe that because homosexuals are 'born that way' they will somehow be tolerated. Others advocate environmental causes since this justifies their belief that individuals 'chose a gay lifestyle'." (p.141) "Even if we knew absolutely everything about genes and absolutely everything about environment, we still could not predict the final phenotype of any individual." (p.142)

¹⁰ Rice *et al.* attempted unsuccessfully to replicate the Hamer study.

¹¹ Bailey: A study of the male siblings of homosexually active males found that "52% (29/56) of monozygotic cotwins, 22% (12/54) of dizygotic cotwins, and 11% (6/57) of adoptive brothers were homosexual... rate of homosexuality among nontwin biological siblings, as reported by probands, 9.2% (13/142)." (p.1089)

the development of different sexual attraction patterns in genetically identical children, supporting the theory that same-sex attraction is a product of the interplay of a variety of environmental factors. (Parker 1964¹²)

There are, however, ongoing attempts to convince the public that same-sex attraction is genetically based. (Marmor 1975¹³) Such attempts may be politically motivated because people are more likely to respond positively to demands for changes in laws and religious teaching when they believe sexual attraction to be genetically determined and unchangeable. (Emulf 1989¹⁴; Piskur 1992¹⁵) Others have sought to prove a genetic basis for same-sex attraction so that they could appeal to the courts for rights based on the "immutability". (Green 1988¹⁶)

Catholics believe that sexuality was designed by God as a sign of the love of Christ, the bridegroom, for his Bride, the Church, and therefore sexual activity is appropriate only in marriage. Healthy psycho-sexual development leads naturally to attraction in persons of each sex for the other sex. Trauma, erroneous education, and sin can cause a deviation from this pattern. Persons should not be identified with their emotional or developmental conflicts as though this was the essence of their identity. In the debate between essentialism and social constructionism, the believer in natural law would hold that human beings have an essential nature -- either male or female -- and that sinful inclinations -- such as the desire to engage in homosexual acts -- are constructed and can, therefore, be deconstructed.

It is, therefore, probably wise to avoid wherever possible using the words "homosexual" and "heterosexual" as nouns since such usage implies a fixed state and an equivalence between the natural state of man and woman as created by God and persons

¹²Parker: Case A: "Their mother, then 39 years old, learnt only a few days before the confinement that she was having twins, as she already had a 7-year-old son was anxious that one of them should be a girl. Sensing her obvious disappointment following the normal delivery of two 6 1/2 pound sons, the labour ward Sister consoled her with the suggestion that the first-born, and one subsequently to become a homosexual, was pretty enough to be a girl. Although they were so alike that they could not be distinguished, the mother seized on this idea and put a bracelet around the first twin to ensure there would be no confusion of identity, and from then on he was treated as if he were a girl."(p.490)

¹³ Marmor: "The myth that homosexuality is untreatable still has wide currency among the public at large and among homosexuals themselves. This view is often linked to the assumption that homosexuality is constitutionally or genetically determined. This conviction of untreatability also serves an ego-defensive purpose for many homosexuals. As the understanding of the adaptive nature of most homosexual behavior has become more widespread, however, there has evolved a greater therapeutic optimism about the possibilities for change, and progressively more hopeful results are being reported... There is little doubt that a genuine shift in preferential sex object choice can and does take place in somewhere between 20 and 50 per cent of patients with homosexual behavior who seek psychotherapy with this end in mind." (p.1519)

¹⁴ Emulf found that those who believed that homosexuals are "born that way" held significantly more positive attitudes toward homosexuals than subjects who believed that homosexuals "choose to be that way" and/or "learn to be that way."

¹⁵ Piskur: "The major finding of this study was that exposure to a written summary of research supporting biological determinants of homosexual orientation can affect scores assessing attitudes toward homosexuals when measured immediately after the reading." (p.1223)

¹⁶ Green: "The Supreme Court ruled in *Owens v. Ford* that there is no fundamental right under a substantive due process analysis to engage in homosexual behavior. Therefore, the remaining constitutional route to protecting homosexuals against discrimination is the equal protection clause of the fourteenth amendment. For the highest level of protection there, a class of persons must be declared 'suspect.' To so qualify, the class should demonstrate, *inter alia*, that the trait for which it is stigmatized is immutable." (p.537)

experiencing same sex attractions or behaviors.

2) SAME-SEX ATTRACTION AS A SYMPTOM

Individuals experience same-sex attractions for different reasons. While there are similarities in the patterns of development, each individual has a unique, personal history. In the histories of persons who experience same-sex attraction, one frequently finds one or more of the following:

Alienation from the father in early childhood, because the father was perceived as hostile or distant, violent or alcoholic, (Apperson 1968¹⁷; Bene 1965¹⁸; Bieber 1962¹⁹; Fisher 1996²⁰; Pillard 1988²¹; Sipova 1983²²)
Mother was overprotective (boys), (Bieber, T. 1971²³; Bieber 1962²⁴; Snortum 1969²⁵)
Mother was needy and demanding (boys), (Fitzgibbons 1999²⁶)

¹⁷ Apperson: "The importance of the relationship -- or lack of it -- with the father is again emphasized, with the homosexual S[ubject]s showing marked difference from the controls in perceiving the father more as critical, impatient, and rejecting, and less as the socializing agent." (p.206)

¹⁸ Bene: "Far fewer homosexual than married men thought that their fathers had been cheerful, helpful, reliable, kind or understanding, while far more felt that their fathers had no time for them, had not loved them, and had made them feel unhappy." (p.805)

¹⁹ Bieber: "Profound interpersonal disturbance is unremitting in the homosexual father-son relationship. Not one of the fathers (of homosexual sons)... could be regarded as reasonably 'normal' parents." (p.114) "We have come to the conclusion that a constructive, supportive, warmly related father *precludes* the possibility of a homosexual son; he acts as a neutralizing protective agent should the mother make seductive or close-binding attempts." (p.311)

²⁰ Fisher: "Fisher analyzed the 58 studies and reported that a large majority supported the notion that homosexual sons perceive their fathers as negative, distant, unfriendly figures." A review of literature on childhood experiences of male homosexuals found "With only a few exceptions, the male homosexual declares that father has been a negative influence in his life. He refers to him with such adjectives as cold, unfriendly punishing, brutal, distant, detached. There is not a single even moderately well controlled study that we have been able to locate in which male homosexuals refer to father positively or affectionately." (p.136)

²¹ Pillard: "Alcoholism occurs more frequently in fathers of HS[homosexual] men (14 fathers of HS men versus five fathers of HT[Heterosexual] men.)" (p.54)

²² Sipvoca: "It was found that the fathers of homosexuals and transsexuals were more hostile and less dominant than the fathers of the control group and hence less desirable identification models." (p.75)

²³ Bieber: "In about 75 per cent of the cases, the mothers had had an inappropriately close, binding, and intimate bond with their sons. More than half of these mothers were described as seductive. They were possessive, dominating, overprotective, and demasculinizing." (p.524)

²⁴ Bieber: "By the time the H[homosexual]-son has reached the preadolescent period, he has suffered a diffuse personality disorder. Maternal over-anxiety about health and injury, restriction of activities normative for the son's age and potential, interference with assertive behavior, demasculinizing attitudes, and interference with sexuality -- interpenetrating with paternal rejection, hostility, and lack of support -- produce an excessively fearful child, pathologically dependent upon his mother and beset by feelings of inadequacy, impotence, and self-contempt. He is reluctant to participate in boyhood activities thought to be physically injurious -- usually grossly overestimated. His peer group responds with humiliating name-calling and often with physical attack which timidity tends to invite among children... Thus he is deprived of important empathic interaction which peer groups provide." (p.316)

²⁵ Snortum studied 46 males separated from military service because of homosexual behavior and concluded: "It appears that the pathological interplay between a close-binding, controlling mothers and a rejecting and detached father is not unique to the subculture of sophisticated, upper-middle-class families who engage psychoanalysts." (p.769)

Mother emotionally unavailable (girls), (Bradley 1997²⁷; Eisenbud 1982²⁸)
 Parents failed to encourage same-sex identification, (Zucker 1995²⁹)
 Lack of rough and tumble play (boys), (Friedman 1980³⁰; Hadden 1967a³¹)
 Failure to identify with same/sex peers, (Hockenberry 1987³²; Whitman 1977³³)

²⁶ Fitzgibbons: "The second most common cause of SSAD [same sex attraction disorder] among males is mistrust of women's love... Male children in fatherless homes often feel overly responsible for their mothers. As they enter their adolescence, they may come to view female love as draining and exhausting." (p.89)

²⁷ Bradley: "Girls with GID ...have difficulty connecting with their mothers, who are perceived as weak and ineffective. We see this perception as arising from the high levels of psychopathology observed in these mothers, especially severe depression and borderline personality disorder." (p.877)

²⁸ Eisenbud "Broken homes and alcoholic conditions in Lesbian women's early backgrounds as well as inadequate mothering, afford no further chance of warm inclusion. The death of a beloved mother leaves cold isolation. Even when mother is present, the Lesbian girl frequently experiences her withdrawal from her after 18 months."(p.98-99)

²⁹ Zucker: "...we feel that parental tolerance of cross-gender behavior at the time of its emergence is instrumental in allowing the behavior to develop...What is unique in the situation with children who develop a gender identity disorder is the co-occurrence of a multitude of factors at a sensitive period in the child's development -- that is, most typically in the first few years of life, the period of gender identity formation and consolidation. There must be a sufficient numbers of factors to induce a state of inner insecurity in the child, such that he or she requires a defensive solution to deal with anxiety. This must occur in a context in which the child perceives that the opposite-sex role provides a sense of safety or security."(p.259) "... we were unable to identify in any case reports a clinician who felt that the parents unequivocally encouraged a masculine identity in their sons."(p.277)

³⁰ Friedman: "Thirteen of the 17 homosexual subjects (76%) reported chronic, persistent terror of fighting with other boys during the juvenile and early adolescent period. The intensity of this fear approximated a panic reaction. To the best of their recall, these boys *never* responded to challenge from a male peer with counter-challenge, threat, or attack. the pervasive dread of male-male peer aggression was a powerful organizing force in their minds. Anticipatory anxiety resulted in phobic responses to social activities; the fantasy that fighting *might* occur led to avoidance of wide variety of social interactions, especially rough-and-tumble activities (defined in our investigation as body-contact sports such as football and soccer).

"These subjects reported that painful loss of self-esteem and loneliness resulted from their extreme aversion to juvenile peer aggressive interactions. All but one (12 of 13) were chronically hungry for closeness with other boys. Unable to overcome their dread of potential aggression in order to win respect and acceptance, these boys were labeled "sissies" by peers. These 12 subjects related that they had the lowest possible peer status during juvenile and early adolescent years. Alternately ostracized and scapegoated, they were the targets of continual humiliation. All of these boys denied effeminacy..." (p.432-433) "No prehomosexual youngster had *any* degree of experience with fighting or rough-and-tumble during the juvenile years. None engaged in even the modest juvenile sex-typed interactions described by the least aggressive heterosexual youngster." (p.434)

³¹ Hadden: "In analytical examination of the pre-school period of life it is usually revealed that the boy who became homosexual never felt accepted by and never felt comfortable in relationships with his age peers.

uite often because of parental interference he was prevented from participation in the play activities with other children and had little opportunity of running, romping, rolling around, tugging, wrestling, and scrambling with his peers from the toddling stage to the kindergarten or school age."(p.78)

³² Hockenberry: "The conclusion was made that the five item function (playing with boys, preferring boys' games, imagining self as a sport figure, reading adventure and sports stories, considered a "sissy") was the most potent and parsimonious discriminator among adult males for sexual orientation. It was similarly noted that the absence of masculine behaviors and traits appeared to be a more powerful predictor of later homosexual orientation than the traditionally feminine or cross-sexed traits and behaviors." (p.475)

³³ Whitman developed and administered a six item inventory to 206 homosexual and 78 heterosexual male respondents regarding their childhood interests in cross-dressing, playing with dolls preferences for affiliating with girls and older women, being regarded as a "sissy" by peers, and the nature of one's childhood sex play. Virtually all of the homosexuals (97%) reported possessing one or more of these

Dislike of team sports (boys), (Thompson 1973³⁴)
 Lack of hand/eye coordination and resultant teasing by peers (boys), (Bailey 1993³⁵; Fitzgibbons 1999³⁶; Newman 1976³⁷)
 Sexual abuse or rape, (Beitchman 1991³⁸; Bradley 1997³⁹; Engel 1981⁴⁰; Finkelhor 1984; Gundlach 1967⁴¹)
 Social phobia or extreme shyness, (Golwyn 1993⁴²)
 Parental loss through death or divorce, (Zucker 1995)
 Separation from parent during critical developmental stages. (Zucker 1995)

In some cases, same-sex attraction or activity occurs in a patient with other psychological diagnosis, such as:

major depression, (Fergusson 1999⁴³)
 suicidal ideation, (Herrell 1999),
 generalized anxiety disorder,
 substance abuse,
 conduct disorder in adolescents,

"childhood indicators," whereas 74% of the heterosexual subjects reported a complete absence of any of the indicators in their childhood. (in Hockenberry, p. 476)

³⁴ Thompson compared 127 male homosexuals with 123 controls: "The seven most discriminating items in order from the highest were: (a) played baseball... with homosexuals concentrating on *never* or *sometimes*...; (b) played competitive group games (homosexuals *never* or *sometimes*...); (c) child spent time with father (homosexuals, *very little*...); (d) physical makeup as a child (homosexuals, *frail clumsy* or coordinated, heterosexuals, *athletic*); (e) felt accepted by father (homosexuals, *mildly* or *no*...); (f) played with boys before adolescence (homosexuals, *sometimes*...); and (g) mother insisted on being center of child's attention (homosexuals, *often* or *always*...)"(p.123)

³⁵ Bailey: "Male homosexuals were remembered by their mothers as less masculine and more nonathletic." (p.44)

³⁶ Fitzgibbons: "Weak masculine identity is easily identified and, in my clinical experience, is a major cause of SSAD in men. Surprisingly, it can be an outgrowth of weak eye-hand coordination which results in an inability to play sports well. This condition is usually accompanied by severe peer rejection. ... The 'sports wound' will negatively affect the boy's image of himself, his relationship with peers, his gender identity, and his body image." (p.88)

³⁷ Newman: "Experiences of being ostracized and ridiculed may play a more important role than has been recognized in the total abandonment of the male role at a later time." (p.687)

³⁸ Beitchman: "Among adolescents, commonly reported sequelae (of child sexual abuse) include sexual dissatisfaction, promiscuity, homosexuality, and an increased risk for revictimization. (p.537)

³⁹ Bradley: "In our female adolescents with GID, a history of sexual abuse or fears of sexual aggression has appeared commonly." (p.878)

⁴⁰ Engel: "Some lesbian patients [victims of sexual abuse] go through a time of confusion, not being sure whether they are with women out of choice or whether it is just because they are afraid, angry, and repulsed by men due to the sexual abuse." (p.193)

⁴¹ Gundlach reported that 39 of 217 lesbians versus 15 of 231 non-lesbians reported they were objects of rape or attempted rape at age 15 or under. (p.62)

⁴² Golwyn: "We conclude that social phobia may be a hidden contributing factor in some instances of homosexual behavior." (p.40)

⁴³ Fergusson *et al* found that in a birth cohort sample the gay, lesbian, bisexual subjects has significantly higher rates of: Suicidal Ideation (67.9%/29.0%), Suicide Attempt (32.1%/7.1%), and psychiatric disorders age 14 -21 -- Major depression (71.4%/38.2%), Generalized anxiety disorder (28.5%/12.5%), conduct disorder (32.1%/11.0%), Nicotine dependence (64.3%/26.7%), Other substance abuse/dependence (60.7%/44.3%), Multiple disorders (78.6%/38.2%) than the heterosexual sample. (p.879)

borderline personality disorder, (Parris 1993⁴⁴; Zubenko 1987⁴⁵)
schizophrenia, (Gonsiorek 1982)⁴⁶
pathological narcissism. (Bychowski 1954⁴⁷; Kaplan 1967⁴⁸)

In a few cases, homosexual behavior appears later in life as a response to a trauma such as abortion, (Berger 1994⁴⁹; de Beauvoir 1953) or profound loneliness (Fitzgibbons 1999).

3) SAME-SEX ATTRACTION IS PREVENTABLE

If the emotional and developmental needs of each child are properly met by both family and peers, the development of same-sex attraction is very unlikely. Children need affection, praise and acceptance by each parent, by siblings and by peers. Such social and family situations, however, are not always easily established and the needs of children are not always readily identifiable. Some parents may be struggling with their own trials and be unable to provide the attention and support their children require. Sometimes parents work very hard but the particular personality of the child makes support and nurture more difficult. Some parents saw incipient signs, sought professional assistance and advice and were given inadequate and in some cases erroneous advice.

The Diagnostic and Statistical Manual IV (APA 1994⁵⁰) of the American Psychiatric Association has defined Gender Identity Disorder (GID) in children as a strong, persistent cross gender identification, a discomfort with one's own sex, and a preference for cross sex roles in play or in fantasies. Some researchers (Friedman 1988, Phillips, 1992⁵¹) have identified another less pronounced syndrome in boys -- chronic

⁴⁴ Parris in a study of consecutive admissions found that the rate of homosexuality in the BPD [Borderline Personality Disorder] sample was 16.7%, as compared with 1.7% in the non-BPD comparison group. The homosexual BPD group had a rate of overall Childhood Sexual Abuse rate of 100% as compared to 37.3% for the heterosexual BPD group. "It is interesting that 3 out of 10 homosexual borderline patients also reported father-son incest." (p.59)

⁴⁵ Zubenko: "Homosexuality was 10 times more common among the men and six times more common among the women with borderline personality disorder than in the general population or in a depressed control group." (p.748)

⁴⁶ Gonsiorek discusses the treatment of homosexuals who are also schizophrenic. (p.12)

⁴⁷ Bychowski: "... homosexuals, in whom the ego has remained fixated in the stage of early narcissism, find it impossible to substitute consistent and successful dealings with reality for homosexual acts which they invest heavily with magic. The structure of these individuals is in many respects close to schizophrenia." (p.55)

⁴⁸ Kaplan: "In a sense, the homosexual has much in common with the narcissist, who has a love affair with himself. The homosexual, however, is unable to love himself as he is, since he is too dissatisfied with himself; instead he loves his ego-ideal, as represented by the homosexual partner whom he chooses. Thus for this particular type of individual, homosexuality becomes an extension of narcissism." (p.358)

⁴⁹ Berger: "A possible aetiological factor that has not been mentioned before in the literature, the abortion of a pregnancy conceived by the male patient that may have led to the patient 'coming out' or declaring homosexuality, is discussed." (p.251)

⁵⁰ APA: "Gender Identity Disorder can be distinguished from simple nonconformity to stereotypical sex role behavior by the extent and persuasiveness of cross-gender wishes, interests, and activities." (p. 536)

⁵¹ Phillips: "The 16-item discriminate-function ... yielded correct classification of 94.4% of heterosexual men and 91.8% of the homosexual men. These results indicate that heterosexual and homosexual men are classified with equivalent accuracy on the basis of recalling having had or not having had gender conforming (masculine) experiences in childhood." (p.550)

feelings of unmasculinity. These boys while not engaging in any cross sex play or fantasies, feel profoundly inadequate in their masculinity and have an almost phobic reaction to rough and tumble play in early childhood and a strong dislike of team sports. Several studies have shown that children with Gender Identity Disorder and boys with chronic juvenile unmasculinity are at-risk for same-sex attraction in adolescence.(Newman 1976; Zucker 1995; Harry 1989⁵²)

The early identification (Hadden 1967⁵³) and proper professional intervention, if supported by parents, can often overcome the gender identity disorder (Rekers 1974⁵⁴; Newman 1976). Unfortunately, many parents who report these concerns to their pediatricians are told not to worry about them. In some cases, the symptoms and parental concerns may appear to lessen when the child enters the second or third grade, but unless adequately dealt with the symptoms may reappear at puberty as intense, same-sex attraction. This attraction appears to be the result of a failure to identify positively with one's own sex.

It is important that those involved in child care and education become aware of the signs of gender identity disorder and chronic juvenile unmasculinity and access the resources available to find appropriate help for these children. (Bradley 1998; Brown 1963⁵⁵; Acosta 1975⁵⁶) Once convinced that same-sex attraction is not a genetically determined disorder, one is able to hope for prevention and one is also able to hope for a therapeutic model to greatly mitigate if not eliminate same-sex attractions.

4) AT-RISK, NOT PREDESTINED

While a number of studies have shown that children who have been sexually abused, children exhibiting the symptoms of GID, and boys with chronic juvenile unmasculinity are at risk for same-sex attractions in adolescence and adulthood, it is important to note that a significant percentage of these children do not become

⁵² Harry: "These data suggest that some history of childhood femininity is almost always a precursor of adolescent homosexual behavior." (p.259)

⁵³ Hadden: "In my experience with male homosexuals, they almost universally recognize that they were maladjusted at the time they started school. Many were recognized by their parents as needing psychiatric assistance much earlier." (p.78)

⁵⁴ Rekers: "When we first saw him, the extent of his feminine identification was so profound ... that it suggested irreversible neurological and biochemical determinants. After 26 months follow-up, he looked and acted like any other boy. People who viewed the video taped recordings of him before and after treatment talk of him as 'two different boys.'"

⁵⁵ Brown: "In summary, then it would seem that the family pattern involving a combination of a dominating, overly intimate mother *plus* a detached, hostile or weak father is beyond doubt related to the development of male homosexuality...It is surprising there has not been greater recognition of this relationship among the various disciplines that are concerned with children. A problem that arises in this connection is how to inform and educate teachers and parents relative to the decisive influence of the family in determining the course and outcome of the child's psychosexual development. There would seem no justification for waiting another 25 or 50 years to bring this information to the attention of those who deal with children. And there is no excuse for professional workers in the behavioral sciences to continue avoiding their responsibility to disseminate this knowledge and understanding as widely as possible." (p.232)

⁵⁶ Acosta: "...better prospects for intervention in homosexuality lie in its prevention through the early identification and treatment of the potential homosexual child." (p.9)

homosexually active as adults. (Green 1985⁵⁷; Bradley 1998)

For some, negative childhood experiences are overcome by later positive interactions. Some make a conscious decision to turn away from temptation. The presence and the power of God's grace, while not always measurable, cannot be discounted as a factor in helping an at-risk individual turn away from same-sex attraction. The labeling of an adolescent, or worse a child, as unchangeably "homosexual" does the individual a grave disservice. Such adolescents or children can, with appropriate, positive intervention, be given proper guidance to deal with early emotional traumas.

5) THERAPY

Those promoting the idea that sexual orientation is immutable frequently quote from a published discussion between Dr. C.C. Tripp and Dr. Lawrence Hatterer in which Dr. Tripp stated: "... there is not a single recorded instance of a change in homosexual orientation which has been validated by outside judges or testing. Kinsey wasn't able to find one. And neither Dr. Pomeroy nor I have been able to find such a patient. We would be happy to have one from Dr. Hatterer." (Tripp & Hatterer 1971) They fail to reference Dr. Hatterer response:

"I have 'cured' many homosexuals, Dr. Tripp. Dr. Pomeroy or any other researcher may examine my work because it is all documented on 10 years of tape recordings. Many of these 'cured' (I prefer to use the word 'changed') patients have married, had families and live happy lives. It is a destructive myth that 'once a homosexual, always a homosexual.' It has made and will make millions more committed homosexuals. What is more, not only have I but many other reputable psychiatrists (Dr. Samuel B. Hadden, Dr. Lionel Ovesey, Dr. Charles Socarides, Dr. Harold Lief, Dr. Irving Bieber, and others) have reported their successful treatments of the treatable homosexual." (Tripp & Hatterer 1971)

A number of therapists have written extensively on the positive results of therapy for same-sex attraction. Tripp chose to ignore the large body of literature on treatment and surveys of therapists. Reviews of treatment for unwanted same-sex attractions shows that it is as successful as treatment for similar psychological problems: about 30% experience a freedom from symptoms and another 30% experience improvement. (Bieber 1962⁵⁸; Clippinger 1974⁵⁹; Fine 1987⁶⁰; Kaye 1967⁶¹; MacIntosh 1994⁶²; Marmor 1965⁶³;

⁵⁷ Green: "This longitudinal study of two groups of boys demonstrates that the association between extensive cross-gender behavior in boyhood and homosexual behavior in adulthood, suggested by previous retrospective reports, can be validated by a prospective study of clinically or family-referred boys with behaviors consistent with the gender identity disorder of childhood. However, not all boys with extensive cross-gender behavior evolved as bisexual or homosexual men. No boys in the comparison group evolved as bisexual or homosexual." (p.340)

⁵⁸ Bieber: "The therapeutic results of our study provide reason for an optimistic outlook. Many homosexuals became exclusively heterosexual in psychoanalytic treatment. Although this change may be more easily accomplished by some than by others, in our judgment a heterosexual shift is a possibility for all homosexuals who are strongly motivated to change." (p.319)

⁵⁹ Clippinger: "Of 785 patients treated, 307 - or approximately 38% -- were cured. Adding the percentage figures of the two other studies, we can say that at least 40% of the homosexuals were cured, and an

Nicolosi 1998⁶⁴; Rogers 1976⁶⁵; Satinover 1996⁶⁶; Throckmorton⁶⁷; West ⁶⁸)

Reports from individual therapists have been equally positive. (Barnhouse 1977⁶⁹;

additional 10 to 30% of the homosexuals were improved, depending on the particular study for which statistics were available." (p.22)

⁶⁰ Fine: "Whether with hypnosis ..., psychoanalysis of any variety, educative psychotherapy, behavior therapy, and/or simple educational procedures, a considerable percentage of overt homosexuals became heterosexual... If patients were motivated, whatever procedure is adopted a large percentage will give up their homosexuality... The misinformation that homosexuality is untreatable by psychotherapy does incalculable harm to thousands of men and women... All studies from Schrenk-Notzing on have found positive effects virtually regardless of the kind of treatment used." (p.85-86)

⁶¹ Kaye: "Finally, we have indications for therapeutic optimism in the psychoanalytic treatment of homosexual women. We find, roughly, at least a 50% probability of significant improvement in women with this syndrome who present themselves for treatment and remain in it." (p.634)

⁶² MacIntosh queried psychoanalysts who reported that of 824 male patients of 213 analysts - 197 (23.9%) changed to heterosexuality, 703 received significant therapeutic benefit; and of the 391 female patients of 153 analysts -- 79 (20.2%) changed to heterosexuality, 318 received significant therapeutic benefit. (p.1183)

⁶³ Marmor: "The clinicians represented in this volume present convincing evidence that homosexuality is a potentially reversible condition. There is little doubt that much of the recent success in the treatment of homosexuals stems from the growing recognition among psychoanalysts that homosexuality is a disorder of adaptation." (p. 21)

⁶⁴ Nicolosi surveyed 850 individuals and 200 therapists and counselors -- specifically seeking out individuals who claim to have made a degree of change in sexual orientation. Before counseling or therapy, 68% of respondents perceived themselves as exclusively or almost entirely homosexual, with another 22% stating they were more homosexual than heterosexual. After treatment only 13% perceived themselves as exclusively or almost entirely homosexuality, while 33% described themselves as either exclusively or almost entirely heterosexual. 99% of respondents said they now believe treatment to change homosexuality can be effective and valuable.

⁶⁵ Rogers: "In general, reports on the group treatment of homosexuals are optimistic; in almost all cases the therapists report a favorable outcome of therapy whether the therapeutic goal was one of achieving a change in sexual orientation or whether it was a reduction in concomitant problems." (p.22)

⁶⁶ Satinover reviewed literature in treatment and found that in the eight years between 1966 and 1974 alone, the Medline database -- which excludes many psychotherapy journals -- listed over a thousand articles on the treatment of homosexuality. According to Satinover, these reports contradict claims that change is impossible. Indeed, it would be more accurate to say that all the existing evidence suggests strongly that homosexuality is quite changeable. Most psychotherapists will allow that in the treatment of any condition, a 30% rate may be anticipated. (p.169)

⁶⁷ Throckmorton: "Narrowly, the question to be addressed is: Do conversion therapy techniques work to change unwanted sexual arousal? I submit that the case against conversion therapy requires opponents to demonstrate that no patients have benefited from such procedures or that any benefits are too costly in some objective way to be pursued even if they work. The available evidence supports the observation of many counselors -- that many individuals with same-gender sexual orientation have been able to change through a variety of counseling approaches." (p.287)

⁶⁸ West summarizes the results of studies: behavioral techniques have the best documented success (never less than 30%); psychoanalysis claims a great deal of success (the average rate seemed to be about 25%, but 50% of the bisexuals achieved exclusive heterosexuality.) "Every study ever performed on conversion from homosexual to heterosexual orientation has produced some successes."

⁶⁹ Barnhouse. "These facts and statistics about cure are well known and not difficult to verify. In addition, there are many people to have experienced their homosexuality as a burden either for moral or social reasons who have, without the aid of psychotherapy, managed to give up this symptom; of these, a significant number have been able to make the transition to satisfying heterosexuality. Quite apart from published studies by those who have specialized in the treatment of sexual disorders, many psychiatrists and psychologists with a more general type of practice (and I include myself in this group) have been successful in helping homosexual patients to make a complete and permanent transition to heterosexual."

Bergler 1962⁷⁰; Bieber 1979⁷¹; Cappon 1960⁷²; Caprio 1954⁷³; Ellis 1956⁷⁴; Hadden 1958⁷⁵; Hadden 1967b⁷⁶; Hadfield 1958⁷⁷; Hatterer 1970⁷⁸; Kronmeyer 1989⁷⁹) This is only a representative sampling of the therapists who report successful results in the treating of individuals experiencing same-sex attractions.

There are also numerous autobiographical reports from men and women who once believed themselves to be unchangeably bound by same-sex attractions and behaviors. Many of these men and women (Exodus 1990-2000⁸⁰) now describe themselves as free of same-sex attraction, fantasy, and behavior. Most of these

(p.109)

⁷⁰ Bergler: "In nearly thirty years, I have successfully concluded analyses of one hundred homosexuals... and have seen nearly five hundred cases in consultation. On the basis of the experience thus gathered, I make the positive statement that homosexuality has an excellent prognosis in psychiatric-psychoanalytic treatment of one to two years' duration, with a minimum of three appointments each week -- provided the patient really wishes to change. A considerable number of colleagues have achieved similar success."

(p.176)

⁷¹ Bieber: "We have followed some patients for as long as 20 years who have remained exclusively heterosexual. Reversal estimates now range from 30% to an optimistic 50%" (p.416).

⁷² Cappon reported that of patients with bisexual problems 90% were cured (i.e., no reversions to homosexual behavior, no consciousness of homosexual desire and fantasy) in males who terminated treatment by common consent. Male homosexual patients: 80% showed marked improvement (i.e., occasional relapses, release of aggression, increasingly dominant heterosexuality)... 50% changed."(p.265-268) Of female patients 30% changed.

⁷³ Caprio: "Many patients of mine, who were formerly lesbians, have communicated long after treatment was terminated, informing me that they are happily married and are convinced that they will never return to a homosexual way of life." (p.299)

⁷⁴ Ellis: "... it is felt that there are some grounds for believing that the majority of homosexuals who are seriously concerned about their condition and willing to work to improve it may, in the course of active psychoanalytically-oriented psychotherapy, be distinctly helped to achieve a more satisfactory heterosexual orientation." (p.194)

⁷⁵ Hadden: "From my experience I have concluded that homosexuals can be treated more effectively by group psychotherapy when they are started in groups made up exclusively of homosexuals. In such groups the rationalization that homosexuality is a pattern of life they wish to follow is destroyed by their fellow homosexuals." (p. 814)

⁷⁶ Hadden: "As each patient is brought into the group, we make it clear to him that we do not regard homosexuality as a particular disease, but as a symptom of an overall pattern of maladjustment.... I anticipate that better than one-third of the patients who persist in treatment will experience a reversal of their sexual pattern, but it may be necessary to continue in treatment for two or more years." (p.114)

⁷⁷ Hadfield reported curing 8 homosexuals: "By cure I do not mean... that the homosexual is merely able to control his propensity ... Nor .. do I mean that the patient is rendered capable of having sexual relations and bearing children; for ... he might do this by the help of homosexual fantasies. By 'cure' I mean that he loses his propensity to his own sex has his sexual interests directed towards those of the opposite sex, so that he becomes in all respects a sexually normal person." (p.1323)

⁷⁸ Hatterer reported: 49 patients changed (20 married, of these 10 remained married, 2 divorced, 18 achieved heterosexual adjustments); 18 partially recovered, remained single; 76 remained homosexual (28 palliated - 58 unchanged) "A large undisclosed population has melted into heterosexual society, persons who behaved homosexually in late adolescence and early adulthood, and who, on their own, resolved their conflicts and abandoned such behavior to go on to successful marriages or to bisexual patterns of adaptation." (p.14)

⁷⁹ Kronmeyer: "From my 25 years' experience as a clinical psychologist, I firmly believe that homosexuality is a **learned** response to early painful experiences and that it can be **unlearned**. For those homosexuals who are unhappy with their life and find effective therapy it is 'curable'" (p.7)

⁸⁰ Exodus North America *pdate* publishes a monthly newsletter containing testimonies of men and women who have left homosexuality. PO Box 77652, Seattle WA 98177, see issues from 1990 - 2000

individuals found freedom through participation in religion based support groups, although some also had recourse to therapists. Unfortunately, a number of influential persons and professional groups ignore this evidence (APA 1997⁸¹; Herek 1991⁸²) and there seems to be a concerted effort on the part of homosexual apologists to deny the effectiveness of treatment of same-sex attraction or claim that such treatment is harmful. Barnhouse expressed wonderment at these efforts: "The distortion of reality inherent in the denials by homosexual apologists that the condition is curable is so immense that one wonders what motivates it." (Barnhouse 1977)

Robert Spitzer, M.D., the renowned Columbia University psychiatric researcher, who was directly involved in the 1973 decision to remove homosexuality from the American Psychiatric Association's list of mental disorders, has recently become involved with research the possibility of change. Dr. Spitzer stated in an interview: "I am convinced that many people have made substantial changes toward becoming heterosexual...I think that's news... I came to this study skeptical. I now claim that these changes can be sustained." (NARTH 2000).

6) THE GOALS OF THERAPY

Those who claim that change of sexual orientation is impossible, usually define change as total and permanent freedom from all homosexual behavior, fantasy, or attraction in a person who had previously been homosexual in behavior and attraction. (Tripp 1971⁸³) Even when change is defined in this extreme manner the claim is untrue. Numerous studies report cases of total change. (Goetz 1997⁸⁴)

Those who deny the possibility of total change admit that change of behavior is possible (Coleman 1978⁸⁵; Herron 1982⁸⁶) and that persons who have been sexually

⁸¹ "APA "Fact sheet: Homosexuality and Bisexuality: ... There is no published scientific evidence supporting the efficacy of 'reparative therapy' as a treatment to change one's sexual orientation."

⁸² Herek: "As recently as January of 1990, Dr. Bryant Welch, Executive Director for Professional Practice of the American Psychological Association, stated that 'no scientific evidence exists to support the effectiveness of any of the conversion therapies that try to change one's sexual orientation' and that 'research findings suggest that efforts to 'repair' homosexuals are nothing more than social prejudice garbed in psychological accouterments.'" (p.152)

⁸³ Tripp: "From my point of view, there is no indication that fundamental changes in anybody's sex life are ever wrought by therapy, nor would they be particularly desirable anyway. A person's best sexual orientation is the one that helps him get the most out of himself, spontaneously. Killing off his guilt and his childish expectation that conformity is the road to heaven both tend to give him confidence and the energy to make a much smoother social integration... Since homosexuality is an alternate orientation and not a disease, 'cure' is patently impossible. What passes for 'cure' is surface symptom suppression or outright avoidance." (p.48)

⁸⁴ Goetz reviewed 17 studies and found a total of 44 persons who were exclusively or predominantly homosexual experienced a full shift of sexual orientation.

⁸⁵ Coleman: "... to offer a cure to homosexuals who request a change in their sexual orientation is, in my opinion unethical. There is evidence, as reviewed in this paper, that therapists can help individuals change their behavior for a period of time. The question remains whether it is beneficial for patients to change their behavior to something that is inconsistent or incongruent with their sexual orientation." (p.354)

⁸⁶ Herron: "'Changing a person's sexual behavior from homosexual to heterosexual might be accomplished by working with a potential already present, but this would not really change the person's preference. While it may appear that psychoanalysis can change a person's sexual orientation, in truth this is a limited accomplishment that happens only occasionally and even then is of questionable duration.'" (p.179)

involved with both sexes appear more able to change.(Acosta 1975⁸⁷) A careful reading of the articles opposing therapy for change reveals that the authors who see therapy for change as unethical (Davison 1982⁸⁸; Gittings 1973⁸⁹) do so because they view the such therapy as oppressive to those who do not want to change (Begelman 1975⁹⁰; 1977⁹¹; Murphy 1992⁹²; Sleek 1997⁹³; Smith 1988⁹⁴) and view those persons with same-sex attraction who express a desire to change as victims of societal or religious oppression. (Begelman 1977⁹⁵; Silverstein 1972⁹⁶)

It should be noted that almost without exception, those who regard therapy as unethical, also reject abstinence from non-marital sexual activity as a minimal goal

⁸⁷ Acosta: "Most therapeutic success seem to be with bisexuals rather than exclusive homosexuals. The combined use of psychotherapy and specific behavioral techniques is seen to offer some promise for heterosexual adaptation with certain kinds of patients." (p.9)

⁸⁸ Davison: "... even if one were to demonstrate that a particular sexual preference could be modified by a negative learning experience, there remains the question of how relevant these data are to the ethical question of whether one *should* engage in such behavior changes regimens. The simple truth is that data on efficacy are quite irrelevant. Even if we could effect certain changes, there is still the more important question of whether we *should*. I believe we should not." (p.96) "Change of orientation therapy programs should be eliminated. Their availability only confirms professional and societal biases against homosexuality, despite seemingly progressive rhetoric about its normality..."(p.97)

⁸⁹ Gittings: "The homosexual community looks upon efforts to change homosexuals to heterosexuality, or to mold younger, supposedly malleable homosexuals into heterosexuality... as an assault upon our people comparable in its way to genocide."

⁹⁰ Begelman: "The efforts of behavior therapists to reorient homosexuals to heterosexuals *by their very existence constitute a significant causal element in reinforcing the social doctrine that homosexuality is bad.*" (p.180)

⁹¹ Begelman: "My recommendation that behavior therapists consider abandoning the administration of sexual reorientation techniques is based on the following considerations. Administering these programs means reinforcing the social belief system about homosexuality. The *meaning* of the act of providing reorientation services is yet another element in a causal nexus of oppression." (p.217)

⁹² Murphy: "There would be no reorientation techniques where there no interpretation that homoeroticism is an inferior state, an interpretation that in many ways continues to be medically defined, criminally enforced, socially sanctioned, and religiously justified. And it is in this moral interpretation, more than in the reigning medical theory of the day, that all programs of sexual reorientation have their common origins and justifications." (p.520)

⁹³ Sleek quotes Linda Garnet, Chair of APA's Board for Advancement of Psychology in the Public Interest who stated that reorientation therapies "feed upon society's prejudice towards gays and may exacerbate a patient's problems with poor self-esteem, shame, and guilt."

⁹⁴ Smith: "'Naturally, all parents wish their children to be happy and to resemble themselves, and if it were possible to prevent homosexual adjustment (not to mention transsexualism) most parents would welcome the intervention. On the other hand, this raises ethical issues along the lines of other 'Final Solutions' to minority problems.'"(p.67)

⁹⁵ Begelman: "The recommendation is not based on any abstract disagreement with the principle that patients have a right to seek aid in reducing their anxiety or upset. But it does take cognizance of the fact that the homosexual person who seeks treatment does so most of the time because he has been forced into adopting a conventional and prejudicial view of his behavior. On what ethical basis, it may be asked, are we obliged to desert the patient in favor of allegiance to an abstract set of considerations." (p.217)

⁹⁶ Silverstein : "To suggest that a person comes voluntarily to change his sexual orientation is to ignore the powerful environmental stress, oppression if you will, that has been telling him for years that he should change... What brings them into counseling is guilt, shame, and the loneliness that comes from their secret. If you really wish to help them freely choose, I suggest you first desensitize them to their guilt. Allow them to dissolve the shame about their desires and actions and to feel comfortable with their sexuality. After that, let them choose, but not before."(p.4)

(Barrett 1996⁹⁷) and among the therapists who accept homosexual acts as normal many find nothing wrong with infidelity in committed relationships (Nelson 1982⁹⁸), anonymous sexual encounters, general promiscuity, auto-eroticism (Saghir 1973), sado-masochism, and various paraphilias. Some even support a lessening of restrictions on sex between adults and minors (Mirkin 1999⁹⁹) or deny the negative psychological impact of sexual child abuse. (Rind 1998; Smith 1988¹⁰⁰)

Some of those who consider therapy unethical also challenge established theories of child development. (Davison 1982¹⁰¹; Menvielle 1998¹⁰²) These tend to place blame for the undeniable problems suffered by homosexually active adolescents and adults on societal oppression. All research conclusions must be evaluated in light of the biases which the researchers bring to the project. When research is infused with an acknowledged political agenda, its value is seriously diminished.

It should be pointed out that Catholics cannot support forms of therapy which encourage the patients to replace one form of sexual sin with another. (Schwartz 1984) Some therapists, for example, do not consider a patient "cured" until he can comfortably engage in sexual activity with the other sex, even if the patient is not married. (Masters 1979) Others encouraged patients to masturbate using other-sex imagery. (Blitch 1972; Conrad 1976)

For a Catholic with same sex attraction, the goal of therapy should be freedom to live chastely according to one's state in life. Some of those who have struggled with same-sex attractions believe that they are called to a celibate life. They should not be made to feel that they have failed to achieve freedom, because they do not experience desires for the other sex. Others wish to marry and have children. There is every reason to hope that many will be able, in time, to achieve this goal. They should not, however,

⁹⁷ Barrett: "Assisting gays and lesbians to step away from external religious authority may challenge the counselor's own acceptance of religious teachings." (p.8)

⁹⁸ Nelson, a professor of Christian ethics defends homosexual infidelity: "... it is insensitive and unfair to judge gay men and lesbians by a heterosexual ideal of the monogamous relationship... Some such couples (as is true of some heterosexual couples) have explored relationships that admit the possibility of sexual intimacy with secondary partners." (p.173)

⁹⁹ Mirkin: "This article will argue that, like homosexuality, the concept of child molestation is a culture and class specific modern creation. Though Americans consider intergenerational sex to be evil, it has been permissible or obligatory in many cultures and periods of history. Sex with male youths is especially widespread." (p.4)

¹⁰⁰ Smith: "Pedophilia may be a cultural label rather than anything inherently medical or psychiatric; anthropological findings support this view." (p.68)

¹⁰¹ Davison: "Bieber *et al.* found that what they called a 'close-binding intimate mother' was present much more often in the life history of the analytic homosexual patients than among the heterosexual controls. But what is wrong with such a mother unless you happen to find her in the background of people whose current behavior you judge *beforehand* to be pathological? Moreover, even when an emotional disorder is identified in a homosexual, it could be argued that the problem is due to the extreme duress under which the person has to live in a society that asserts that homosexuals are 'queer' and that actively oppresses them." (p.92)

¹⁰² Menvielle in letter criticizing an article on GID by Bradley and Zucker (1997): "The ethical implications of whether childhood GID is a psychiatric disorder versus a manifestation of normal homosexual orientation are vital because labeling prehomosexual children as disordered would be incorrect." (p.243) Bradley and Zucker responded: "Dr. Menvielle is naive in his assumption that these children would be happy if they were simply allowed to 'grow up' pursuing their cross-gender behavior and interests, including the desire to change sex. They are unhappy children who are using these behaviors defensively to deal with their distress." (p.244)

be encouraged to rush into marriage, since there is ample evidence that marriage is not a cure for same-sex attractions. With the power of grace, the sacraments, support from the community, and an experienced therapist, a determined individual should be able to achieve the inner freedom promised by Christ.

Experienced therapists can help individuals uncover and understand the root causes of the emotional trauma which gave rise to their same sex attractions and then work in therapy to resolve this pain. Men experiencing same-sex attractions often discover how their masculine identity was negatively effected by feelings of rejection from father or peers or from a poor body image which result in sadness, anger and insecurity. As this emotional pain is healed in therapy, the masculine identity is strengthened and same sex attractions diminish.

Women with same sex attractions can come to see how conflicts with fathers or other significant males led them to mistrust of male love or how lack of maternal affection led to a deep longing for female love. Insight into causes of anger and sadness will hopefully lead to forgiveness and freedom. All this takes time. In this respect individuals suffering from same-sex attraction are no different than the many other men and women who have emotional pain and need to learn how to forgive.

Catholic therapists working with Catholic individuals should feel free to use the wealth of Catholic spirituality in this healing process. Those with father wounds can be encouraged to develop their relationship with God as a loving father. Those who were rejected or ridiculed by peers as youngsters can meditate upon the Jesus as brother, friend, and protector. Those who feel unmothered can turn to Mary for comfort.

There is every reason for hope that with time those who seek freedom will find it, but we must recognize when we encourage hope, there are some who will not achieve their goals. We may find ourselves in the same position as a pediatric oncologist who spoke of how when he first began his practice, there was almost no hope for children stricken with cancer and the physician's duty was to help the parents accept the inevitable and not waste their resources chasing a "cure." Today almost 70% of the children recover, but each death leaves the medical team with terrible feeling of failure. As the prevention and treatment of same-sex attraction improves, the individuals who still struggle will, more than ever, need compassionate and sensitive support.

PART II RECOMMENDATIONS

1) MINISTRY TO INDIVIDUALS EXPERIENCING SAME-SEX ATTRACTIVE

It is very important for every Catholic experiencing same sex attractions to know that there is hope, and that there is help. Unfortunately, this help is not always readily available in all areas. Support groups, therapists, and spiritual counselors who unequivocally support the Church's teaching are essential components of the help that is needed. Since the notions of sexuality in our country are so varied patients seeking help must be cautious that the group or counselor supports Catholic moral imperatives. One of the better known Catholic support agencies is an organization known as Courage (See Appendix) and its affiliated organization Encourage. While any attempt to teach the sinfulness of illicit homosexual behavior may be greeted with accusations of 'homophobia', the reality is that Christ calls all to chastity in keeping with the particular state of life. The desire of the Church to help all live chastely is not a blanket condemnation of any who find chastity difficult but rather the compassionate response of a Church seeking to imitate Christ, the Good Shepherd.

It is essential that every Catholic experiencing same-sex attractions have easy access to support groups, therapists, and spiritual counselors who unequivocally support the Church's teaching and are prepared to offer the highest quality help. In many areas the only support groups available are run by Evangelical Christians or by people who reject the Church's teaching. The failure of the Catholic community to provide for the needs of this population is a serious omission which must not be allowed to continue. It is particularly tragic that Courage, which under the leadership of Fr. John Harvey has developed an excellent and authentically Catholic network of support groups, is not yet available in every diocese and major city.

Anecdotal reports of individuals or organizations, under Catholic auspices or directly associated with the Catholic Church, counseling persons with same-sex attractions to practice fidelity in same-sex relationships rather than chastity according to their state in life are quite distressing. It is most important that Church related counselors or support groups be very clear about the nature and genesis of same-sex attraction. This condition is not genetically or biologically determined. This condition is not unchangeable. It is deceitful to counsel individuals experiencing same-sex attractions that it is acceptable to engage in sexual acts provided these occur within the context of a faithful relationship. The teachings of the Catholic Church on sexual morality are explicitly clear and do not allow exceptions. Catholics have a right to know the truth and those working with or for Catholic institutions have an obligation to clearly enunciate that truth.

Some clerics, perhaps because they erroneously believe that same-sex attraction is genetically determined and unchangeable, have encouraged individuals experiencing same-sex attractions to identify with the gay community, by publicly proclaiming themselves gay or lesbian, but live chastity in their personal life. There are several reasons why this is an misguided course of action: 1) It is based on the mistaken idea that same-sex attraction is an unchangeable aspect of the individual and discourages persons from seeking help; 2) The "gay" community promotes an ethic of sexual behavior which

is totally antithetical to the Catholic teaching on sexuality and has made no secret of its desire to eliminate "erotophobia" and "heterosexism." There is simply no way the position articulated by spokespersons for the "gay" movement and the Catholic church can be reconciled; 3) It puts easily tempted persons into places which must be considered the near occasion of sin.; 4) It creates a false hope that the Church will eventually change its teaching on sexual morality.

Catholics must, of course, reach out to individuals experiencing same-sex attraction, to those actively involved in homosexual acts, and particularly to those suffering from sexually transmitted diseases, with love, hope, and the authentic, uncompromised message of freedom from sin through Jesus Christ.

2) THE ROLE OF THE PRIEST

It is of paramount importance that priests, when faced with parishioners troubled by same-sex attraction, have access to solid information and genuinely beneficial resources. The priest, however, must do more than simply refer to other agencies (See Courage and Encourage in the Appendix). He is in a unique position to provide specific spiritual assistance to those experiencing same-sex attraction. He must, of course, be very sensitive to the intense feelings of insecurity, guilt, shame, anger, frustration, sadness, and even fear in these individuals. This does not preclude him from speaking very clearly about the teachings of the Church (See CCC, n.2357-2359), the need for forgiveness and healing in Confession, the need to avoid occasions of sin, and the need for a strong prayer life. A number of therapists believe that religious faith plays a crucial part in the recovery from same-sex attraction and sexual addictions.

When an individual confesses same-sex attractions, fantasies, or homosexual acts, the priest should be aware that these are often manifestations of childhood and adolescent traumas, sexual child abuse, or unmet childhood needs for the love and affirmation from the same-sex parent. Unless these underlying problems are addressed, the individual may find the temptations returning and fall into despair. Those who reject the Church's teachings and encourage persons with same-sex attractions to enter into so called "stable, loving homosexual unions" fail to understand that such arrangements will not resolve these underlying problems. While encouraging therapy and support group membership, the priest should remember that through the sacrament, he can help individual penitents deal not only with the sin, but also with causes of same-sex attraction.

The following list, while not exhaustive, illustrates some of the ways in which a priest may help the individuals with these problems who come to the Sacrament of Reconciliation:

- a) Persons, experiencing same-sex attraction or confessing sins in this area, almost always carry a burden of deep emotional pain, sadness, and resentment toward those who have rejected, neglected or hurt them, including their parents, peers, and sexual molesters. Helping them to forgive can be the first step in healing.(Fitzgibbons 1999¹⁰³)
- b) Individuals experiencing same-sex attractions often report a long history of early

¹⁰³ Fitzgibbons: "Experience has taught me that healing is a difficult process, but through the mutual efforts of the therapist and the patient, serious emotional wounds can be healed over a period of time." (p.96)

sexual experiences and sexual trauma.(Doll 1992¹⁰⁴) Homosexually active persons are more likely to have engaged in sexual activity with another person at a young age.(Stephan 1973¹⁰⁵; Bell 1981¹⁰⁶) Many have never told any one about these experiences (Johnson 1985)¹⁰⁷ and carry tremendous guilt and shame. In some cases, those who were sexually abused feel guilty because they reacted to their trauma by acting out sexually. The priest can delicately inquire about early experiences, assuring these persons that their sins are forgiven, and help them to find freedom through forgiving others.

c) Individuals involved in homosexual activity may also suffer from sexual addiction (Saghir 1973¹⁰⁸; Beitchman 1991¹⁰⁹; Goode 1977¹¹⁰) Those who engage in homosexual activity are also more likely to have engaged in extreme forms of sexual behavior or to have exchanged sex for money. (Saghir 1973¹¹¹) Addictions are not easy to overcome, frequent recourse to confession can be a first step to freedom. The priest should remind the penitents that even the most extreme sins in these areas can be forgiven, encouraging them to resist despair and to persevere, while at the same time suggesting that support group designed to deal with addiction.

d) Persons with same-sex attractions are often abuse alcohol, prescription drugs and illegal drugs. (Fifield 1977¹¹²; Saghir 1973¹¹³) Such abuse may weaken resistance to

¹⁰⁴ Doll: 42% of a sample of 1,001 homosexual men reported childhood experiences that meet the criteria for sexual abuse.

¹⁰⁵ Stephan: "... homosexuals reported experiencing their first orgasm at a younger age than the heterosexuals" 24% of homosexuals first orgasms occurred during homosexual contacts versus 2% of heterosexuals .(p.511)

¹⁰⁶ Bell: Homosexuals average age of first homosexual encounter 9.7 years. Heterosexuals first sexual encounter 11.6 years.

¹⁰⁷ Johnson: "The 40 adolescent males reporting sexual victimization ranged in age from 15 to 21 years at the time of their initial clinic visit... No adolescent under 15 years of age reported having been sexually assaulted, and only six of the 40 were under age 17...Only six of the 40 patients reported having revealed the assault to anyone prior to the interview... All six patients identified themselves as currently homosexual." (p.374) "Even though nearly half of our adolescent male clinic population is under 15 years of age, all the adolescents who admitted sexual molestation were over 15 years of age. Since all the reported molestations occurred during the preadolescent years, we can only speculate that our young adolescent males did not report earlier sexual abuse. " Of the 40 reporting sexual abuse 47.5% self-identified as homosexual. (p.375)

¹⁰⁸ Saghir and Robins found that while less than 6% of heterosexual men under 19 and 0% of those over 19 masturbated 4 or more times per week, 46% of homosexual men under 19, 31% of those 20 to 29, and 26% of those over 30 did so. (p.49-50)

¹⁰⁹ Beitchman:"...sexually abused school-age children of both sexes, like their sexually abused pre-school counterparts, appeared more likely to manifest inappropriate sexual behaviors (e.g., excessive masturbation, sexual preoccupation, and sexual aggression) than did both normal and clinical controls." (p.544)

¹¹⁰ Goode: Never masturbated - 28% Homosexually inexperienced women versus 0% homosexually experienced. Masturbated 6 or more times in past month - 13% of HIW v. 50% of HEW.

¹¹¹ Saghir and Robins' study found 40% of homosexual men paid or received money for sex, verses 17% of controls (not homosexual) who paid for sex, none received. (p.81)

¹¹² Fifield:"... an alarming number of gay men and women (31.96%) are trapped in an alcohol-centered lifestyle."

¹¹³ Saghir and Robins found that 30% of the homosexuals in their sample reported excessive drinking or alcohol dependence verses 20% of the heterosexuals. (p.119)

sexual temptation. The priest may recommend membership in a support group which addresses these problems.

e) Despair and suicidal thoughts are also frequently a part of the life of an individual troubled by same-sex attraction. (Beitchman 1991¹¹⁴; Herrell 1999; Fergusson 1999) The priest can assure the penitent that there is every reason to hope that the situation will change and that God loves them and wants them to live a full and happy life. Again, forgiving others can be extremely helpful.

f) Persons experiencing same-sex attraction may suffer from spiritual problems such as envy (Hurst 1980) or self pity. (Van den Aardweg 1969) It is important that the individual experiencing same-sex attractions not be treated as though sexual temptations were their only problem.

g) The overwhelming majority of men and women experiencing same-sex attraction and women report a poor relationship with their fathers (see footnotes 17 to 23). The priest, as a loving and accepting father figure, can through the sacrament begin the work of repairing that damage and facilitating a healing relationship with God the Father. The priest can also encourage devotion to St. Joseph.

The priest needs to be aware of the depth of healing needed by these seriously conflicted persons. He needs to be a source of hope for the despairing, forgiveness for the erring, strength for the weak, encouragement for the faint of heart, sometimes a loving father figure for the wounded. In brief, he must be Jesus for these beloved children of God who find themselves in most difficult situations. He must be pastorally sensitive but he must also be pastorally firm, imitating, as always, the compassionate Jesus who healed and forgave seventy times seven times but always reminded, Go and do not commit this sin again .

3) CATHOLIC MEDICAL PROFESSIONALS

Pediatricians need to know the symptoms of Gender Identity Disorder (GID) and chronic juvenile unmasculinity. With early identification and intervention, there is every reason to hope that the problem can be successfully resolved. (Zucker 1995¹¹⁵; Newman 1976¹¹⁶) While the primary reason for treating children is to alleviate their present unhappiness (Newman 1976¹¹⁷; Bradley 1998¹¹⁸; Bates 1974¹¹⁹), treatment of GID and

¹¹⁴ Beitchman: "A review of studies reporting symptomology among sexually abused adolescents revealed evidence for the presence of depression, low self-esteem, and suicidal ideation." (p.544)

¹¹⁵ Zucker: "...In general we concur with those (e.g. Green 1972; Newman 1976; Stoller, 1978) who believe that the earlier treatment begins, the better." (p.281) "It has been our experience that a sizable number of children and their families can achieve a great deal of change. In these cases, the gender identity disorder resolves fully, and nothing in the children's behavior or fantasy suggest that gender identity issues remain problematic.... All things considered, however, we take the position that in such cases a clinician should be optimistic, not nihilistic, about the possibility of helping the children to become more secure in their gender identity." (p.282)

¹¹⁶ Newman: "Feminine boys, unlike men with postpubertal gender identity disorders seem remarkably responsive to treatment." (p.684)

¹¹⁷ Newman: "Teasing and social rejection by male peers decreases and is replaced by acceptance. During

chronic juvenile unmasculinity can prevent the development of same-sex attraction and the problems associated with homosexual activity in adolescence and adult life.

Most parents do not want their child to become involved in homosexual behavior, but parents of children at-risk are often resistant to treatment. (Zucker 1995; Newman 1976¹²⁰) Informing them of estimates that 75% of children exhibiting the symptoms of GID and CHRONIC JUVENILE UNMASCULINITY will without intervention experience same-sex attraction (Bradley 1998) and letting them know the risks associated with homosexual activity (Garafalo 1998¹²¹; Osmond 1994¹²²; Stall 1988b¹²³; Rotello 1997; Signorille 1997¹²⁴) may help to overcome their opposition to therapy. Parental cooperation is extremely important if early intervention is to succeed.

Pediatricians should familiarize themselves with the literature on treatment. George Rekers has written a number of books on the subject. (Rekers 1988¹²⁵) Zucker and Bradley provide a comprehensive review of the literature in their book *Gender Identity Disorder and Psychosocial Problems in Children and Adolescents*, (1995) as well as numerous cases histories and treatment recommendations.

Physicians encountering patients with sexually transmitted diseases acquired through homosexual activity can inform the patients that psychological therapy and support groups are available, and that approximately 30% of motivated patients can achieve a change in orientation. In terms of disease prevention, an additional 30% are able to remain celibate or eliminate high risk behavior. They should also question these patients about drug and alcohol abuse, and recommend treatment when appropriate, since

the initial 12 - 24 months of treatment, these patients begin to enjoy being accepted as boys, and their acceptance is a strong, continuing reinforcer." (p.684)

¹¹⁸ Bradley: "Our experience is that such suffering diminishes radically, and self esteem improves when the parent are able to value the child and to support and to encourage same-sex behavior." (p.245)

¹¹⁹ Bates: "It seems likely that it is the combination of effeminacy, fearfulness, social aversiveness; and immaturity that together constitute sufficient conditions for parents, schools, and others to seek clinical intervention for effeminacy." (p.14)

¹²⁰ Newman: "Mothers generally fear losing the son's companionship as he becomes more masculine and therefore reluctant to begin a treatment program." (p.684)

¹²¹ Garafalo: "Gay and bisexual teenagers may take more risks, and engage in risky behavior earlier in life, than teenagers who describe themselves as heterosexual. GLB [gay, lesbian, bisexual] teenagers were more likely to consider or attempt suicide, abuse alcohol or drugs, participate in risky sexual activity, or be victimized, and to initiate these behaviors earlier."

¹²² Osmond *et al.* conducted a household survey of unmarried men 18 through 29 years of age found that of 328 homosexual men 20.1% tested positive tested for HIV.

¹²³ Stall: "... the prevalence of use of particular drugs within this sample of an urban gay community is quite high and significant differences exist between the number of drugs used by the homosexual and heterosexual respondents. The finding that a sizable proportion of gay men use many different types of drugs raises the possibility that concurrent drug use is relatively common among gay men." (p.71)

¹²⁴ Signorille, quoting Steve Troy: "It's the age of AIDS and I think people's attitude is, 'I don't know how long I'm going to live... The majority of people who go to the circuit parties are HIV-positive, I really think so. Their attitude is, 'I'm going to live for the moment.' The circuit parties are the one outlet we have for total escapism. The unfortunate part of it is that when we do the drugs, we become much less inhibited. Things that we might normally not do when we have our wits about us, we actually do... And, to be honest, I can't say I'm... I can't say that I haven't done that myself. When people are on drugs, the chances of unsafe sex are greater -- like ten times higher." (p. 116)

¹²⁵ Rekers: "With major research grants from the National Institute of Mental Health, I have experimentally demonstrated an affective treatment for "gender identity disorder of childhood" which appears to hold potential for preventing homosexual orientation in males, if applied extensively in the population."

a number of studies have linked infection with STDs to substance abuse. (Mulry 1994¹²⁶)

Even before the AIDS epidemic a study of men who have sex with men found that 63% had contracted a sexually transmitted disease through homosexual activity. (Bell 1978¹²⁷) In spite of all the AIDS education, epidemiologists predict that for the foreseeable future 50% of men who have sex with men will become HIV positive. (Hoover 1991; Morris 1994; Rotello 1997¹²⁸) They are also at risk for syphilis, gonorrhea, hepatitis A, B, C, HPV, and a number of other illness.

Mental health professionals should familiarize themselves with the works of therapists who have successfully treated persons experiencing same-sex attraction. Because same-sex attraction does not arise from a single cause, different individuals may require different types of treatment. Combining therapy with support group membership and spiritual healing is also an option that should be considered.

4) TEACHERS IN CATHOLIC INSTITUTIONS

Teachers in Catholic institutions have a duty to defend the teachings of the Church on sexual morality, to counter false information on same-sex attraction, and to inform at-risk or homosexually involved adolescents that help is available. They should continue to resist pressure to include condom education in the curriculum to accommodate homosexually active adolescents. Numerous studies have found that such education is ineffective at preventing disease transmission in the at-risk population. (Stall 1988a¹²⁹; Calabrese 1987¹³⁰; Hoover 1991¹³¹)

"Gay" rights activists have insisted that at-risk adolescents be turned over to support groups which will help them "come out." There is no evidence that participation in such groups prevents the long-term negative consequences associated with homosexual activity. Such groups will definitely not encourage the adolescent to refrain from sin and live chastely according to his state in life. Symptoms of GID and chronic juvenile

¹²⁶ Mulry: "...men who never drank prior to sex were very unlikely to have engaged in unprotected anal intercourse, whereas 90% of men who had at least one occasion of unprotected anal intercourse also drank at least some of the time prior to sexual intercourse." The report found: "a virtual absence of individuals who did not drink but did engage unprotected anal intercourse." (p.181)

¹²⁷ Bell: 62% of 575 homosexual men in a study published in 1978 had contracted a sexually transmitted disease from homosexual contacts.

¹²⁸ Rotello: "Who wants to encourage their kids to engage in a life that exposes them to a 50 percent chance of HIV infection? Who even wants to be neutral about such a possibility? If the rationale behind social tolerance of homosexuality is that it allows gay kids an equal shot at the pursuit of happiness, that rationale is hopelessly undermined by an endless epidemic that negates happiness." (p.286)

¹²⁹ Stall: "Even using cross-sectional designs, the efficacy of health education interventions in reducing sexual risk for HIV infection has not been consistently demonstrated... More education, over long period time, cannot be assumed to be effective in inducing behavior changes among chronically high-risk men." (p.883)

¹³⁰ Calabrese, Harris, and Easley studying a sample of gay men living outside of the large coastal gay communities, found that neither attendance at a safe sex lecture, reading a safe sex brochure, receiving advice from a physician about AIDS, testing for HIV antibodies, nor counseling at an alternative test site was associated with participation in safe sex.

¹³¹ Hoover: "The overall probability of seroconversion [from HIV - to HIV +] prior to age 55 years is about 50%, with seroconversion still continuing at and after age 55. Given that this cohort consists of volunteers receiving extensive anti-HIV-1 transmission education, the future seroconversion rates of the general homosexual population may be even higher than those observed here." (p.1190)

unmasculinity in boys should be taken seriously. At-risk children do, however, need special help, particularly those who have been victims of sexual child abuse.

Educators also have a duty to stop teasing and ridicule of children who do not conform to gender norms. Resources to educate teachers, lesson plans, and strategies for dealing with teasing need to be created and provided to teachers in Catholic schools, CCD programs, and other institutions.

5) CATHOLIC FAMILIES

When Catholic parents discover that their son or daughter is experiencing same-sex attractions or engaged in homosexual activity, they are often devastated. Afraid for the child's health, happiness, and salvation, parents are usually relieved when informed that same-sex attraction is treatable and preventable. They can find support from other parents in Encourage. They also need to be able to share their burden with loving friends and families.

Parents should be informed about the symptoms of Gender Identity Disorder and the prevention of gender identity problems, encouraged to take such symptoms seriously and to refer children with gender identity problems to qualified and morally appropriate mental health professionals.

6) THE CATHOLIC COMMUNITY

There was a time in the not too distant past when pregnancy outside of marriage and abortion were taboo topics and attitudes toward the women involved were judgmental and harsh. The legalization of abortion forced the Church to confront this issue and provide an active ministry to women facing an "unwanted" pregnancy and to women experiencing post-abortion trauma. In a few short years the approach of dioceses, individual parishes, and the Catholic faithful has been transformed and today true Christian charity is the norm rather than the exception. In the same way the attitudes toward same-sex attraction can be transformed, provided each Catholic institution does its part.

Those experiencing same-sex attractions, those who are engaging in homosexual behavior, and their families often feel that they are excluded from the loving concern of the Catholic community. Prayer for persons experiencing same-sex attractions and their families offered as part of the intentions during mass is one way to let them know that the community cares for them.

The members of Catholic media need to be informed about same-sex attraction, the teachings of the Church, and resources for prevention and treatment. Pamphlets and other materials, which clearly articulate the Church's teaching and provide information on resources for those with immediate needs in this area, should be developed and distributed from racks already present in many churches.

When a member of the Catholic media, a teacher in a Catholic institution, or a pastor, misstates the Church's teaching or gives the impression that same-sex attraction is genetically determined and unchangeable, the laity can offer information designed to correct these misunderstandings.

7) BISHOPS

The Catholic Medical Association recognizes the responsibility which a Diocesan Bishop has to oversee the orthodoxy of teaching within his Diocese. This certainly includes clear instruction in the nature and purpose of intimate sexual relations between persons and the sinfulness of inappropriate relations. The CMA looks forward to working with Bishops and priests in assisting in the establishment of appropriate support groups and therapeutic models for those struggling with same-sex attractions. While we see the Courage and Encourage programs as very useful and valuable and actively promote them, we are certain that there are other modes of support and are willing to work with any psychologically, spiritually and morally appropriate program.

8) HOPE

Jeffrey Satinover, MD and Ph.D., has written of his extensive experience with patients experiencing same-sex attraction:

"I have been extraordinarily fortunate to have met many people who have emerged from the gay life. When I see the personal difficulties they have squarely faced, the sheer courage they have displayed not only in facing these difficulties but also in confronting a culture that uses every possible means to deny the validity of their values, goals, and experiences, I truly stand back in wonder... It is these people -- former homosexuals and those who are still struggling, all across America and abroad -- who stand for me as a model of everything good and possible in a world that takes the human heart, and the God of that heart, seriously. In my various explorations within the worlds of psychoanalysis, psychotherapy, and psychiatry, I have simply *never* before seen such profound healing."(Satinover 1996)

Those who wish to be free from same-sex attractions frequently turn first to the Church. CMA wants to be sure that they find the help and hope they are seeking. There is every reason to hope that every person experiencing same-sex attraction who seeks help from the Church can find freedom from homosexual behavior and many will find much more, but they will come only if they see love in our words and deeds.

If Catholic medical professionals have in the past failed to meet the needs of this patient population, failed to work diligently to develop effective prevention and treatment therapies, or failed to treat patients experiencing these problems with the respect due every person, we ask forgiveness.

The Catholic Medical Association recognizes that health care professionals have a special duty in this area and hopes that this statement will help them to caring out that duty according to the principles of the Catholic Faith.

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The research referenced in this report is drawn from a wide variety of sources. In most cases, numerous other sources could have been cited. For those desiring to make an in-depth study of the issues raised, a comprehensive bibliography can be obtained

(74747.2241 compuserve.com) along with reviews of the relevant literature.

It should also be pointed out that many of the authors cited do not accept the Church's teaching on the intrinsically disordered nature of homosexual acts. No effort has been made to distinguish between those who do and those who don't, since those who favor prevention and treatment and those who support gay-affirming therapy present essentially consistent statistical evidence and case material, differing on the interpretation and relevance of the evidence.

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APPENDI

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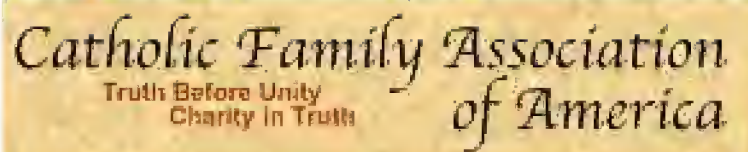
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[Back to 'Learning About Homosexuality'](#)

[main page](#)

Real Love for Homosexuals **By DAVID MORRISON**

ABSTRACT: As a Catholic and a homosexually-oriented man, I am deeply grateful to the Catholic Church for her position on homosexuality and homosexual acts. Catholicism, almost alone among Christendom's churches, refuses to patronize homosexuals with a watered-down gospel or brutalize them with a message of irredeemable hostility.

As a Catholic and a homosexually-oriented man, I am deeply grateful to the Catholic Church for her position on homosexuality and homosexual acts. Catholicism, almost alone among Christendom's churches, refuses to patronize homosexuals with a watered-down gospel or brutalize them with a message of irredeemable hostility. The Catholic Church loves me and all the men and women like me who live as homosexuals. She looks at us as the adults we are and says that we, too, can cooperate with the Holy Spirit to sanctify our lives and "approach Christian perfection" (CCC 2359). She confidently calls us to sainthood and to the narrow road that will bring us there.

I did not recognize the value of this teaching easily. From the ages of 21 to 28, I lived life as a gay activist, accepting and preaching the message the gay community offers today: Active homosexuality, as long as it is practiced "safely" and in "commitment," is no worse than heterosexual activity under the same guidelines. Scriptural or other moral teachings that argue otherwise are simply out-of-date and were probably authored by "homophobes." No one, least of all a church, had any right to tell me how to live my life, and I speedily went about accumulating the things that made up a "successful" gay life. I took a lover for a long-term relationship, bought a condo, got on the fast-track at work, and vacationed at gay resorts. My friends were gay, my relationship was gay, my workplace was gay-friendly, and my life seemed filled with youth and pleasure. But I was not happy.

My heart tossed restlessly, as Augustine's had also, and every new pleasure sought brought only sharper pangs. After having so much of what the gay world took for granted, I found it wasn't enough. In the early spring of my twenty-eighth year I turned my life over to Jesus Christ and began to explore what taking up my cross meant. That exploration led me, with fits and starts, to the Catholic faith, where I have lived, gratefully, ever since.

The Church's teaching on the homosexual orientation and chastity have been two great liberators on my journey, and it's appropriate to amplify upon them. Much of the uniqueness of the teaching on homosexual orientation stems from the absence of the determinism that characterizes so many

other positions. Men and women with a homosexual orientation are not automatically candidates for either praise (on the grounds of their being "oppressed") or damnation (on account of inherent sinfulness). Like everyone else, they can choose good or evil. This is a teaching filled with respect; it recognizes us as children of God and not mere beasts subject to instinct alone.

The Church's corollary position, that homosexuals are called to chastity, contributes to this teaching's unique expression of grace because of what it teaches about love. Contemporary culture is filled with counterfeits to love. We say we "love" food, "love" our pets, "love" the outdoors, "love" our parents and children, and "love" our spouses. But so much of the time we do not love them as much as what they can do for us. We love food for its taste, pets for their companionship, the outdoors for its beauty. And we often bind up our love for parents, children, and spouses with conditions and tinge it with self-interest - particularly if a couple has brought artificial contraceptives into their marital life.

This is clear to me in the contrast between life before committing to chastity and life afterward. When I was homosexually active with my partner, we sometimes would call our sexual acts "making love," but it was not so much love as utility. Each made the other, with his consent, a means to an end. But that is not love, and it contrasts sharply in my experience after committing to chastity.

All of us want, and deserve, to be accepted at a deep emotional level for who we are, not for whether we can fill another's needs. Paradoxically, this kind of emotional commitment suffers most when sex becomes part of a friendship. Chaste love can be difficult at times, but so can all living in truth. I give thanks to God that the Catholic Church understands this well enough to teach it, and I am grateful for an organization called Courage, which exists to help homosexuals live out this teaching. Over the course of my years in Courage I have made more and deeper friendships than I ever did in all my time actively gay, and I am convinced that the Courage witness will help our culture come to a deeper understanding of the true nature of love.

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RECOVERY, CHANGE & HOMOSEXUALITY WHAT THE EXPERTS HAVE TO SAY

by Yvette Cantu

Family Research Council

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People leaving the homosexual lifestyle to recover their heterosexual identities have received considerable media attention in the past several months. Although extensive public discussion regarding this issue is a relatively new phenomenon, psychiatrists and psychologists have been helping people overcome same-sex attractions for decades. Medical doctors and mental health professionals agree that men and women struggling with homosexuality can, and do, change.

The 1973 decision by the American Psychiatric Association to delete homosexuality from the Diagnostic and Statistical Manual (the APA's official list of disorders) was "not a conclusion based on an approximation of the scientific truth as dictated by reason, but was instead an action demanded by the ideological temper of the times," according to Dr. Ronald Bayer in *Homosexuality and American Psychiatry: The Politics of Diagnosis* (New York: Basic Books, 1981, pp. 3-4). **A 1977 survey conducted by the journal Medical Aspects of Human Sexuality reported that 69 percent of the 10,000 psychiatrists polled considered homosexuality a pathological adaptation.**

For over 70 years, prominent medical and mental health professionals have been helping people who struggle with homosexuality to lose their same-sex attractions and recover heterosexual identities. Here are statements from just a few of them:

** "There is at present sufficient evidence that in a majority of cases homosexuality can be successfully treated by psychoanalysis."*

Charles W. Socarides, M.D., *Homosexuality* (New York: Jason Aronson, 1978), p. 3.

Positions held include clinical professor of psychiatry at Albert Einstein College of Medicine. In 1995, he received the Distinguished Professor Award from the Association of Psychoanalytic Psychologists, British Health Service. He is the current president of National Association of Research and Therapy of Homosexuality (N.A.R.T.H.).

**** Masters and Johnson reported a 71.6 percent success rate for patients leaving homosexuality after a follow-up of six years.***

William H. Masters and Virginia E. Johnson, *Homosexuality in Perspective* (Boston: Little, Brown and Company, 1979), pp. 402 and 408. William H. Masters obtained his M.D. from the University of Rochester. Positions held: professor of clinical obstetrics and gynecology for the School of Medicine of Washington University; director of the Reproductive Biological Research Foundation; and co-director and chairman of the board of the Masters and Johnson Institute. Virginia E. Johnson obtained her M.D. from the University of Missouri. Positions held: research director of the Reproductive Biological Research Foundation and co-director of the Masters and Johnson Institute.

**** "The rate of recovery among the homosexuals treated in these groups is 49 percent."***

Dr. Toby Bieber, "Group Therapy with Homosexuals," *Comprehensive Group Psychotherapy*, Harold I. Kaplan and Benjamin J. Saddock, eds. (Baltimore: The Williams and Wilkins Company, 1971), p. 532. Formerly a faculty member of New York Medical College, she is now on the group-therapy faculty of the Contemporary Center for Advanced Psychoanalytic Studies in New Jersey.

**** "In nearly thirty years, I have successfully concluded analyses of one hundred homosexuals ... and have seen nearly five hundred cases in consultation. ... On the basis of the experience thus gathered, I make the positive statement that homosexuality has an excellent prognosis in psychiatric-psychoanalytic treatment of one to two years' duration, with a minimum of three appointments each week provided the patient really wishes to change."***

**** "And cure denotes not bisexuality, but real and unfaked heterosexuality."***

**** "The color of a person's eyes cannot be changed therapeutically, but homosexuality can be changed by psychotherapy."***

Dr. Edmund Bergler, *Homosexuality: Disease or Way of Life* (New York: Collier Books, 1962), pp. 176, 79, 166. Graduated Vienna's Medical School and served on staff

at the Freud Clinic from 1927 to 1937.

**** In 1950, Dr. Anna Freud "lectured in New York on the recent advances in treatment of homosexuals, stating that many of her patients lost their inversion as a result of analysis. This occurred even in those who had proclaimed their wish to remain homosexual when entering treatment, having started only to obtain relief from their homosexual symptoms."***

Dr. Charles Socarides, "Homosexuality," American Handbook of Psychiatry, 2nd edition, Vol. 3 (New York: Basic Books, Inc., 1974), p. 308. Dr. Anna Freud studied with her father, Sigmund Freud.

**** "I do not believe that there is a basic genetic homosexual tendency in man. If this were true, the cured patient would still have his homosexual needs, which he does not."***

Dr. Arthur Janov, The Primal Scream (New York: Dell Publishing Company, 1970), p. 328. Positions held: psychologist and psychiatric social worker at Los Angeles Children's Hospital and consultant to California Narcotic Outpatient Program. Developed the Primal Scream program.

**** "The myth that homosexuality is untreatable still has wide currency among the public at large and among homosexuals themselves. ... Although some gay liberationists argue that it would be preferable to help these persons accept their homosexuality, this writer is of the opinion that, if they wish to change, they deserve the opportunity to try, with all the help that psychiatry can give them. ..."***

Dr. Judd Marmor, "Homosexuality and Sexual Orientation Disturbances," Comprehensive Textbook of Psychiatry II, 2nd edition, (Baltimore: The Williams & Wilkins Company, 1975), p. 1519. Grad. Columbia University. Positions held: resident neurologist at Montefiore Hospital; president of the American Psychiatric Association; and president of American Academy of Psychoanalysis.

**** "There is, nevertheless, continuing conviction among most, although not all, dynamically oriented psychiatrists in general and psychoanalysts in particular that homosexuality can and should be changed to heterosexuality."***

Dr. Richard A. Isay, "Homosexuality and Psychiatry," Psychiatric News (February 7, 1992), p.3. Positions held: Clinical professor of psychiatry at Cornell Medical College and chair of the American Psychiatric Association Committee on Gay, Lesbian, and

Bisexual Issues.

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HELP FOR HOMOSEXUALS GETTING ASSISTANCE

COURAGE

The ONLY APPROVED Catholic apostolate designated to assist homosexuals. The Dignity organisation is in direct conflict with Catholic teaching and should be avoided at all times.

PFLAG is anti-Catholic and ferociously pro-homosexual. .

Massachusetts Chapters:

Boston Courage: bcourage@yahoo.com.

Lawrence, Fr. Albert Sylvia, 978-681-9080 (Encourage group)
New Bedford, Msgr. Harrington 508-992-3184 Holy Name Church
Springfield, Fr. Zachary Grant at (413) 733-3101

Worcester, Br. Daniel-Francis Charpentier

CTC Courage

P.O. Box 3505

Worcester, MA 01613

worcestercourage@netscape.net ,

<http://sites.netscape.net/worcourage/worc>

New York, Mid-Hudson Region,

Fr. Donald Timone, (914) 562-7664

Sacred Heart Rectory

301 Ann St., Newburgh, NY 12550

National Association for Research and Therapy of Homosexuality

16633 Ventura Boulevard, Suite 1340

Encino, CA 91436-1801

(818) 789-4440

www.narth.com

NARTH, founded in 1992, is composed of psychoanalysts, psychoanalytically-informed psychologists, certified social workers, and other behavioral scientists, as well as laymen in fields such as law, religion, and education. Excellent website & source of undistorted scientific information.

NARTH is a **major** source for understanding homosexuality and the distortions of those advocating the homosexual lifestyle.

[NARTH'S PURPOSE](#)

NARTH's function is to provide psychological understanding of the cause, treatment and behavior patterns associated with homosexuality, within the boundaries of a civil public dialogue.

The Right to Self-Determination, etc.

Catholic Medical Association

The [Catholic Medical Association](#) (CMA) has released a document entitled "**HOMOSEXUALITY AND HOPE**", the result of a two-year study by a specially appointed task force. The report, based on current scientific facts and practice experience of the task force members, addresses a positive program of providing help, support and hope for those homosexual persons who wish to live in union with the Catholic Church.

This task force was composed of psychiatrists and other physicians, psychologists, nurse specialists and members of the Catholic Clergy who were engaged in the management and care of homosexual persons. It was headed by Dr. Eugene Diamond, Associate Professor of Loyola University School Of Medicine, and Richard

American Family Association

The [American Family Association](#) (AFA) is on the front lines of the battle against those who are trying to persuade our culture that homosexuality is normal and natural. That's why some have labeled them "homophobic."

However, they want you to know that while they fight against the gay political movement, they have great compassion for the thousands of homosexuals who want to change. That's why they have promoted the ministry of ex-gay Michael Johnston and why we try to take every opportunity to commend them and the work of groups like **Homosexuals Anonymous, Exodus International, Courage**, .

Fitzgibbons, M.D., a Philadelphia psychiatrist. More... or download " Homosexuality & Hope " a "MUST READ"	
Homosexuals Anonymous P. O. Box 7881 , Reading, PA 19603 215-376-1146 http://members.aol.com/hawebpage/ Uses a modified 12-step program.	Exodus International of North America P. O. Box 2121, San Rafael, CA 94912 415-454-1017 www.exodusintl.org A Christian organization which seeks to equip and unify agencies and individuals to effectively communicate the message of liberation from homosexuality through repentance and faith in Jesus Christ.

Other Help

On Wings Like Eagles A video that chronicles the life of exgay Michael Johnston. It's a story of the human desire for acceptance, a story of forgiveness and grace and ultimately a prophetic warning. Available from [American Family Association](#) for \$24.95 including s/h. Call 601-8445036, extension 4.

BOOKS

Homosexuality in America: Exposing the Myths

A 24-page booklet from AFA. Packed with useful information. Single copy, \$2. Quantity discounts. 601-844-5036, ext.4.

A Freedom too Far by Charles Socarides,M.D.

Homosexuality and the Politics of Truth by Jeffrey Satinover

Regeneration Books 410-661-4337

[main page](#)

AN ANSWER FOR ANDREW

By Dr. Dale Leary

Yesterday I heard a debate between Bill Kristol, conservative writer, and Andrew Sullivan, an advocate for homosexual marriage. Sullivan mentioned on a number of occasions that he was a Catholic and that all he wanted was to marry the person he loved. How, he asked, can conservatives object to such a conservative desire.

This morning, as I was rereading John Paul II's defense of the moral order "The Splendor of Truth: Veritatis Splendor", I found the answer for Mr. Sullivan:

"Intrinsic evil": it is not licit to do evil that good may come of it."(cf. Rom. 3:8)

"81. In teaching the existence of intrinsically evil acts, the Church accepts the teaching of Sacred Scripture. The Apostle Paul emphatically states: 'Do not be deceived: neither the immoral, nor idolaters, nor adulterers, nor sexual perverts, nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the Kingdom of God' (I Cor. 6: 9-10).

"If acts are intrinsically evil, a good intention or particular circumstances can diminish their evil, but they cannot remove it. They remain 'irremediably' evil acts; per se and in themselves they are not capable of being ordered to God and to the good of the person. 'As for acts which are themselves sins (cum iam opera ipsa peccata sunt).' Saint Augustine writes 'like theft, fornication, blasphemy, who would dare affirm that, by doing them for good motives (causis bonis), they would no longer be sins or, what is even more absurd, that they would be sins that are justified.'

"Consequently, circumstances or intentions can never transform an act intrinsically evil by virtue of its object into an act 'subjectively' good or defensible as a choice.

"82. Furthermore, an intention is good when it has its aim the true good of the person in view of his ultimate end. But acts whose object is 'not capable of being ordered' to God and 'unworthy of the human person' are always and in every case in conflict with that good. Consequently, respect for norms which prohibit such acts and oblige semper and et pro semper, that is, without any exception, not only does not inhibit a good intention, but actually represents its basic expression."

The sins referred to by St. Paul include homosexual acts. The Greek original makes this perfectly clear. The words "sexual perverts" in the text are used to translate the phrase in Greek *μαλακοι ουτε αρσενικοιται*, which is more accurately translated as "effeminate nor abusers of self with men", referring to the two aspects of homosexual practices with which the Greeks of Corinth were unfortunately too familiar. Lest the believers lose hope, Paul reminds them: "Such were some of you, but you are washed,

but you are sanctified, but you are justified..." (I Cor. 6:11) This verse is a great comfort to those in recovery, a promise for all of us.

In the debate over homosexual marriage we frequently confront those who claim that Christianity demands tolerance and acceptance. A little knowledge of the Greek can be very useful, but hope is essential.

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**Matthew
Shepherd**
by Dr. Dale Leary

How should those who have been promoting prevention and healing of homosexuality react to the brutal murder of Matthew Shepherd?

I believe we need to repent. Not for speaking about prevention and healing, not for offer help and hope, but for not speaking soon sooner. In 1963 therapists knew the causes of the homosexual condition and they knew how to treat it. More than that they knew how to prevent it. They knew what children need to develop healthy sexual identities and they knew how to recognize the symptoms of gender identity problems. They knew that early intervention could help.

And nothing was done. Today the young men and women who became homosexually active because their parents were not told how to encourage proper gender identification are angry. They were teased in school. They felt lonely and isolated, different and rejected and no one did anything to help them. They

**What Crime
Of Hate and Anger?**
by David Morrison
(author, editor and
former gay activist)
NY Post, Nov. 6, 1998

The recent tragic death of Matthew Shepard, a 21-year-old University of Wyoming student, has brought to light one of contemporary America's little acknowledged realities: Some men seek sexual release with other men in public or semi-public venues and sometimes get hurt or arrested for their trouble.

Newsweek magazine reported that Shepard, who may (or may not) have left that bar with the expectation of having sex with one or both of his assailants in a public venue, had tried to do something similar on at least one other occasion.

According to Newsweek, Shepard had been very forward last summer with a bartender at a lakeside in Cody, Wyoming. Shepard persisted in asking the man "walk around the lake with him" until, according to the report, the man "lost patience" and slugged him, knocking him temporarily unconscious.

Shepard later claimed the incident included a rape, which allegedly took place with two other

**The Death of Jesse
Dirkhising**
By Michelle Malkin
(March 18, 2001

In New York and Los Angeles, the national press hounds were more interested in covering the trial of rap star Sean "Puffy" Combs than in reporting on the tragic death of Jesse Dirkhising. # "Jesse slowly suffocated and died."

A jury heard those chilling words this week in the opening statement of a little-noticed Arkansas trial. A mother heard those heartbreaking words spoken about her 13-year-old son, Jesse Dirkhising, whom prosecutors say died at the hands of two men who raped and murdered the boy during a marathon torture session. The trial raises grave questions about society's increasing tolerance of gay pedophilia. But in New York and Los Angeles, the national press hounds were more interested in covering the trial of rap star Sean "Puffy" Combs than in reporting on the tragic death of Jesse Dirkhising.

The details are

**What About Mary
Stachowicz?**
by Barbara Kralis
(New Oxford Review,
May, 2003

How many of us are ready and willing, spiritually and catechically, "to fearlessly proclaim the complete and authentic truth on Christ, the Church and the world, without reductionism or ambiguities" (JP II, 9/01).

Mary Stachowicz was willing and she did catechize the Word of God and she was brutally murdered for her beliefs. The hate crime was committed on November 13, 2002, the feast day of St. Frances Cabrini, virgin, the first U. S. Saint to be canonized.

Mary, the gentle, devout 51 year old Catholic mother of four asked a Chicago homosexual man, Nicholas Gutierrez, 19, "Why do you want to have sex with boys instead of girls?" Gutierrez said she began to counsel him about his lack of good direction in life.

The disordered Gutierrez confessed to the crime during a videotaped interrogation and explained he became furious when Stachowicz

blame us for the wrong reason, but they are right, we are to blame. The parents who went for help when they saw a problem were told don't worry about it, when help was available. Many of the young men who died of AIDS didn't want to be homosexual, many reached out for help to the Church and no help was given. Or the help was desultory or inadequate.

They came to us and we failed. Until we the Church repent of our failure to care and to act, we cannot stand up on this issue.

Why didn't we speak out sooner? Because we didn't care. We knew there were homosexuals and many times we knew who they were. Their closets were made of glass. We avoided the issue. Out of love or delicacy? No. Because we didn't want to get involved with such an unpleasant issue. We should have been moving heaven and earth to help these men and women and their families, but we did nothing. They were ashamed to admit their problem and their families often ashamed even to ask for prayer.

The homosexuals are angry. They found an answer for themselves. The

people at least nearby if not immediately on the scene, but medical tests proved negative and the authorities filed no charges.

Many Americans would probably be shocked to discover how many men have sex with other men in public or semi-public places and how often they have it. Across urban, suburban and rural areas of the United States, some public toilets, parks, wilderness areas, truck stops, rest stops, adult bookstores and other places serve as venues for masturbation, oral and sometimes anal sex.



"That a significant number of men desire and pursue public sex under dangerous circumstances should influence the conversation about including sexual orientation in hate crime laws."



Not surprisingly, in our technological age, someone has even set up a site

sickening: On Sept. 26, 1999, Jesse was at the Rogers, Ark., home of a family friend, 39-year-old Davis Carpenter, and Carpenter's roommate and alleged gay lover, 23-year-old Joshua Brown. According to a local Associated Press account, prosecutor Bob Balfe told jurors Wednesday that "the boy had been given a strong sedative, then restrained while his own underwear was stuffed into his mouth and held in place with duct tape. Brown then folded Jesse into position atop a bed while supporting the boy's body with pillows."

"While Jesse was bound and helpless and naked in this position ... he was repeatedly raped ... over a period of hours," Balfe said. "Jesse slowly suffocated and died." The prosecution says Brown raped and sodomized Jesse with various objects, including food, while Carpenter stood in the bedroom doorway watching and masturbating. According to a police affidavit, Brown took a break from the assault to eat a sandwich. When he returned, prosecutors say, he discovered that Jesse was not breathing. Carpenter then called police, who found the boy naked and near death on a bedroom floor.

Police gathered evidence from the men's apartment that included

asked him the question. He then brutally punched and kicked Mary until he was exhausted; next, he mutilated her body with multiple stab wounds. While Mary was still alive, he shoved a garbage bag over her head, strangled her, and jammed her body into the crawl space under the floor of his Chicago apartment, which was above at the Sikorski Funeral Home where they both worked. The Funeral Home is right across the street from Mary's parish, where moments before she had received Holy Communion.

Her mutilated body was discovered three days after she was slaughtered.

Mrs. Mary Stachowicz, a Polish translator, was witnessing her well-formed Catholic conscience and was murdered for it. She performed the appropriate Spiritual Work of Mercy...instruct the ignorant, admonish the sinner.

The secular news media refuse to touch this story because it's about homosexuality.

And perhaps because legislation has been passed in the U.S. (New York State is one) to make it a punishable criminal offense to speak out against homosexuality. In New York City,

(Shepherd, Page 2)

(What crime, Page 2)

(Jesse, Page 2)

(Stachowicz, Page 2)

(Shepherd, continued)

Page 2

answer is bondage not freedom, but for them it was better than nothing. Better than the loneliness they were living in.

What must we do? Not just speak the truth now, but repent for 35 years of failing to speak. Religious leaders to lead on this issue. We can publicly offer our apologies and beg forgiveness. Those in ex-gay ministries I am sure would be willing to accept our repentance. Many of them tried to find help in the Church before they surrendered to the temptation of homosexuality. And many of the ex-gay ministries have struggled for support. Many in these ministries have been rejected by religious leaders when they asked for help in spreading the message that there is hope for homosexually tempted persons.

Until we the people of God repent for our failures, how can we be a witness to those struggling with this terrible temptation. They have an excuse; they are suffering from a developmental disorder. We have none.*

(What crime, continued)

toughs, sometimes moonlighting as hustlers." Daniel Harris, a longtime observer of the gay social scene, has also documented the phenomenon. Writing in "Me Rise and Fall of Gay Culture," Harris details the now-defunct Physique magazine's long history of running pictures of thugs, and writing of their criminal careers to vouch "for the boys' heterosexual authenticity as blue-collar rough trade." Some men's willingness to risk beating or arrest while seeking sex is not, after all, particularly new - even if it is left unremarked by most Americans most of the time.

Of course the existence of a public sex subculture and Shepard's possible participation in it cannot excuse what happened to him in that Wyoming field. No one deserves to have his life taken in a torturous way. Yet the fact that a significant number of men strongly desire and pursue public sex under occasionally dangerous circumstances should influence the ongoing conversation, spurred by Shepard's death, about the necessity or wisdom of including sexual orientation in hate-

There is an old saying that hard cases make bad law. It seems to me that the 1990s have provided a corollary: Tragic cases can make bad law more quickly. Americans should examine the calls for additional hate crime legislation with extreme care. There is more at stake than any simple claim of human rights.*

An author, editor and former gay activist, David Morrison writes from, Arlington,

(Jesse, continued)

drawings showing a bound person, written descriptions of a homosexual assault, pieces of paper describing objects with which Jesse was sodomized, and a printed grocery receipt listing duct tape and other items found near Jesse's body. The defense will argue that Jesse -- outnumbered, overpowered, overdosed, and strapped helplessly to a mattress -- was a willing and consenting participant in this sexual torment.

This was a child. A 13-year-old child. A boy who should be riding a scooter and wrestling with his friends and

advocates normalizing and decriminalizing sex between adult males and boys) receives praise and sympathy from liberal magazine writers and literary critics.

NAMBLA is the subject of late-night comedy monologues and the beneficiary of pro bono legal aid from the American Civil Liberties Union. Opponents of the group are smeared as right-wing homophobes; they and others who have criticized the media for ignoring Jesse Dirkhising's death are tarred as anti-gay propagandists.

Political correctness is slowly suffocating our sense of public outrage over behavior that is perverse, coercive, and wrong. This is why the brutal death of Jesse Dirkhising has been met with deaf ears and a cruel collective shrug.T

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(Stachowicz, continued)

'tolerant' Democrats have made it a crime to condemn homosexuality using bible verses or opinions on billboards (intolerance).

on the World Wide Web (www.cruisingforsex.com) dedicated to men seeking to meet other men in a public or semi-public venue for sex, either there or elsewhere. The site relies on reports and "reviews" from supporters who contribute fairly detailed accounts of the relative worth of each location as a sexual venue.

These accounts include directions to the place, whether police in the area are "cracking down" on men having sex there and the relative merits or demerits of the other men who use the location. Reports come from all over the United States as well as from overseas and the owner of cruisingforsex.com highlights one from among each month's incoming report" as the "obscure site of the month.

Most Americans would also be shocked to discover how strong, some have said obsessive, is the drive of some men to use such places as sexual sites and how alluring some find the dangers associated with them. Camille Paglia wrote recently in her Salon column Of the type of male-male sex that "used to be called 1; rough trade" - the dangerous, centuries-old practice of gay men picking up grimy, testosterone-packed straight or semi-straight

crimes laws.

Gay and lesbian activists have firmly demanded that sexual orientation be included in such laws. The matter, they insist, is purely a question of civil rights. Everyone has the right to walk down the street unmolested, an assertion with which every decent American agrees.

Writing in The Nation, playwright Tony Kushner blames political and religious leaders from Trent Lott to Pope John Paul II and orthodox rabbis for Shepard's death, then calls for the passage of hate-crimes legislation that includes sexual orientation as a category.

Kushner says he's worried about what might happen if "visiting the wrong town with my boyfriend we forget ourselves so much as to betray, at the wrong moment in front of the wrong people, that we love one another." Yet that does not appear to be what happened to Shepard, either last summer in Cody, or perhaps most recently in Laramie.

Newsweek called what happened in Cody last summer a "miscalculation" on Shepard's part and it may turn out that he similarly miscalculated in Laramie. But whether he did or did not "miscalculate," Americans should think

watching cartoons and doing his algebra homework. That the defense could even dare make a public case for consensual sex between a 13-year-old boy and two adult men shows how far this country has sunk into the cesspool of moral apathy and cowardice. Public leaders are so worried about not offending gay political interest groups that they remain silent about the mainstreaming of homosexual predation.

The defense of gay pedophilia has metastasized deep and far into the national conscience. As Mary Eberstadt wrote in The Weekly Standard recently, "Today's pressures to normalize pedophilia are not the result of some omnipotent and unstoppable taboo-devouring social and moral juggernaut; they are occurring one bookstore, one magazine, one publisher and advertiser, one author and editor and consumer at a time."

One of the nation's leading gay magazines, "XY," is targeted to readers as young as 12. It features photo spreads of half-naked men and publishes profanity-laced articles supporting lowering the age of consent. Instead of universal condemnation, the North American Man-Boy Love Association (which Va.

In Canada, it's illegal to speak one's convictions concerning the practice of homosexuality without penalty. TV, radio and print media in Canada cannot use bible passages that condemn homosexuality. Some Canadians have already been jailed for their opinions against the effects of sodomy in their society. No, this is not Nazi Germany in the 1940's.

This is the United States and our closest neighbor, Canada!

The allegedly Catholic Senators Tom Daschle and Ted Kennedy are co-sponsoring a bill that would increase the federal government's ability to prosecute "hate crimes," that would give homosexuals more protection under federal law than heterosexuals. In other words, a heterosexual person isn't as worthy as a homosexual person.

Most Americans are already timid about teaching God's Truth on the mortal sin of sodomy, the great scourge dividing our nation in deep misery and confusion, without the added fear of being imprisoned for doing so. Mary wasn't intimidated.

That Mary cared enough to intervene didn't surprise her pastor.

"She was a very intense

long and hard about the making the feeling of repugnance at an unwanted sexual advance subject to additional penalties under the law.

person concerned about the good of the parish always seeking things for the
(Stachowicz, Page 3)

(Stachowicz, continued)

poor as well as the spiritual welfare of people," said Rev. Francis Rog of St. Hyacinth Catholic Church.

Alas, Mary's practically forgotten, even though her murder was less than 3 months ago. Where's the outrage from Christians? No one wants to talk about it.

Only several of the total U.S. secular news pieces written about Mary's murder made it into the two Chicago news dailies, the scene of this chilling crime.

Of Mary's murder, the Chicago Sun-Times, on November 18, carefully headlined, "Arrest in funeral home death." The day before it said, "Body found in funeral home was stabbed." The Chicago Tribune said, "Body identified as missing woman." The final piece published in the Tribune subtly headlined, "Quarrel preceded slaying, officials say." The subhead, small print,

"If a gay man had been murdered for trying to convince someone to be gay, it would be a national news story and deemed a hate crime. But when a gay man murders a woman who tried to convince him to change, the media spike the story," said Peter LaBarbera, senior policy analyst for the Culture and Family Institute for Concerned Women for America. "If Matthew Shepard's murder deserved national media attention, then why not Mary Stachowicz's?...It's going to be hard for people to say this is not an anti-Christian hate crime committed by a homosexual activist," he says. "But I fully expect the media to not pay a lot of attention to this case."

Mary Coleman, Stachowicz's friend, told the Chicago Tribune, "Those of us who knew her immediately hear her soft voice saying something like, 'God wouldn't approve of the way you're living your life.' "

Mary Stachowicz's death parallels that of St. Maria Goretti, her namesake. St. Maria was also brutally stabbed to death as she resisted Alessandro Serenelli's sinful, lustful advances.

Will we someday see Mary Stachowicz recognized by the Church for her courage? Will we ever witness Nicholas Gutierrez's repentance and

Page 3

gave the only hint in Chicago about what really took place: "Suspect's lifestyle allegedly at issue."

Could their silence be signaling that the homosexual already have preferential treatment when it comes to 'hate crimes' murders? Within a 30 day period, in 1998, over 3,000 articles were written about Matthew Shepard, the homosexual college student who was killed by three men in Wyoming. Is this a double standard in how hate crimes statutes are applied, as well as how the media cover the crimes?

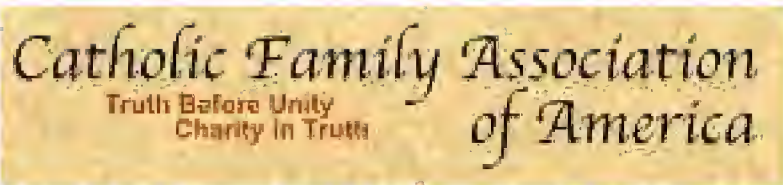
Stupendous reactions among homosexual websites and chat lines have been reported to range from "she deserved what she got," "Where do I send a check for Gutierrez's defense," to "Maybe this will send a message to the religious zealots to mind their own business."

return to God, as we witnessed the dramatic conversion of Alessandro Serenelli, Maria's murderer? Alessandro spent the rest of his life traveling the world to witness of God's mercy and forgiveness until his death in 1970 at the Capuchin convent of Macerata, where he lived out his life in reparation. Above all, we we ever see Mary Stachowicz recognized by the American bishops for her courage?

Let's keep this case alive before America's conscience. Let's start by sending emails to the Illinois State's Attorney office: stateattorney@cookcountygov.com They are prosecuting the case on Mary's behalf. Let's ask them to charge Mary's murder as a hate crimes against Christians.

Hate crimes are criminal actions intended to harm or intimidate people because of their race, ethnicity, sexual orientation, religion or other minority group status. Steve Crampton, chief counsel with the Center for Law & Policy, says it is more than likely that Chicago prosecutors have grounds for a hate crimes prosecution. So far, Chicago prosecutors say they don't.

It's clear and simple: Mr. Gutierrez killed Mrs. Stachowicz after she shared her religious beliefs with him. Now, that's hate. ❄



[Back to 'Learning About](#)

[Homosexuality' main page](#)

Protected Class Status for Homosexuals: Unwarranted Under All Three Traditional Criteria

The first question we must consider is this: Do homosexuals, as a group linked solely by shared sexual behavior, warrant protected class status by any criteria which have given that status to legitimate ethnic groups? Historically, courts and civil rights authorities have employed three "touchstones" in awarding protected class status to groups of people.

The group must:

New: [Pedophilia Protected Class in Las Vegas](#)

1. As an entire class, have suffered a history of discrimination evidenced by lack of ability to obtain economic mean income, adequate education, or cultural opportunity.

(Any homosexual claims to that effect are clearly bogus in light of marketing studies that show homosexuals to be enormously advantaged relative to the general population- and astronomically advantaged when compared to truly disadvantaged minorities:

- **Homosexuals have an average household income of \$63,100 versus a general population income of \$36,500.** By contrast, the average income of a disadvantaged African-American household is somewhere between \$12 - 13,000.)

2. As an entire class, exhibit obvious, immutable, or distinguishing characteristics, like race, color, gender or national origin, that define them as a discrete group.

There is no credible scientific evidence to support homosexual claims that "gayness" is either genetically determined or immutable. In fact the weight of scientific evidence is to the contrary.

3. As an entire class, clearly demonstrate political powerlessness.

Far from being politically powerless, homosexual activists have in recent years demonstrated enormous political "clout" relative to their numbers. Combining economic and educational advantage with high-pressure lobbying tactics, homosexual activists have ridden waves of tolerance emanating from the sexual revolution to a position of almost irresistible influence in today's America. ★

**From Tolerance to Affirmation:
Assault by the Project 10 - "Safe Schools" Program**

One School's
Experience with a
Gay-Affirmative
Program. A
concerned
teacher, who
wishes to remain
anonymous,
describes the
quiet beginnings
of his school's
Project 10
program

* * * *

The high school
where I teach is
an upper-middle-
class suburban
school near a
major
metropolitan area,
with parents who
are deeply
involved in the
education of their
children. The
school hires top-
notch teachers,
and has been
recognized many
times for
excellence in
education.
Although the
majority faith
among the
families is
Christian, many
other faiths are
represented, and
the children are
trained to

appreciate religious differences. Previously, the school had never been known for gay and lesbian activity, and most teachers seemed to be either indifferent to, or hostile to, a gay agenda.

The Beginning: "Safe Schools"

Gay agitation began during the 1992-93 school year. A group of teachers, led by a dedicated gay and lesbian promoter, banded together to discuss a problem. The teachers were told that gay students were being discriminated against—harassed, beaten up, and called names within the confines of the school. Although these incidents, whether real or created, would normally be handled by the dean's office, it was resolved that because the target of these incidents was gay students, more intense efforts needed to be made.

The group was officially formed, taking a generic

name that would not display its function—even though it resolved specifically to work to fight gay harassment and discrimination.

Note the following pattern:

1. The existence of a dedicated activist on school grounds. The leader of the group was gay, and extremely dedicated to bringing the gay agenda to the school.
2. The group charter was created to be as non-threatening as and general possible. No students would be involved. Teachers were simply to be informed about it, and not coerced into joining
3. The goals of the charter were to focus on "safety" and "sexual harassment" issues, not the affirmation of homosexuality. After all, no teacher, administrator, or parent can argue with the idea that schools should be as safe as possible for all children.
4. No record of the group's initial activities was made available, because the group was not officially recognized.

Early Development:

The group's scope soon began to expand. Sexually confused students were quietly made aware of the group's presence. More teachers were urged to join, and soon over 50 had officially become members.

Meeting agendas were usually set by a core group of 10 to 15 teachers. The goals of the group—which had originally focused on "making schools safe for all children," soon shifted to "tolerance." Teachers were made aware that tolerance was an important quality to model; one did not have to agree with gay-activist philosophy, just tolerate the existence of gay persons.

Opposition to this group was not organized; rather, individual teachers who made their concerns known were reassured that the group's goals were very limited. The group became more and more public; mailings were sent out to the teachers—and teachers who were not receptive to gay issues were informed that students felt "threatened" by their behavior.

Next, a "home page" was created for the group. Some teachers actively taught "tolerance" from the pulpit of the classroom, and began to incorporate gay and lesbian themes into their lessons. Rainbow signs—the symbol of diversity—appeared in classrooms to let students know that those classrooms were "safe" places to be.

In summary:

1. Once the gay and lesbian agenda establishes itself in a district, that agenda starts to expand. It is typically first introduced under the philosophy of "making schools safe."

2. Gay and lesbian activists choose words and phrases which make their agenda sound innocuous. Teachers are taught to respect diversity, but this respect is used by the activists to further a larger agenda. Teachers who oppose the group are labeled intolerant and warned of the fear and bigotry they are spreading among their students.

3. There is covert spreading of rainbow symbols throughout the school. The symbols are said to stand for the broader issue of respect for diversity. 4.

Information about the group is quietly passed to students; soon the whole school is aware that a "pro-gay" group exists among the teachers. 5. Since the group is not recognized by the school, it is impossible for parents to influence it, or ask for its closure.

6. Although not official, the group gains credibility through each successive mailing, meeting, and forum.

Soon, students

confused about their sexual identity begin to come out publicly, becoming activists themselves. Gay pride symbols appear on the student TV station. One boy enters the school talent show dressed in drag as Madonna; two young boys, and two girls, make public the fact that they are going to the prom "as a foursome." The idea soon grows that it is "cool," "different," and "chic" to be gay. Because the students are perceived as the initiators of these actions, there is no administrative censure.

Activist teachers become more public in their attempts to pass on the tenets of gay activism. Students are by now required to read books that have explicit gay and lesbian stories, and they are humiliated in class if they express any reservations about homosexuality.

The administration, sensing that this has become an issue, now decides to include the gay group among the school's official organizations—listing it along with other support groups for issues of divorce, alcoholism and pregnancy. A gay-activist teacher is made the head, actually gay pride signs. (Every counselor, by that

time, already had one in his office.)

* "Tolerance" was not the goal, after all, because "tolerance" implies that there is something wrong with being gay, and of course there is not.

* Gay rights are said to be in the same category as civil rights for ethnic minorities; therefore in the future, the school will offer gay-affirmative curricula.

* The name of the support group is now "Project 10," referring to the [lie] "fact" that 10% of the population is gay.

As of this writing, there still is no organized opposition to **Project 10** among staff members, and no group has formed among parents to oppose this agenda. From its quiet beginnings as a non-sanctioned gathering concerned with "safety," the group has now become a fully sanctioned, gay-pride organization.

Gay is now officially okay, according to the administration. These same activists are now moving on to other area schools, working to initiate similar programs.

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1999 ♀

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The Pink Swastika

a "courageous and timely" book by Scott Lively and Kevin Abrams

[Click here for full web version](#)

We hear unending propaganda about Nazi persecution of homosexuals. The intent is to legitimize homosexuality by gaining sympathy with those who suffered during the genocides of WWII.

Innocence by association, if you will.

The importance of homosexuals in the Nazi party and StormTroopers was universally recognized when Hitler took power in 1933: **"Hitler, so monumentally intolerant, was strangely tolerant of one human condition - a man's morals. No other party in Germany came near to attracting so many shady characters. A conglomeration of pimps, murderers, homosexuals, alcoholics, and blackmailers flocked to the party as if to a natural haven. Hitler did not care as long as they were useful to him. [When other party leaders demanded in 1925] that the criminals and especially the perverts be expelled from the movement, this Hitler frankly refused to do."** (William Shirer, *The Rise and Fall of the Third Reich*, pp. 121-122)

Homosexual activists often attempt to gain sympathy by recalling the extermination of thousands of homosexuals under the tyranny of Hitler's Third Reich. But Reisman points out the paradox: "The World War II notion of Hitler's persecution of homosexuals is based on his assault of 'fems' not homosexual Nazi supermen. Many of Hitler's 'Inner Circle,' and the key men who recruited for the party, and who led the party, including the most brutal military brigades, the Storm Troopers (SA), and the Infantry School - were homosexual: Ernest Roehm [head of the SA], Rudolf Hess and Gerhard Rossbach, while the infamous Goering was said to be a type of transvestite Walter Langer, writing in *The Mind of Adolf Hitler* (1972), noted that Rudolf Hess was generally known as Fraulein Anna.' There were many other [homosexuals close to Hitler] and it was supposed, for this reason, that Hitler too belonged in this category" Ibid, pp. 57 - 58).

Reisman adds in a footnote: "See Berthold Hinz, *Art in the Third Reich* (Pantheon Books: New York, 1979) about the display of brazenly homosexual Nazi male imagery and concepts, and see especially S. William Halperin, writing in *Germany Tried Democracy - A Political History of the Reich from 1918 - 1933* (Norton Books: New York, 1946). Here, Halperin describes the role of public homosexual activists within Hitler's Nazi party, even in "major posts of import" (Ibid., p. 65).

Reviewers Praise The Pink Swastika

The Pink Swastika: Homosexuality in the Nazi Party is a thoroughly researched, eminently readable, demolition of the "gay" myth, symbolized by the pink triangle, that the Nazis were anti-homosexual. The deep roots of homosexuality in the Nazi party are brilliantly exposed . . .

Dr. Howard Hurwitz, Family Defense Council

As a Jewish scholar who lost hundreds of her family in the Holocaust, I welcome **The Pink Swastika** as courageous and timely . . . **Lively and Abrams** reveal the reigning gay history as revisionist and expose the supermale German homosexuals for what they were - Nazi brutes, not Nazi victims.

Dr. Judith Reisman, Institute for Media Education

The Pink Swastika is a tremendously valuable book, replete with impressive documentation presented in a compelling fashion.

William Grigg, The New American

...exposes numerous lies, and tears away many myths. Essential reading, it is a formidable boulder cast into the path of the onrushing homosexual express...

Stan Goodenough, Middle East Intelligence Digest

...a...superb book...

Dr. Nathaniel Lehrman, Clinical Director, Retired, Kingsboro Psychiatric Center

The Pink Swastika is a powerful exposure of pre-World War II Germany and its quest for reviving and imitating a Hellenistic-paganistic idea of homo-eroticism and militarism.

Dr. Mordechai Nisan, Hebrew University of Jerusalem

Lively and Abrams call attention to what Hitlerism really stood for, abortion, euthenasia, hatred of Jews, and, very emphatically, homosexuality. This many of us knew in the 1930's; it was common knowledge, but now it is denied...

R. J. Rushdoony, The Chalcedon Report

...a treasury of knowledge for anyone who wants to know what really happened during the Jewish Holocaust...

Norman Saville, News of All Israel

...**Scott Lively and Kevin Abrams** have done America a great service...

Col. Ronald Ray, Former U.S. Deputy Assistant Secretary of Defense

A landmark book for those who have trouble understanding Hitler, the Holocaust...Previous books and movies, however high their quality, have left me mystified as to how the Nazi leaders could have done the things they did. This short book gets closer to the truth than anything I know of.

John Hully, Former Senior Economist, the World Bank

...unusually informative and thought provoking...

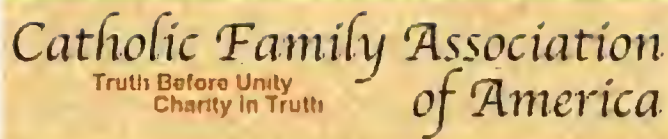
Langdon Mustell, Attorney

A well researched book. The central theme that the Nazi movement was riddled with homosexuals is certainly true.

Hillmar von Campe, Historian, Halle, Germany

This is one for your personal library. No doubt you will, at some time, be confronted with the myth of the persecution of homosexuals by the Nazis. Be ready with the facts.
Paul De Parrie, Life Advocate

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[Back to 'Learning About Homosexuality' main page](#)

HOMOSEXUAL 'RIGHTS' STRATEGIES MANIPULATE PUBLIC OPINION

When homosexual author James Spada, in *The Spada Report*, a survey of homosexual attitudes and behavior (New American library, 1979), asked homosexual subjects, **"Have you ever had your rights denied you because you are homosexual?" 72.1% of his respondents answered, "No," and an additional 10% gave no answer or said they "didn't know."**

Nevertheless homosexual marketing professionals (and activists) Marshall Kirk and Erastes Pill, recommending political strategies designed to lead to, as they put it, **"The Overhauling of Straight America"** (Guide Magazine, November, 1987), suggests:

Portray gays as victims, not as aggressive challengers. In any campaign to win over the public, gays must be cast as victims in need of protection so that straights will be inclined by reflex action to assume the role of protector ... Straight viewers must be able to identify with gays as victims. Mr. and Mrs. Public must be given no extra excuses to say "they are not like us" ... **Our campaign should not demand direct support for homosexual practices**, but should instead take anti - discrimination as its theme (emphasis the authors)

At the same time, Kirk and Pill recommend:

"Make the victimizers look bad. . . The public should be shown images of ranting homophobes whose secondary traits and beliefs disgust middle America. These images might include: the Ku Klux Klan demonstrating that homosexuals be burned alive or castrated; bigoted southern ministers drooling with hysterical hatred to a degree that looks both comical and deranged; menacing pugs, thugs, and convicts speaking coolly about the "fags" they have killed or would like to kill; a tour of Nazi concentration camps where gays were tortured and gassed."

This attitude shows striking resemblance to, of all things, a Communist Party directive, quoted in the 1956 Report of the House of Representatives Committee of Un - American Activities (Volume 1, p. 347):

Members and front organizations must continually embarrass, discredit and degrade our critics ... When obstructionists become too irritating, label them as fascist or Nazi or anti-Semitic... Constantly associate those who oppose us with those names that already have a bad smell. The association will, after enough repetition, become "fact!" in the public mind.

Despite concerted attempts by pro - family groups to prevent possible violence to homosexuals and a total absence of "gay - bashing" during controversial hearings on the homosexual advantage issue, homosexual activists continue to brand all their opposition as "hate mongers," "KKKers, "neo - Nazis" and "bigots."

ACT UP Modeled On Nazi Organisation

Perhaps the supreme irony underlying this name calling by homosexual extremists was revealed in a recent Washington Blade (D.C.'s homosexual tabloid) "First Person" article January 31, 1991), in which ACT UP/D.C. founder Eric M. Pollard made the following startling admissions:

**** "I have helped to create a truly fascist organization. . . "***

**** "The decision to create ACT UP/D.C. was conceived when I and another early member attended an OUT! rally. I had taken copious amounts of LSD. We were impressed with the energy, and with the self - righteous anger of the crowd."***

****"We conspired to bring into existence an activist group that ... could effectively exploit the media for its own ends, and that would work covertly and break the law with impunity ... Under the influence of powerful, illicit drugs, it really seemed like a good idea" (emphasis added).***

**** That the group subscribed to consciously "subversive modes, drawn largely from the voluminous Mein Kampf [by Adolf Hitler], which some of us studied as a working model. As ACT UP/D.C. grew, we struck intently and surgically into whatever institution we believed to stand in our way... " .***

**** "I have left ACT UP, more correctly, they have thrown me out for insisting on the viability of individual dissent".***

These are strange admissions indeed, coming as they do from the ex - leader of a group given to stridently accusing its opposition of employing "neo - Nazi" tactics (one of which happens to be accusing your opposition of acts and attitudes of which you are, in fact guilty). Evidently, this kind of homosexual extremist view readily coincides with Adolph Hitler's opinion in Mein Kampf. "The victor will never be asked if he told the truth."

Homosexual activists often attempt to gain sympathy by recalling the extermination of thousands of homosexuals under they tyranny of Hitler's Third Reich. But Dr. Judith Reisman points out the paradox: "The World War II notion of Hitler's persecution of homosexuals is based on his assault of 'fems' not homosexual Nazi supermen. Many of Hitler's 'Inner Circle,' and the key men who recruited for the party, and who led the party, including the most brutal military brigades, the Storm Troopers (SA), and the Infantry School - were homosexual: Ernest Roehm [head of the SA], Rudolf Hess and Gerhard Rossbach, while the infamous Goering was said to be a type of transvestite ...". Walter Langer, writing in *The Mind of Adolf Hitler* (1972), noted that Rudolf Hess was generally known as Fraulein Anna.' There were many other [homosexuals close to Hitler] and it was supposed, for this reason, that Hitler too belonged in this category" Ibid, pp. 57 - 58).

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The Homosexual Agenda: Suppress Dissent and "Reeducate" Our Children

The "politically correct" would have you accept three major myths.

Myth #1

Homosexuality is normal and biologically determined.

The truth...

There is no scientific research indicating a physiological cause for homosexuality. Biological factors may play a role in the predisposition to homosexuality. However, this is true of many other psychological conditions.

Research suggests that social and psychological factors are strongly influential. Examples include problems in early family relationships, sexual seduction, and sense of inadequacy with same-sex peers, with resulting disturbance in gender identity. Society can also influence a sexually questioning youth when it encourages gay self-labeling.

Myth #2

Homosexuals cannot change, and if they try, they will suffer great emotional distress and become suicidal. Therefore, treatment to change homosexuality must be stopped.

and unconscious conflicts from which the condition originated. As with any psychological disorder, a therapist cannot force someone to change -- the client must want to do so. Just as important, the client must realize that change comes slowly, usually over several years. The damage that has been done cannot be undone overnight.

If some homosexuals do not wish to change, that is their choice, yet it is profoundly sad that gay-rights activists struggle against the right-to-treatment for other homosexuals who yearn for freedom from their attractions.

Myth # 3

We must teach our children that homosexuality is a lifestyle alternative equal to heterosexuality. We also must help teenagers who have same-sex attractions accept their homosexuality as normal.

The truth...

Scientific research supports age-old cultural norms that homosexuality is not a healthy natural alternative to heterosexuality. It does far more harm than good to tell a teenager that his attractions toward members of the

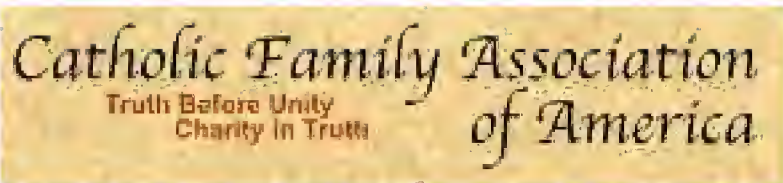
The truth...

Psychotherapists around the world who treat homosexuals report that significant numbers of their clients have experienced substantial healing. Change has come through psychological therapy, spirituality, and ex-gay support groups. Whether leading married or committed celibate lives, many report that their homosexual feelings have diminished greatly, and do not trouble them as much as they had in the past.

The keys to change are desire, persistence, and a willingness to investigate the conscious

same sex are normal and desirable. Homosexual attractions are rather a sign that deep emotional wounding has occurred. Teens in this position need love and counseling, not a push in the direction of the gay lifestyle, which may establish a sexual pattern which is medically risky and psychologically habit-forming. A 1992 study in Pediatrics found that 25.9% of 12-year-olds are uncertain if they are gay or straight. The teen years are critical to the question of self-labeling, so the facts must be presented in our schools in a fair and balanced manner.

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[Back to 'Learning About](#)

[Homosexuality' main page](#)

Homosexuality & Genetics

+ "There is no evidence that shows that homosexuality is genetic--and none of the research itself claims there is. Only the press and certain researchers do, when speaking in sound bites to the public." --Jeffrey Satinover, M.D., *The Journal of Human Sexuality*, 1996, p.8

+ The national organization P-FLAG ("Parents and Friends of Lesbians and Gays") offers a booklet prepared with the assistance of Dr. Clinton Anderson of the American Psychological Association. Entitled, "Why Ask Why? Addressing the Research on Homosexuality and Biology," the pamphlet says:

"To date, no researcher has claimed that genes can determine sexual orientation. At best, researchers believe that there may be a genetic component. No human behavior, let alone sexual behavior, has been connected to genetic markers to date...sexuality, like every other behavior, is undoubtedly influenced by both biological and societal factors."

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[Back to 'Learning About](#)

[Homosexuality' main page](#)

The "10 Percent are Homosexuals" Lie

The public is constantly told that 10 percent of all men are homosexual. This appeal to the Big Number is a major, and very successful, propaganda ploy by homosexual extremists. It is used to justify untold erosion in our perceptions of "normalcy" and arouse a misguided sense of compassion.

The Kinsey Institute's statistic that 10% of the American population are homosexual is false. It was based on dishonest research. The most recent scientific studies have consistently shown that less than 1 up to just under 2 percent of the male population are exclusively homosexual.

For example, according to *USA Today* of April 15, 1993:

- The notion that 10% of men are gay—born in the studies of Alfred Kinsey and popularized by activists—is dying under the weight of new studies.
- In the latest, only 2.3% of U.S. men ages 20 to 39 say they've had a same-sex experience in the past decade. **Only 1.1% say they have been exclusively gay.**
- The survey of 3,321 men is published today in the Alan Guttmacher Institute journal... the findings are similar to other recent studies:
- A 1989 U.S. survey estimated no

claimed homosexual activity in the preceding year. **Only 0.5% to 0.7% had exclusively homosexual partners.**

• **United States:** A stratified cluster sample from the Minnesota Adolescent Health Survey (1986-87) of 36,741 public school students (grades 7-12) showed that **only 0.6% of the boys and 0.2% of the girls identified themselves as "mostly or 100% homosexual";** 0.7% of the boys and 0.8% of the girls identified themselves as "bisexual"; and 10.1% of males and 11.3% of females were "unsure."

• **Canada:** 5,514 first-year college students under age 25 were part of nationwide cluster random sample. This revealed 98% were

more than 6% of adults had any same-sex experiences and **less than 1% were exclusively homosexual.**

- A 1992 French study found 4% of men and 3% of women reported same-sex contacts; 1.4% of men and 0.4% of women said any occurred in the previous five years. (Emphasis added)

The Wall Street Journal for March 31, 1993 revealed:

...the one-in-ten figure is routinely cited in academic works, sex education materials, government reports and the media.... But there long has been much evidence that the 10% estimate is far too high. Surveys with large samples from the U.S., Canada, Britain, France, Norway, Denmark and other nations give a picture of homosexuality experience rates of 6% or less, with an **exclusive homosexuality prevalence of 1% or less.**

The most comprehensive example is the continuing survey conducted by the U.S. Census Bureau since 1988 for the National Center for Health Statistics of the Centers for Disease Control.... the data strongly suggest that the prevalence of even incidental homosexual behavior is less than 2% for men.... **a general population estimate for homosexuality would fall below 1.5%....**

The Wall Street Journal points out that Paul and Kirk Cameron have written a new study, "The Prevalence of Homosexuality," (*Psychological Reports*, in

heterosexual, 1% bisexual, **1% homosexual.**

- **Norway:** A nationwide random mail sample of 6,155 adults age 18-60 (1987) found that 0.9% of males and 0.9% of females had homosexual experiences within three years of the survey.

Given the 31 percent homosexual assault rate, a federal crime statistic (see next col.) , and using the 1.4% figure, which includes many who may have had only a single homosexual encounter in the 5 year period, it means that a man randomly selected from the homosexual population is 26 times more likely to assault a child than a randomly selected heterosexual.

Using the average exclusive lifetime homosexual rates shown in these two studies, 0.8 percent, yields an assault rate 39 times (3,900 percent) that of a randomly selected heterosexual male.

Activist Bruce Voeller said in a recent book, *"I campaigned with Gay groups and in the media across the country for the Kinsey - based [10%] finding that "We are everywhere." This slogan became a National Gay Task Force leitmotif. And the issues derived from the implications of the Kinsey data became key parts of the national political, educational and legislative programs during my years at New York's Gay Activist Alliance and the National Gay Task Force.*

And after years of our educating those who inform the public and make its laws, the concept that 10 percent of the population is gay has become generally accepted "fact." While some reminding always seems necessary, the 10 percent figure is regularly utilized by scholars, by the press, and in government statistics.

press). It summarizes over 30 surveys around the world with large, plausibly unbiased samples.

- **France:** A government survey of 20,055 adults (1991-92) revealed 1.4% of men and 0.4% of women had homosexual intercourse in the five years preceding the survey. **Exclusive lifetime homosexual rates were 0.7% for men and 0.6% for women** while lifetime homosexuality experience was 4.1% for men and 2.6% for women.

- **Britain:** only 1.4% of men had homosexual contact in the previous five years....

- **United States:** A nationwide household sample of 1,537 adults conducted by the National Opinion Research Center at the University of Chicago (1989) indicated that of sexually active adults 19 years of age and older, 1.2% of males and 1.2% of females

As with so many pieces of knowledge and myth, repeated telling made it so - incredible as the notion was to the world when the Kinsey group first put forth its data or decades later when the Gay Movement pressed that data into public consciousness. ("Some Uses and Abuses of the Kinsey Scale," Bruce Voeller, Homosexuality, Heterosexuality Concepts of Sexual Orientation, The Kinsey Institute Series, June Machover Reinisch, ed., Oxford University Press, 1990, p. 35).☺

[main page](#)

Content Analysis of The Advocate

(a national homosexual magazine)

Dr. Judith Reisman, President of The Institute for Media Education, has released a not - yet - published study titled "A Content Analysis of The Advocate [a national homosexual magazine] 1972,1991" speaking to the issue of the gay rights" movement, which "seeks to sanitize the image of homosexuality to facilitate its entrance into the social mainstream.

The Advocate is generally recognized as a "mainstream" publication in the homosexual subculture. Reisman argues persuasively that *The Advocate* closely reflects national "gay culture" and homosexual "community values." A recent *Advocate* poll reported the average annual income of its readers as about \$62,000 (see Part II of this analysis for more on homosexual income).

Among Reisman's findings: "'Boys,' 'chicken' [a common homosexual term for underage young sexual partners] and 'teens' are solicited and displayed sexually in *The Advocate*. Man - boy sex is encouraged by prevailing 'gay' cultural values. **Finding: 10 - 20% of *Advocate* ads sexually solicit boys/teens within a larger pool of 58% prostitution ads. Up to 23% of sex customers wanted 'hairless' or smooth bodies while 38% used youth cues ('boys,' 'youth,' 'son') to recruit boy lovers**" (p. 18, used by special permission).

Reisman continues: "Claims of asexual interest in boys for adoption and youth counseling (Big Brothers, Scouts, school sex counselor) are not supported by *The Advocate* data. On the contrary, the evidence reveals a repeated pattern from 1972 to 1991 of man - boy sex and 'boy lovers' as a prevailing cultural homosexual/*Advocate* value. Roughly 10 - 20% of ads since 1972 both blatantly and (post - 1988) subtly, have solicited child/teen boy entrapment ... [Thus] for fully 19 years (July 1972 - July 1991) *The Advocate* has incited its readers into sex with 'boy lovers' using American youths when legally possible and foreign youths when necessary. Ads for Third World trips often are accompanied by images of what could be seen as 'boy lovers.' Some argue that these repeated ads confirm the need to aggressively recruit boys into homosexual life" (ibid., p. 18). It should come as no surprise, then, that homosexual extremist manifestos, such as "The 1972 Gay Rights Platform", have consistently called upon governments to:

- (1) "Repeal all state laws prohibiting private sexual acts involving consenting persons [i.e., not consenting adults]"
- (2) "Repeal of all laws governing the age of sexual consent."

(In 1991, under considerable lobbying pressure by, among others, homosexual activists and their liberal supporters, the state of New Jersey significantly lowered the age of consent in laws relating to sexual behavior within its sovereignty.)

Supporters of protected class status for homosexuals infer that homosexuals are less of a threat to the innocence of the young than heterosexuals, because "heterosexuals commit a majority of child molestations." However, since heterosexuals make up nearly 98% of society, it would be extraordinarily surprising if they did not commit a majority of child molestations. What is extraordinary is the amount of child molestation committed by homosexuals relative to their tiny presence in the general population. Homosexual extremists bristle at references to information like the above. Sometimes they infer that they have changed their ways. However, we are aware of, and homosexual activists offer, no persuasive evidence that this is the case. ☛

Short & Lethal Life-span

Consider:

From the British Columbia Centre for Excellence in HIV/AIDS, St Paul's Hospital, Vancouver, Canada:

"CONCLUSION: In a major Canadian centre, life expectancy at age 20 years for gay and bisexual men is 8 to 20 years less than for all men. If the same pattern of mortality were to continue, we estimate that nearly half of gay and bisexual men currently aged 20 years will not reach their 65th birthday. Under even the most liberal assumptions, **gay and bisexual men in this urban centre are now experiencing a life expectancy similar to that experienced by all men in Canada in the year 1871.** (emphasis added)" [\[International Journal of Epidemiology, Vol 26, 657-661\]](#)

Consider:

The Center for Disease Control (CDC) on the cumulative number of cases of AIDS through 2002 in the U.S.:

AIDS CASES in US (www.cdc.gov/hiv/stats.htm)	NUMBER	PERCENTAGE
Male to male sexual contact	420,790	48%
Injection drug use (172,351 men, 67,917 women)	240,268	27%
Male to male sexual contact and injection drug use	59,719	7%
Heterosexual contact (50,793 men, 84,835 women)	135,628	15%
Other	20,869	2%
Total cumulative-adults and adolescents	877,275	100%

Also see [Kissing Tied to Kaposi's sarcoma Virus](#)

Consider:

Excerpts from a report by the D.C. Family Research Council, citing dozens of experts and studies, including a study of some 5,200 obituaries, over five years, in 16 homosexual newspapers:

- **Average age of men dying w/ AIDS is 39.**
- **The average age of homosexuals dying of all other causes, 41 (Average mafioso dies at 44).**
- **Only 1% lived to be 65 or older, as opposed to 80% for heterosexual men.**
- **Other studies have found only 3% of all homosexuals are over the age of 55.**

While obituaries in the gay press focus on those out of the closet, they suggest that a homosexual "life-style" may cut two or three decades off one's life expectancy.

According the FRC report, homosexual men are 3 times as likely to have abuse problems, 14 times more likely to have syphilis, 23 times more likely to contract any venereal disease, 5500 times (550,000%) more

likely to contact AIDS.

Nor is the phenomenon restricted to males: "A compilation of recent studies shows that lesbians are 19 times more likely than heterosexual women to have had syphilis, twice as likely to suffer from genital warts, and four times as likely to have scabies".

TWO MAJOR STUDIES SHOW HOMOSEXUALITY / SUICIDE LINK

NEW YORK, Oct 19,99 (CWNews.com/LSN.ca) - Two extensive studies in this month's issue of the AMA's Archives of General Psychiatry confirmed a strong link between homosexual sex and suicide as well as a relationship between homosexuality and abnormal mental problems.

A study using 103 pairs of twins, one a practicing homosexual and the other not, found that homosexual behavior significantly increased the likelihood of suicide **even after adjustments were made for substance abuse and depression**. The practicing homosexual twin was over 5 times more likely to experience the suicidal symptoms. The study measured suicide risk in terms of the categories: "wanted to die," "suicidal ideation," "attempted suicide," and "thoughts about death." The study was unique for its thorough co-twin control design and its use of the most widely used instrument in psychiatric epidemiology, the Diagnostic Interview Schedule. The study report can found at (<http://archpsyc.ama-assn.org/issues/v56n10/full/yoa8085.html#a2>)

A second study in the journal by David M. Ferguson and his team found that "gay, lesbian, and bisexual young people are at increased risk of psychiatric disorder and suicidal behaviors." Youths suffering from these disorders were four times as likely as their peers to suffer major depression, almost three times as likely to suffer generalized anxiety disorder, nearly four times as likely to experience conduct disorder, five times as likely to have nicotine dependence, six times as likely to suffer multiple disorders, and over six times as likely to have attempted suicide.

The study was based on a 21-year study of 1265 children born in Christchurch, New Zealand. Of 1007 subjects questioned only twenty-eight (2.8 percent) were classified as being gay, lesbian, or bisexual.

[Click Here to Reach the cwnews.com web site](#)

Monogamy For Homosexuals

Studies in Sexual Preference (Bloomington, Indiana University Press, 1981) indicated that only 3% of homosexuals had fewer than 10 lifetime sexual partners. Only about 2% could be classified as either monogamous or semi - monogamous.

'This does not mean to imply that "monogamy" can be said to have traditional meaning in homosexual circles. Studies indicate that "monogamy" for homosexuals lasts from between 9 to 60 months' (op. cit.; "The Psychology of Homosexuality," Institute for the Scientific Investigation of Sexuality, 1984).

Weinberg and Williams reported two thirds of 1,117 homosexuals they surveyed answered "no" when asked whether they or their present sexual partner were currently "limiting your sexual relationships primarily to each other." Only a third of homosexuals surveyed claimed they had "ever" been involved in such a mutually exclusive relationship. (Hunter and Madsen, in After the Ball, op. cit., pg. 330, note: "the cheating ratio of 'married' gay males, given enough time, approaches 100% ... Many gay lovers, bowing to the inevitable, agree to an 'open relationship,' for which there are as many sets of ground rules as there are couples.")

[main page](#)

The Homosexual Lifestyle & Practices

- A study by the U.S. Centers for Disease Control revealed that 50% of male homosexuals have had over 500 different sexual partners. For AIDS victims the average is 1,100 different sexual partners.
- In one study, two homosexual researchers found that 73% of adult male homosexuals had had sex with boys age 19 or younger.
- 93% report anal sexual relations.
- 92% report oral/anal sexual activity.
- 17% report eating and/or rubbing themselves with the feces of their partners.
- 29% report urinating on or in their partners.
- 37% report sadomasochism.
- 42% report "handballing" or "fisting" where the hand or arm is inserted into the rectum of their partner.
- 32% report bondage.
- 12% report giving or receiving of enemas for sexual pleasure.
- 15% report sex with animals.

Published by The Berean League

2875 Snelling Ave. N., St. Paul, MN 55113.

[main page](#)

The Advocate Survey — 1994

This information on homosexual activity is taken from *The Advocate*, a national magazine for homosexuals. The study included 2500 homosexual men. Results were published in the August 23, 1994, issue.

Sex acts men say they love

Insertive oral intercourse 72%
Receptive oral intercourse 71%
Insertive anal intercourse 46%
Receptive anal intercourse 43%
Receptive anilingus (tongue in the anus) 45%
Insertive anilingus 29%

Sex acts (last five years)

Three-way sex 48%
Group sex (four or more) 24%
Bondage & discipline sex 20%
Use of nipple clamps 19%
Sadomasochism 10%

Where partners met (last five years)

Bar/disco 65%
Bathhouse, sex club 29%
Adult bookstore 27%
Park, bathroom 26%
Roadside rest area 15%

n Most (57%) report having had more than 30 partners over their lifetime, and about a third (35%) report more than 100 partners.

n About one quarter (26%) of HIV-positive men who have had insertive oral intercourse have ejaculated in another man's mouth, most typically with someone they have just met.

n Among men who have had insertive anal intercourse in the past year, 44% ejaculated in a partner without a condom. Among those who had receptive anal intercourse in the past year, 58% had a partner ejaculate without a condom.

n Among HIV-infected men who have had insertive anal intercourse in the past year, 19% ejaculated without wearing a condom.

They most typically did this with long-term partners or with men with whom they had a purely sexual encounter rather than within the context of a relationship.

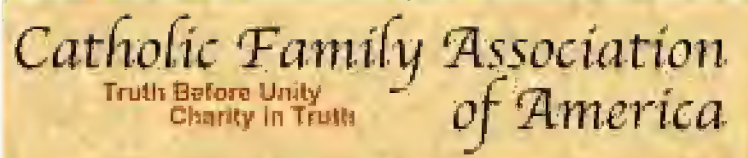
n Anilingus (tongue on or in the anus) is fairly common: 41% have performed it in the past year, and 47% have received it.

When engaging in insertive and receptive anilingus, only 4% to 5%, respectively, have used dental dams to prevent the spread of sexually transmitted diseases.

n Among men who had had a positive result from an HIV antibody test, 11% have said or implied that they were HIV-negative in order to have sex.

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[Back to 'Learning About Homosexuality'](#)

[main page](#)

HOMOPHOBIA MODULE WILL PUT BOYS AT RISK AND MAKE STATE LIABLE FOR DEATHS

STATE LEGISLATORS ARE WARNED THAT THE DEPT. OF ED. HAS CREATED A MASSIVE LIABILITY FOR THE STATE OF RHODE ISLAND BY DISSEMINATING FALSE, MISLEADING, AND INACCURATE INFORMATION

The continuing education module on homophobia currently being used, and for which the Dept. of Ed. now seeks legal cover through house resolution 98 H 8072, will result in the infection and eventually death of boys who receive false and misleading information and the State of RI will be liable.

Teachers will be taught that 10% of children are born homosexual and that nothing can change that orientation. They will communicate this information to students and parents.

Boys who exhibit symptoms of Gender Identity Disorder or Juvenile Unmasculinity and are teased by other children will be labeled by teachers and students as homosexual and encouraged to join homosexual support groups in the schools. Parents will be told to "accept" their son's homosexuality.

The truth is that Gender Identity Disorder and Juvenile Unmasculinity are treatable and preventable conditions. With treatment the teasing will stop and there is an excellent possibility that the boy will not engage in high risk behaviors in adolescence.

Without treatment 75% of the boys will become involved in high risk behavior. Those who begin this behavior in high school are most at risk. According to a report by Dr. Linda Valleroy of the CDC 9% of sexually active gay males will be HIV positive before they are 22.

There is now substantial evidence that AIDS education has failed with the most at-risk population. Without intervention 50% of the boys labeled as homosexual by teachers will eventually die of diseases related to homosexuality.

How will their parents feel when they learn this could have been prevented? How will they feel when they understand that being labeled by the school led to their son's death? How will RI pay the bill if they decide to sue? C



[Back to 'Learning About Homosexuality'](#)

[main page](#)

Charles Lwanga and Ugandan Martyrs

Slain by Pederast King

Died at Namugongo, Uganda, 1885-1887

King Mwanga detested the faith that would accuse him of debauchery.

King Mwanga of Uganda took as chief steward a young Christian named Joseph Msaka Balikuddembe. Joseph detested the king's debauched ways, especially his attempts to corrupt other young men of Uganda, whom the steward tried to protect. Mwanga distrusted foreign visitors, fearing they might report his evil ways to the British government, which had given him his power.

In October 1885, Mwanga ordered his followers to kill an Anglican missionary, Bishop James Hannington. The Catholic steward Joseph protested at the murder of a fellow Christian and Mwanga had him beheaded.

Six months later Mwanga discovered that a 14-year-old page, Mwafu, had been receiving instruction in the Catholic faith. He killed Denis Sebuggwago, who had been teaching the page by thrusting a butcher's cleaver through his throat. That night Charles Lwanga, the new master of the pages, baptized five of them including Kizito, who he had repeatedly rescued from Mwanga's pederasty.

The next day the baptisms were discovered. Enraged, Mwanga assembled all the pages and ordered the Christians to separate themselves from the others. Fifteen, all under the age of 25, did so at once and were later joined by two others who were already under arrest and by two soldiers. They were asked if they wished to remain Christian and each replied, "Until death." The king then ordered every Protestant and Catholic living in the royal enclosure to be put to death. They were burned.

Violence, to self and others, is intertwined with homosexuality .

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[Back to 'Learning About](#)

[Homosexuality' main page](#) **Fight Back : Boycott the Media the 1st Weekend Each Month**

Fighting Back: Resisting Propaganda

by T. Athanasius

The essence of education is discrimination and intolerance. The epitome of the educated is one who has been taught to discriminate and be intolerant - one who can discriminate between what is good and what is evil, what is healthy and what is not, what is natural and what is abnormal, what is true and what is false. The educated are those who are intolerant of evil and of those who insist that evil has rights. In effect, someone who is charitably judgemental.

We judge things every day. We judge the actions of people every day. While we may not judge a person's soul, we certainly are required to judge his actions. We catch the cheat cheating and soon we don't trust him. We learn of the gossip and soon learn to keep our business to ourselves. Failure to properly judge the actions of others usually results in pain and suffering. Sometimes death.

The primary definition of tolerance is endurance of an evil. We tolerate pain. We tolerate the boastful. We tolerate the foulmouthed. We tolerate many things (such as lying mass media) because we must. Because either we have to, or because in justice, the price will bring a greater evil. But we should never promote an evil that we tolerate.

Homosexuals don't want tolerance; they want a total destruction of traditional Judeo-Christian sexual morality. Their literature and actions say so. The addition of "sexual orientation" to the Massachusetts Dept. of Ed. standards says, by definition, that Judeo-Christian moral values are hateful and wrong, that expression of these values will be actively countered and suppressed by school authorities and will eventually be punishable under law.

Homosexual McCarthyites use "Tolerance" to demonize you. The mass media in the U.S., with few exceptions, fully cooperates and participates.

Fight back by getting involved. Promote the truth. Realize that "*dialogue*" and "*can't we just all get along*" themes are exactly the same tactics used in communist dialectics and are designed to obfuscate, delay and wear down opponents.

>One major way of fighting is by promoting truth and working to strategically deny the *"liars who refuse...news"* their financial backing. You've noticed that between the Internet, TV and the papers, you hear the same stuff a dozen times over. You won't miss it at all. So, for starters:

Each 1st weekend of the month sacrifice for your children and country, and don't buy their newspapers Friday, Saturday or Sunday.

Also, turn off the TV news... it's mostly habitual viewing anyway.

These tend to be the biggest revenue days of the week. Unlike other boycotts, they will not be able to hide the results from their advertisers! They will get the message.

They will also try to pretend nothing is happening, then wail about their "balanced" innocence and civic duty, while seeking to smear anyone remotely associated with such a "right-wing" concept as "absolute truth". When they wail, extend your boycott to two weekends. When they smear, extend your boycott to three weekends. Also start calling the local advertisers and complain to them. Do the same for the boob tube. Shut it off and call the local advertisers. ABC (Disney Co.) is the worst, closely followed by CNN, CBS, and NBC

If your paper is propagandizing the homosexual agenda, the anti-family anti-woman pro-abortion-at-any-cost racist Planned Parenthood line, join the boycott. If they are attacking the Boy Scouts for standing against homosexual buggery, then boycott. If they are attacking your child's protective innocence by incessantly promoting homosexual sex-ed, then boycott.

Let us know what your efforts are and how you're doing! Our contact is at the bottom

Remember, articles written as "news" which portray homosexuality as normal or a positive activity are merely propaganda.

Remember, most propaganda is the insertion of favorable mentions and stories into mass media, not just the editorials and promotion of certain letters to the editor. Count the "column inches" per week to keep a gage of the propaganda level. For a single article with a mention of the gay life-style as either normal, neutral or positive, count the length of the whole, e.g. 10 inches times 2 columns = 20 col-in,

The vast majority of papers and TV stations are adamantly anti-family and pro-homosexual. **By definition, to be for homosexual special rights and homosexual marriage is to be anti-family.** Nature is against it. Nature's Creator is against it.

You know it's wrong. Your political representative knows it. And when he votes anti-family, vote him out of office. If he can't defend the family, then pound on him at every opportunity.

Remember, not everyone who smiles has your best interests at heart. It is important to distinguish between persons and convictions. **We respect everyone, but this does not mean that we should not ferociously defend truth. It may be that the need to defend truth results in the humiliation of pro-**

homosexuals promoting falsehood. Keep in mind that those so ferociously attacking marriage and normal sexuality can be shown to consistently lie by omission or deliberate deception.

As with communists, they seek compromise only to gain ground. From there they launch new attacks. They have NO qualms about what they are doing. Homosexual rights trivialize marriage and threaten women and children. The homosexual life-style is a proven source of moral, health, social and economic injury. A pro-homosexual politician may be the most gracious and congenial individual, but he is destroying your children's future. There is no benefit he can promote for you that can replace the innocence of your children. Don't think for a second that "it's just tolerance".

Fight back. Vote him out.

Never give an inch.

Never compromise.

Never give up.

Institutionalized Degeneracy has no place in a free society.

Parents have rights; Error has no rights.

Single Issue Voting

by Jeffrey Mirus, Ph.D.

Most people find it very hard to look terrible evil in the face and confront it directly. There are many reasons for this, among which are cultural conditioning, concern about what it might mean to one's own lifestyle, and fear of sticking out like the proverbial sore thumb.

Abortion is just such a mind-boggling evil. Homosexual advocacy is another. Rampant divorce is a third. The list goes on. In each case, we have an evil which is endemic in our society, which the predominant culture tells us is not evil but good, which is tied in some way to the peculiar moral weaknesses of our time (which most of us share in some degree), and which therefore requires a radical commitment and transformation of the personality to confront and reject.

When you have this sort of situation, most people are psychologically unable (that is, subconsciously unwilling) to come to grips with it. As a result, they grasp at any plausible platitude which helps them to feel good about not coming to grips with it. In some cases, to be sure, this is consciously understood and calculated, but most of us are a strange mixture of motivations, we tend to be very badly formed, we don't want to believe that all our friends, our families, and indeed ourselves are frequently involved in horrendous evils, and so we latch onto high-sounding phrases in order to avoid taking a stand.

One of the results of this, in my opinion, is the condemnation of one-issue voting. **At the bottom of this condemnation, in most cases, is the simple fact that if people took the "one issue" seriously, it would turn their whole world upside down.**

After all, at heart most people are single issue voters, or very nearly so. We all have something we want "fixed" by politics. For most people, it's the economy. For many, it's the preservation of a particular status or lifestyle. For still others, it's a favorite social vision. For a few, it is a true moral issue. And note that for the most part, people are true to type. If someone expresses your view of your "key issue", you aren't really likely to have many significant disagreements with him on other issues. Rather, the issues on which you disagree are likely to be (in your view) relatively minor. Prolifers don't really care if they give something up on immigration policy, for example, to get a pro-life president. That is a significant, but at least temporarily minor point. And pro-homosexual voters can live without highway appropriations if it is necessary to advance their agenda. But an anti-abortion candidate is not going to turn around and favor assisted suicide or pornography. Nor is a pro-homosexual candidate likely to insist on strong parental notification laws or a buildup in defense spending.

This works in the middle as well as at the poles, too. Frankly, a candidate who favors the dominant cultural position on key issues is not going to rock the boat much elsewhere. We can be sure he'll not upset our dream-world with any harsh realities. That may be the key issue for more people than we like to admit.

So it usually isn't (honestly speaking) a question of multi-issue versus single-issue. Usually, it's a question of what you believe is important, what you believe is right. And in this context, the profile voter is a tremendous sign of contradiction. Again, people can't accept the rightness of that single issue without admitting they've been living a lie for a long time.

One can make the arguments, of course. One can argue that abortion is a unique issue, or at least bound up with a set of unique issues, that strike at the heart of how we view the human person and the fundamental right to life itself. The Pope, Mother Teresa, and other authorities of considerable moral weight have made it clear that this is pivotal issue. One can also argue, as I have above, that the "single issue" argument really doesn't wash, that it is fundamentally a smokescreen to hide a different agenda, a different set of priorities all across the board – even if only a subconscious smokescreen to hide a sort of lukewarm complacency which can busy itself with comparing the candidates on a host of minor issues while the entire country burns to the ground.

One should make the arguments, of course. And one should not be swayed, or confused, or cast into doubt by the attacks and arguments of others. But we also need to pray for those with whom we discuss these matters, because ultimately a real inner conversion is required to bring people around, a conversion that makes them realize that their culture is dead, and that they have to step outside it and oppose it if they want to live.

As Chesterton said, only a dead dog floats down stream.

But how many people can, without grace, admit they are dead dogs?

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[main page](#)

Our Likely Future...



Porn is hot course on campus

Teaching your kid to be a slut:

Boston Globe
8/20/2001

Professors seek meaning behind flourishing market

By David Abel, Globe Staff

Richard Burt, an English professor at the University of Massachusetts at Amherst and host of a provocative Web site, teaches his students about the modern adaptations of Shakespeare, often focusing on a growing number of porn flicks invoking the Bard.

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Expect justice from a system that even considers animals equivalent to you?

Duh?

Weld & Cellucci's Liberal Legacy

Massachusetts: Another "First" in Depravity

Public Sex OK'd For Massachusetts

New rules alter line drawn on public sex

By Andrea Estes, Globe Staff, 3/2/2001

Massachusetts State Police will not automatically roust people meeting at roadside rest areas - even people believed to be engaging in sexual activity, according to new guidelines disclosed yesterday

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Virginia Homosexuals Demand Legalization of Sex With Strangers in Public Parks

By Jim Duke, AFR Newsand & Jim Brown, Agape Press
September 13, 2000

Copulation "Dance" Kids Train for Brave New World

by **Michelle Malkin**
2/21/01

Freedom and 'the freak'

...Teen-age and pre-teen girls on their hands and knees, sandwiched between gyrating boys positioned at their backs and faces. Boys behind girls, girls on top of girls.

We're not just talking Elvis-type bumping or Lambada-style grinding. We're talking hard-core, pelvis-to-pelvis contact and X-rated, front-to-back thrusting. The freak is simply simulated intercourse without even the pretense of dance.

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U.K. Gay Groups Seek To Legalise Sex In Public Lavatories, Elsewhere

Condemns Christianity

By Philip Johnston, Home Affairs Editor
London Telegraph ISS.
1722 11 Feb. 2000

Is a dog a pet or property? Supreme Court hears debate

By DENNIS
CHAPTMAN

of the Journal Sentinel
staff Feb. 28, 2001

Madison - Wisconsin's highest court grappled Wednesday with the question of whether pet pooches are simply property, or whether they should be treated like relatives in the eyes of the law. [Click to continue...](#)

Cop Pedophilia OK in Nevada

Where's justice for predator?

WorldNetDaily 2/16/2001
between the lines Joseph
Farah

It has been a month since I wrote a column about Vinten Hartung, a Las Vegas police detective who chased a teen-age boy around, lured him with alcohol and then turned him into his personal sex toy.

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Sex In Public: Ban May Go

by Michael Clarke, Home
Affairs Correspondent,

(AgapePress) - A three-judge panel of the Virginia Court of Appeals heard arguments from attorneys on behalf of ten men who were arrested for violating the state law against sodomy. According to the Family Policy Network, the ten plaintiffs each attempted to solicit sex from undercover police officers in a Roanoke local park. [Click to continue...](#)

What Crime Of Hate and Anger?

by David Morrison
(author, editor and
former gay activist)
NY Post, November 6,
1998

The recent tragic death of Matthew Shepard, a 21-year-old University of Wyoming student, has brought to light one of contemporary America's little acknowledged realities: Some men seek sexual release with other men in public or semi-public venues and sometimes get hurt or arrested for their trouble.

Newsweek magazine reported that Shepard, who may (or may not) have left that bar with the expectation of having sex with one or both of his assailants in a public venue, had tried to do something similar on at least one other occasion.

MPs cut homosexual age of consent to 16.

CAMPAIGNERS pressing for the age of consent for homosexuals to be reduced to 16 have set out an agenda for future reforms that would legalise gay sex in saunas, public lavatories and "cruising" areas.

They have made clear that yesterday's Bill to equalise the ages of consent for homosexual and heterosexual acts is only the start of a concerted effort to remove all legislative restrictions upon homosexual activity and relationships. A submission to the Home Office by the organisation OutRage, led by Peter Tatchell, says: **"We do not believe that consensual actions between adults, no matter how bizarre they might** [Click to continue...](#)

	<p>Daily Mail (U.K.)</p> <p>Couples, both heterosexual and homosexual, will be allowed to have sex in public places under controversial proposals to be unveiled by the Home Office this week.</p> <p>Click to continue...</p>	<p>According to Newsweek, Shepard had been very forward last summer with a bartender at a lakeside in Cody, Wyoming. Shepard persisted in asking the man "walk around the lake with him" until, according to the report, the man "lost patience" and slugged him, knocking him temporarily unconscious.</p> <p>Click to continue...</p>	
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The file <http://www.cathfam.org/CreatingGayChildren.pdf> is a secure document that has been embedded in this document. Double click the pushpin to view.



Chapter Ten

CLOSING THOUGHTS**The Danger of “Gay Rights”**

Scott Lively

I am writing this conclusion to the third edition on the same day that President Bill Clinton has called for “hate crimes” legislation based on “sexual orientation” (code words for homosexuality). A few days ago, in an act unprecedented in the history of the presidency, Mr. Clinton aligned himself with the homosexual cause at a fund-raiser for the Human Rights Campaign Fund, the “gay” movement’s largest political action committee. Knowing what it cost this president in 1993 to endorse “gays in the military,” I am wondering what “gay” leaders might have promised the president in exchange for this new endorsement. Or can it be that public perception of the “gay” movement has changed so much that the Clinton administration (notorious for its reliance on polls and “focus groups”) has decided that it is now safe for the president to identify himself and his office with the “gay” political agenda.

This question has personal significance for me, since I was one of the few people to publicly challenge

then-candidate Clinton on his support for “gay” is sued during his first run for presidential office. In response to my questions during a live *Town Hall* television program (simulcast from Seattle, Washington and Portland, Oregon), Mr. Clinton said he was against promoting homosexuality as a valid, alternative lifestyle to young people. At that time he also affirmed the right of the Boy Scouts to exclude “gay” scout leaders.

I raise this issue to contrast the benign public image of “gays” with the face of the “gay” movement that we have seen in these pages. Those whose perceptions of the “gay” movement have been shaped primarily by the popular media may find President Clinton’s pro-“gay” political actions appropriate, even laudable. Such people have been persuaded that “gays” are society’s victims in need of protection. But the “gay” movement I have seen and investigated is neither benign, nor are its members “victims.” It is vicious, deceptive and enormously powerful. Its philosophy is Machiavellian and its tactics are (literally) Hitlerian.

What explains the dichotomy of perspectives on the “gay” movement? If any of the facts in this book are true, then the image of the “gay” movement Bill Clinton and other pro-“gay” opinion makers would like you to accept cannot be true. Are typical heterosexual supporters of “gay rights” simply unconcerned about the association of homosexuality with personal and societal dysfunction and violence? Or have these presumably well-intentioned people been denied complete information?

I have always been cautious of the word conspiracy, yet this is the word which best describes how the “gate keepers” of American popular culture have helped to shape public opinion on this issue. The truth about homosexuality and the Nazi Party (indeed most information that might reflect negatively on the “gay” movement) appears to have been deliberately suppressed. We know that so-called “gay rights” has become a virtual *cause celebre* among the

self-styled cultural elites in government, academia and the news and entertainment media. Over fifty years ago Samuel Igra also observed that homosexuality “had become a veritable cult among the ruling classes” in Germany prior to the rise of Hitler. I have come to believe that America's cultural elitists, perceiving themselves to be the moral arbiters of our society and the protectors of “gays,” have used their power and their positions to protect and shield the “gay” movement from all unfavorable publicity. More than this, they have colluded to promote an image of “gays” as sterling citizens.

When I initially learned the truths set forth in this book, I was first astonished and then angered. Why had this information never surfaced during the many months in which the Oregon campaign to stop the “gay” agenda was continually being compared (in the local and national media) to the Nazi regime? The information is certainly not hidden. Any one with the most basic research skills could easily find many of the two hundred-odd sources we have cited in this book. Are we to believe that the hundreds of trained journalists, college professors and politicians who helped guide the debate on that campaign (and many similar events) failed to discover any of these sources? We must assume that at least some of these professionals knew of these facts but decided not to inform the public. At best this represents an appalling level of arrogance (allowing that they might have disregarded these facts as not credible — denying “common” people the right to make up their own minds). The more plausible (and more frightening) conclusion is that the facts were withheld because of their likely negative impact on the “gay” movement.

“Gay” political power derives in large part from the public perception that homosexuals are victims. As Kirk and Pill so baldly admitted in *The Overhauling of Straight America*, “gays must be cast as victims in need of protection so that straights will be inclined by reflex to assume the

role of protector.” What would happen to the protective instinct of Americans if they knew that many of the worst villains of the Third Reich were “gay”? How closely would America scrutinize the “gay” agenda if “homosexualism” were revealed as the very foundation of Nazism? (And I believe the movement would not survive such scrutiny). The evidence points to a conspiracy of silence — a nearly universal self-censorship by the same opinion-makers who mock conspiracy theories and decry any form of censorship.

If the facts in this book are true, and if it is also true that the “gatekeepers” of our public information are deliberately keeping these facts from us, can we hope to educate our fellow citizens before the “gay agenda” plunges this nation into social chaos? The outcome is uncertain. Surely, however, there have been times in the past when the inevitable repetitions of history were derailed by a few warning voices. It is our hope that the facts we have presented here will penetrate the fog of media-sponsored misinformation and “political correctness.”

Have we exaggerated the urgency of our task? I think not. The future of America, indeed of civilization itself, depends upon the preservation of the natural family — God’s model for effective human society and the training ground for healthy human relationships. Yet the goal of the “gay” movement is the devaluation of the Judeo-Christian sexual ethic (monogamous heterosexual family-centered marriage) and its replacement with a “gay” affirming pagan alternative.

The “gay” movement in America (as contrasted with the German version) is different in style but not in substance. It remains characteristically selfish and hedonistic, but more importantly it continues to be defined by what it is *against*: Judeo-Christian family-based society. This “gay” vision for America is best defined in a widely circulated satirical essay written by a homosexualist under the pseud-

onym “Michael Swift” (probably to remind us of the political satire of Jonathan Swift. Although the writer intends to discredit this view of the homosexual agenda, its very eloquence (in the context of our study) belies this attempt. Echoing from the ancient Spartan culture, from the Teutons, from the Knights Templar, from the SA under Ernst Röhm, and now from the American “gay rights” movement comes this, our final glimpse into the fascist heart of homosexuality:

This essay is outrage, madness, a tragic, cruel fantasy, an eruption of inner rage, on how the oppressed dream of being the oppressor.

We shall sodomize your sons, emblems of your feeble masculinity, of your shallow dreams and vulgar lies. We shall seduce them in your schools [Project 10], in your dormitories [forced homosexual roommates], in your gymnasiums, in your locker rooms, in your sports arenas, in your seminaries, in your youth groups [*Wandervoegel*, Boy Scouts], in your movie theater bathrooms, in your army bunk houses [“gays in the military”], in your truck stops, in your all-male clubs, in your houses of Congress, wherever men are with men together. Your sons will become our minions and do our bidding. They will be recast in our image. They will come to crave and adore us.

Women, you cry for your freedom. You say you are no longer satisfied with men; they make you unhappy [radical feminism, lesbian separatist movement]. We, connoisseurs of the masculine face, the masculine physique, shall take your men from you then. We will amuse them; we will embrace them when they weep. Women, you say you wish to live with each other instead of men. Then go ahead and be with each other. We shall give your men pleasures they have never known because we are foremost men too and only one man knows how to truly please another man; only one man can understand with depth and feeling the mind and body of another man.

All laws banning homosexuality will be revoked

[anti-discrimination ordinances, minority status based on homosexuality]. Instead, legislation shall be passed which engenders love between men [graphic “pro-gay” sex and AIDS education, mandatory “sensitivity training,”].

All homosexuals must stand together as brothers; we must be united artistically, philosophically, socially, politically and financially [the multi-faceted and powerful “gay rights” movement]. We will triumph only when we present a common face to the vicious heterosexual enemy [suppression of internecine conflicts and other negative information about homosexuals by the homosexualist dominated media].

If you dare to cry fag got, fairy, queer, at us, we will stab you in your cowardly hearts and defile your dead puny bodies [“hate crimes,” speech codes, fines].

We shall write poems of the love between men; we shall stage plays in which man openly caresses man [the play *Bent* and a multitude of others; the lesbian counterpart in the television show, *Ellen*]; we will make films about the love between heroic men which will replace the cheap, superficial, sentimental, insipid, juvenile, heterosexual infatuations presently dominating your cinema screens [Hollywood promotion of homosexual “love-making” and of the “gay rights” agenda in movies and television]. We shall sculpt statues of beautiful young men, of bold athletes which will be placed in your parks, your squares, your plazas [public funding of homosexual pornography by the National Endowment for the Arts, National Public Broadcasting Service]. The museums of the world will be filled only with the paintings of graceful, naked lads.

Our writers will make love between men fashionable and *de rigeur*, and we will succeed because we are adept at setting styles [invention of “gay-speak” — “gay,” “homophobia,” “diversity,” “sexual orientation”]. We will eliminate heterosexual liaisons through usage of the devices of wit and ridicule which we are skilled in employing.

We will unmask the powerful homosexuals who masquerade as heterosexuals [outing]. You will be shocked and frightened when you learn that your presidents and

their sons, your industrialists, your senators, your mayors, your generals, your athletes, your film stars, your television personalities, your civic leaders, your priests are not the safe, familiar bourgeois, heterosexual figures you assumed them to be. We are everywhere [a commonly used bumper-sticker]; we have infiltrated your ranks [strategic “surprise” announcements by “conservative” homosexuals, e.g. Mel White, former ghostwriter for Christian leaders]. Be careful when you speak of homosexuals because we are always among you; we may be sitting across the desk from you; we may be sleeping in the same bed with you.

There will be no compromises. We are not middle class weaklings. Highly intelligent, we are the natural aristocrats of the human race, and steely-minded aristocrats never settle for less [Brand/Friedlander, *Fuehrer principle*]. Those who oppose us will be exiled [the “Fems”].

We shall raise vast, private armies, as Mishima did, to defeat you [Rossbach and Roehm, Frederick the Great]. We shall conquer the world because warriors inspired by and banded together by homosexual love and honor are invincible as were the ancient Greek soldiers [Plato's Banquet].

The family unit — spawning ground of lies, betrayals, mediocrity, hypocrisy and violence — will be abolished [homosexual “marriage” and adoption]. The family unit, which only dampens imagination and curbs free will, must be eliminated [Plato's Republic]. Perfect boys will be conceived and grown in the genetic laboratory. They will be bonded together in communal setting, under the control and instruction of homosexual savants [Sparta].

All churches who condemn us will be closed [attacks on the McIlhennys, St. Patrick's Cathedral]. Our only gods are handsome young men. We adhere to a cult of beauty, moral and aesthetic. All that is ugly and vulgar and banal will be annihilated [*Kummerlings*]. Since we are alienated from middle-class heterosexual conventions, we are free to live our lives according to the dictates of the pure imagination [Nietzsche, Hitler]. For us too much is not

enough.

The exquisite society to emerge will be governed by an elite comprised of gay poets [Adolf Brand, Stefan George, Plato's "philosopher-kings"]. One of the major requirements for a position of power in the new society will be indulgence in the Greek passion [pederasty]. Any man contaminated with heterosexual lust will be automatically barred from a position of influence [SA leadership]. All males who insist on remaining stupidly heterosexual will be tried in homosexual courts of justice and will become invisible men.

We shall rewrite history [Holocaust revisionism, extravagant claims that historical figures (like Lincoln) were homosexual], history filled and debased with your heterosexual lies and distortions. We shall portray the homosexuality of great leaders and thinkers who have shaped the world. We will demonstrate that homosexuality and intelligence and imagination are inextricably linked, and that homosexuality is a requirement for true nobility, true beauty in a man [Hans Blueher].

We shall be victorious because we are filled with the ferocious bitterness of the oppressed who have been forced to play seemingly bit parts in your dumb, heterosexual shows throughout the ages [victim-plunder strategy]. We too are capable of firing guns and manning the barricades of the ultimate revolution [ACT-UP, Queer Nation, blood terrorism].

Tremble, hetero swine, when we appear before you without our masks.

(By Michael Swift, "Gay Revolutionary." Reprinted from *The Congressional Record*. First printed in *Gay Community News*, February 15-21, 1987).

B" H

The Final Word

Kevin E. Abrams

“The foundation of any ‘human’ civilization is a moral and healthy sexual constitution, everything else is window-dressing.”

The Jerusalem Post, May 21, 1996

After we learn of the role “gays” played in the National Socialist movement, the Nazi attitude towards homosexuality may still seem contradictory and confusing, a riddle only partially solved. We may still wonder, if so many of the leading Nazis were “gay,” why they would target homosexuals for incarceration or extermination as today’s “gay” activists claim. How can today’s “gays,” who express so little regard for Biblical ethics, now portray themselves as joint victims with the very Jews who suffered persecution and virtual extermination at the hands of the largely “gay” Nazis? How do the official Nazi invectives against homosexuality reconcile with the fact that “gays” held key positions in the Nazi government throughout its despotic reign, inclusive of the Holocaust. Were the Nazis then victims of their own persecution?

And why are we so compellingly urged by the Left to sanction “gay rights,” when, as the wide spectrum of “gay” and non-“gay” sources listed in this book’s bibliography incontrovertibly show, Germany’s militant “gays” were largely responsible for propelling Hitler into the Chancellor’s office? And now, knowing the extent to which German “gays” contributed to the success of the Nazi movement, how should we interpret a looming “gay” swastika over America?

Spiritual Truth

Jewish scholar Rabbi Samson Raphael Hirsch who lived in the last century, is remembered for his most profound and extensive treatise on Torah philosophy. HOREB, meaning Sinai (the mountain where the original Torah was given by God and received by Moses), was written and published as a refutation to the Jewish pretensions of the German Reform Religion, which, today, is at the forefront of the movement to promote “gay rights” in America’s Jewish community and within Israel. In opposition to both natural and Divine law, Reform has ordained lesbians as “rabbis” and sanctioned “gay” unions. “Gay” Jews have also imposed themselves on the Holocaust, cynically and pragmatically exploiting the deaths of six million Jewish men, women and children as a dramatic metaphor to portray themselves as victims, as if Hitler had targeted Jewish homosexuals primarily because they were “gay.” But what of the truth in his story?

From an ethical monotheistic perspective, Rabbi Hirsch points out in the following excerpt from HOREB, how it is the primary concern and duty of each of us to guard the dignity of our fellow man:

God, who created man to be just, that is to say, to leave and give to all entities in all their relations that which is their due, has also endowed his mind with the faculty of mirroring the reality of things in their various relations so that man may be able to perceive the entities and their relations, and, on the strength of this knowledge, give to them what the teachings of justice lay down as their right.

This reproduction of reality in the mind is truth. Truth therefore, is a precondition of justice; for only according to the image of the things and their relations which appears in man’s mind can man be have towards them; if this image be false, his behavior will be different from what is due to them: he becomes unjust. And thus, if nothing else,

justice itself - which is our Divine calling - will guarantee that, as far as that calling of our demands, we shall be able to perceive the reality of external things from their reflection within ourselves.

God has knitted together the community of man with the vital thread of love, and has ordained that man should rely on his brother for the spiritual good - namely, truth. But he who, instead of truthfully expressing in words what he has experienced to be real, communicates a false image of it to his brother, who accepts it and bases his behavior on it - either being unjust to his fellow-creatures or, having a wrong conception of their intentions towards him, being destroyed by them - that man turns into a curse that supreme blessing of the Creator; for he who denies truth to his brother, thus violating the highest duty towards him which God has imposed, calls down a curse - he who lies calls down a curse. And as material property is valuable only as a means for a life devoted to justice, and the liar steals the first condition of that justice - namely, truth, and gives falsehood in exchange, thus giving birth to injustice, the liar is even more dangerous than the thief.

The thief takes only the means of life as such, while the liar takes those of a just life, producing, in turn, injustice - and misery. For just as God links the supreme good, justice, to truth, so does He do the same with regard to the minor good, happiness. For to appreciate the nature of things you rely on your knowledge of them; and if somebody deceives you about their true nature, he robs you of a support or causes you to lean on a support that is insecure. And by stealing from another directly something precious - truth - and so indirectly the most precious thing - justice - the liar also kills himself spiritually; for he extinguishes in himself that Divine spark which alone makes of him a human being created for the benefit of his fellow-men (Hirsch:248ff). [And what of "gay rights?" Never have so few taken so much from so many.]

Who were the Nazis?

We must recognize who the Nazis were. Ideologically, the Nazis were pragmatic, technocratic, tribal pagan utilitarians. They viewed human life with a detached and cynical pragmatism. They exploited whomever and whatever they could to achieve their political and military goals. Typically, the Nazis approached such issues as euthanasia, homosexuality and abortion with a ruthless expedience. Sterilization and abortion were preferred for anyone classified as inferior or defective (but never for healthy Aryans).

To the technocratic Nazi mind truth was dictated by the necessity of the moment (dealing thus in lies they brought a curse upon themselves and all they touched). “Defectives” were euthanized and inferiors sterilized, while it was a crime for Aryan maidens to have abortions. While privately tolerating and even promoting homosexuality, the Nazis denounced it frequently in public using trumped-up charges of homosexuality to arrest and remove those who disagreed with Hitler’s military and political goals. Former neo-Nazi Ingo Hasselbach, in his revealing 1996 book, *Fuhrer-Ex*, confirms how the utilitarian Nazi double standard was applied in other areas: “Opposition to abortion had been one of the consistent planks in the Nazi platform since the Movement’s beginnings in the 1920s, and for a simple reason: abortion was race murder. While permissible, even desirable, among the colored women and Jews of the world, among Aryans it was the ultimate sin” (Hasselbach: 111).

The Nazi version of racial eugenics evolved into the key political and military platform of the Nazi Party, which enabled the Nazis to portray the Jewish people as a defective and inferior class, along with the physically deformed and other non-productive members of German society. In effect, however, the Nazis simply projected their own depravities upon the Jewish people, demonized and dehumanized them, and then used them as scapegoats as they

them selves pro ceed ed to plun der the world. Nazi ra cial the o ries served as a pre text to jus tify the elim i na tion of a peo ple whose deeper “offense” was its com mitment to an un yield ing moral stan dard.

As Pro fes sor Giora Shoham ex plains in his book, Val-halla, Cal vary & Auschwitz, the Na zis, like to day’s “gays,” “longed to shed the normative constraints of Judaeo-Christian law and mor als and to re turn to the amoral irresponsibility of their pa gan ism. They re sented the Jews, who symbolized to them the imposition of restraints on their he do nis tic pa gan ism.... When this sense of law and jus tice is rejected, the tribal chieftain, [and homoerotic war rior] reigns supreme. Thus, the se parant power of Odin knew no limits; consequently, the omnipotence of Adolf Hitler, der Fuehrer, rec og nized no bound aries of law, moral ity or mercy” (Shoham:27).

Increasingly, as they emerge from the closet, today’s “gays” do bear a strik ing re sem blance to yes ter day’s Na zis.

Left-R ight Polarities

To un der stand the pa gan mind in this con text we must rec og nize the truth about left-right po lar i ties in the po lit i cal sphere. With minor discrepancies, all left-wing ide ology can be iden ti fied as “re gres sive,” and right-wing ide ology as “pro gres sive.” Left-wing regressive in cite mu tual plun der, en cour age de pend ency and prag mat i cally as pire to the lowest com mon de nom i na tor. Gen uine right-wing pro gres sive con serv a tives en cour age cre ativ ity, in spire mu tual af firmation, trust and human productivity. By nature, all so cial ism falls on the re gres sive side, in that “so cial ism,” is simply a po lit i cal ide ology which of ten lacks a true sense of so cial jus tice. Evil dis guises it self as vir tue (e.g., the goal of ra cial pu rity) be cause it has no life of its own (which is why sad bond age wishes to be known as “gay lib er a tion.”)

Gen er ally, ad her ents of the Left fail to do what is nec-

essary to guard the dignity of their fellow man. A left-leaning historian, for instance, would fatalistically argue that “history” repeats itself, while a conservative like Voltaire could observe correctly how it is instead “man who always repeats himself.” No wonder left-regressives can not learn from history. If history just “happens” then little can be learned from it or done to prevent it from happening again. Basing one’s decisions on a revised, corrupted or inverted version of history, however, is another matter. Some of man’s worst follies are committed because of erroneous or falsified information.

In trying to understand the Nazi phenomenon we often ask ourselves how a gang of murdering thugs could have seized power in such a *civilized* nation? The truth is that Germany during the Weimar period was one of the most *uncivilized* nations in the world. Hitler himself referred to Berlin as the whore of Babylon. We consistently err in judging the advancement of human civilizations on the basis of art and technology. The Nazis loved classical music, and they were astute in the use of science and technology. The question we must ask about every society is, to what end is human culture employed? For left-wing regressives, culture serves destruction and death. For right-wing progressives, culture focuses upon life.

A positive and utilitarian attitude toward homosexuality, euthanasia and abortion would therefore (then as now) be a left-wing regressive orientation, and a typical Nazi profile (with very specific contradictions and qualifications). It bears repeating that the Nazis were first and foremost technocratic, utilitarian pragmatists who believed in the survival of the fittest and the societal goals of physical beauty and racial perfection, Aryans being the “fit test” and most perfected, and Jews the least “fit” and least perfect. In truth, racial characteristics are irrelevant. Only the morality of individuals and nations can determine whether they are civilized or barbarians -- builders or plunderers.

How do homosexuals fit into this picture? Although Nazi rhetoric listed homosexuals among the unfit, the Nazis never targeted homosexuals for destruction. To the contrary, unless the homosexual in question was Jewish, or a political enemy, the Nazi organization was often protective of homosexuals. Originally, the SS was founded for precisely the purpose of protecting Viennese homosexuals. The Nazis actually attempted to cure homosexuals at the Goering Institute, albeit in many ways which proved futile. (forcing a gender-weak frightened male to sleep with a female prostitute proved ineffective). “Gay” rights activists often take Nazi propaganda against homosexuals and regurgitate it as historical truth. Nazi and “gay” historical revisionism, with their inversion of history and civilized values, are one. In today’s “gay” victim strategy, the perpetrator is posing as the victim.

Fifth Columns

In their quest for power, Nazi homosexuals were no different from today’s “gays.” Then, as now, the strategy was one of deception, infiltration and subversion. Our study of “gay” history reveals how Nazi “gays,” both historically and to day, act as subversive fifth columns in their host communities, preparing the way for “gay” Nazi power while overtly and covertly spreading anti-“gay” propaganda in an attempt to veil their own goals. The Pink Swastika documents how top French and British Nazis were “gays” and that American Nazi Frank Collin, who led the 1977 march on Skokie Illinois, was a “gay” pederast. So what of so-called ‘liberty?’”

The idea of liberty held by modern liberals is quite new. According to them, liberty connotes a radical individualism that rejects all social norms and institutions which the individual has not agreed to. Subscribers to this idea defend the right of Nazis (who themselves despise the idea of rights) to

march through Skokie, Illinois, but not the right of Skokians and their elected leaders to maintain order and defend the dignity of the principles and customs they hold most dear. Likewise, they support the right of homosexuals and atheists to invade and destroy the Boy Scouts.

In Nazi history, failed fifth column sedition activities in target nations are recorded in the October 12, 1937 *The New York Times* in bold headlines reading, "Czech Nazi Official Is Seized by Police." The Prague dispatch quoted in the *Times* reports "a major political sensation caused by the arrest, under the criminal code 'dealing with homosexuality,' of Hans Rutha, a high official in the country's camouflaged Nazi Party." And from October 17, 1937, further headlines read, "14 members of Czech Nazi Party Held for Morals Offences," identifying Rutha, as the "'right hand man' of the Nazi Party Chief," i.e., as "gay" Ernst Roehm was to Hitler. On December 3, headlines report, "Members of Youth Organization Face Homosexual Charges." And on December 10, 1937, a *Times* story from Prague announces that "fourteen Czechs, all the accused, had received 'suspended sentences' after trial on homosexual charges" (J. Katz:553f).

Despite such random clues, the world of that day was duped. Left-regressive, self-identified lesbian, Gertrude Stein, felt that Hitler should have received the Nobel Peace prize in 1937. Apparently, Britain's Prime Minister, Neville Chamberlain, also thought Hitler could be bribed to honor peace with the September 30, 1938 Munich agreement. His payment was Czechoslovakia, but "peace in our time" only cleared the way for Hitler's invasion of Poland on September 1, 1939. History shows that militant "gay" efforts of ten produce a result that is any thing but peaceful. Further, while individual "gays" may "come out of the closet" for various reasons, their agenda and the truth about the depth of their infiltration of powerful institutions, remains hidden. We can also learn from the Nazis' vic tims

that bribery never satisfies extortionists. They always come back for more, which is why (in our day) demands for “rights” have no end. Each capitulation of American society to “gay” demands draws increasing demands, which will continue until they destroy the institutions which support society, including the homosexuals themselves.

The age of AIDS has launched “gay” activism into full gear. As the liberal dogma would have it, no one is responsible for AIDS; it just happens. Taking its cue from no-fault divorce and no-fault insurance, the Left has also created the concept of no-fault utilitarian sex. British occultist and Satanist, Aleister Crowley sums it up: “do what thou wilt, shall be the whole of the law.” But “do what thou wilt” is no law at all! Crowley’s maxim is in reality a negation of all natural and spiritual law; it only promotes chaos and a left-wing regressive descent into oblivion and non-existence. His maxim reflects a complete lack of concern and respect for the dignity of his fellow man and a contempt for life.

“Gay” Sedition

“Gay” strategists choose to employ the biological model of homosexuality for the dual purpose of denying choice and escaping responsibility. In calling for research into a so-called “gay” gene, their purpose was never to cure or rectify, but to justify homosexual conduct and the homosexual identity. “Gays” correctly reason that if sexual behavior is a choice, it carries with it both responsibility and accountability. Their insistence that homosexuality is “not a choice” functions to bring ever more recruits into the “gay” fold and keep them there by discouraging them from seeking change. For many of today’s young men, their ability to choose has been hijacked by a sophisticated program of psychosexual sedition and manipulation, largely sustained by the social weaknesses of our time.

To limit the animating source for human behavior to the brain and animal instinct (as many of today's behavioral scientists do) is both reductionist and left-wing regressive. Human motives and actions are, to a significant extent, determined by the vastly greater non-physical aspects of human existence. Inclinations are non-physical, and behavior causes physical change. (Planting the seed of human life in the passage designed for the expulsion of waste not only causes disease, but also exerts a destructive force upon the individual soul and on the value of all human life).

"Gays" have forgotten that responsibility for personal conduct goes hand-in-hand with our personal dignity and authority. Realistically, we can never dignify something which is profoundly undignified, no matter how hard we strive to. This brings us to another seditious element of "gay" culture, pornography. Dr. Judith Reisman, co-author of Kinsey Sex & Fraud and Founder of the Washington based Institute for Media Education, is an expert on the impact of pornography on society. During a lengthy private conversation, Dr. Reisman asserted that "all pornography promotes homosexuality." I have pondered her comment many times since then, and have come to see its correctness. In her 1994 analysis, *Kinsey, Hefner & Hay, The Indoctri nation of Heterophobia in American Men & Women*, Dr. Reisman explains;

Pragmatically, Playboy (that is, all pornography) manifests a blatant homosexual ethos. Its heterophobia is sustained by an utilitarian analysis of Playboy images and philosophy. It is not too much to say, that just as the imagery of stained glass windows and holy cards once initiated, instructed and indoctrinated potential adherents in a religious faith, the didactic images in "soft" and "hard" pornography similarly initiate, instruct and indoctrinate potential believers in the tenets of its religion, its homosexual morality. Hugh Hefner took great pains to write his own bible; he called it the "Playboy Philosophy." And on

this note, it is well accepted that “Alfred Kinsey...gave Hefner the research base for the “*Playboy* Philosophy.”...In fact Kinsey can properly be identified along with his supporters and co-workers, as the one most responsible for justifying the kind of behavior which led to AIDS, and more than Harry Hay, the real father of American’s homoerotic revolution (Reisman, 1994:7f). [In reality, pornography expresses a vicious hatred and contempt for the dignity of all men in that it treats men as nothing more than an appendage to be manipulated by the twisting and exploitation of female sexuality.]

Sons of Oedipus

Clinical research concludes that the target of human sexual affections is not predetermined at birth, but conditioned by a combination of environmental and sociological factors. It would be helpful to turn back to the “Oedipus complex,” to present a psychosexual model for the roots of homoerotic attraction. [Oedipus was the legendary figure who killed his father and married his mother.]

Although “gay” research mocks and rejects the validity of this Freudian construct, the idea offers helpful insight into the complex structure and development of the homosexualities. The classic Oedipus complex may be defined as a lust-hate demeanor towards the mother and an irreconcilable combination of longing and contempt for the father. In the words of Dr. Joseph Nicolosi,

Homosexuality is a developmental problem that is almost always the result of problems in family relations, particularly between father and son. As a result of failure with father, the boy does not fully internalize male gender-identity, and develops homosexuality. This is the most commonly seen clinical model (Nicolosi, 1991:25).

Analyst Peter Loewenberg in The Nazi Revolution, Hitler's Dictatorship and the German Nation, writes, "Boys who become homosexuals are often those who were left alone with their mothers and formed an intimate attachment to them that was unmediated by the father's presence and protection."

The regressive promotion of an androgynous culture advances an equality in which gender distinctions, roles and identity are blurred and inverted. This leads to a loss of healthy self-identity. Paradoxically, the freedom of choice being offered by liberal left-regressive social theorists to today's youth destroys a child's ability to choose. In a similar vein, radical feminism actually destroys femininity while emasculating males, and socialism destroys social justice. By robbing our children of their ability to conduct themselves morally, today's left-wing regressives are grooming a new generation of potential Nazis.

Today, while chronic homoerotic behavior is limited to a small percentage of the population, its roots (either deficiencies in psychic gender patterning, or deviance initiated by adult-child sexual abuse) may be more widespread. Clinical studies reveal that the sexualization of a search for masculinity is the genesis of homoerotic attraction. It follows that the current generation of fatherless youth may be prime candidates for homosexual recruitment. And the same amoral thinking which allows them to consider homosexuality as a "normal" option may also make them dangerously susceptible to the next Hitler. It is no accident that Hitler and his cronies came to power on the backs of emasculated German male youth.

Akhtar's Metaphor -- A New Beginning

A primary goal of any people striving to maintain a civilized human society must be to prepare our children to become reliable and loyal husbands and wives and competent

fathers and mothers. There is nothing in the world a young man wishes to do more than to be able to love, admire and respect his father. This vision can only be fully realized in the context of a healthy natural family.

There are two primary obligations which the parent has toward his children: to instill in them a moral and healthy sexual constitution and to ensure they are equipped with an honest and productive way of providing for themselves and their families. These two personal assets enable any person to live life as a dignified human being. The parents' obligation, therefore, is to guard the dignity of their children. Conversely, the Biblical injunction contained within the principle of the family is for the children to guard the dignity of their parents. If we kept this in mind, many families could be reunited and divisions resolved. Our challenge is to repair America's soul before the body perishes.

Dr. Salman Akhtar's book, Broken Structures, offers a metaphor for healing the broken person which is also applicable to the mending of a nation. Teaching a course on character pathology to a class of clinical psychology interns, Dr. Akhtar was asked if a severely disturbed client could ever be so completely healed by psychotherapy that he would be indistinguishable from a person who had always been well-adjusted. From the book Broken Structures in which Dr. Akhtar tells "The Parable of Two Flower Vases," I will conclude with his words:

I thought for a moment. Then, prompted by an inner voice, I spontaneously came up with the following answer. Well, let us suppose that there are two flower vases made of fine china. Both are intricately carved and of comparable value, elegance, and beauty. Then a wind blows and one of them falls from its stand, and is broken into pieces. An expert from a distant land is called. Painstakingly, step by step, the expert glues the pieces back together. Soon the broken vase is intact again, can hold water without leaking, is unblemished to all who see it.

Yet this vase is now different from the other one. The lines along which it had broken, a subtle reminder of yesterday, will always remain discernible to an experienced eye. However, it will have a certain wisdom since it knows something that the vase that has never been broken does not: it knows what it is to break and what it is to come together .

Kevin E. Abrams
November 14, 1997

Re viewers Praise The Pink Swas tika

“The Pink Swastika: Homosexuality in the Nazi Party is a thoroughly researched, eminently readable, demolition of the “gay” myth, symbolized by the pink triangle, that the Nazis were anti-homosexual. The deep roots of homosexuality in the Nazi party are brilliantly exposed . . .”

Dr. Howard Hurwitz, Family Defense Council

“As a Jewish scholar who lost hundreds of her family in the Holocaust, I welcome The Pink Swas tika as courageous and timely . . . Lively and Abrams reveal the reigning “gay history” as revisionist and expose the supermale German homosexuals for what they were - Nazi brutes, not Nazi victims.”

Dr. Judith Reisman, Institute for Media Education

“The Pink Swastika is a tremendously valuable book, replete with impressive documentation presented in a compelling fashion.”

William Grigg, The New American

“...exposes numerous lies, and tears away many myths. Essential reading, it is a formidable boulder cast into the path of the onrushing homosexual express...”

Stan Goodenough, Middle East Intelligence Digest

“The Pink Swastika is a powerful exposure of pre-World War II Germany and its quest for reviving and imitating a Hellenistic-paganistic idea of homo-eroticism and militarism.”

Dr. Mordechai Nisan, Hebrew University of Jerusalem

“Lively and Abrams call attention to what Hitlerism really stood for, abortion, euthanasia, hatred of Jews, and, very emphatically, homosexuality. This many of us knew in the 1930's; it was common knowledge, but now it is denied...”

R. J. Rushdoony, The Chalcedon Report

“...a treasury of knowledge for anyone who wants to know what really happened during the Jewish Holocaust...”

Norman Saville, News of All Israel

“...Scott Lively and Kevin Abrams have done America a great service...”

Col. Ronald Ray, Former U.S. Deputy Assistant Secretary of Defense

“A landmark book for those who have trouble understanding Hitler, the Holocaust...Previous books and movies, however high their quality, have left me mystified as to how the Nazi leaders could have done the things they did. This short book gets closer to the truth than anything I know of.”

John Hully, Former Senior Economist, the World Bank

“...unusually informative and thought provoking...”

Langdon Mustell, Attorney

“A well researched book. The central theme that the Nazi movement was riddled with homosexuality is certainly true.”

Hillmar von Campe, Historian, Halle, Germany

“This is one for your personal library. No doubt you will, at some time, be confronted with the myth of the persecution of homosexuals by the Nazis. Be ready with the facts.”

Paul De Parrie, Life Advocate

“Excellent book! This book gives ample evidence that the sexual perversion of homosexuality easily lends itself to authoritarian impulses....The underlying theme is that when a society accepts a moral relativistic philosophy (leading to acceptance of homosexuality) it could very well lead to the eventual destruction of...constitutional rights..”

Steve Baldwin, Executive Director, Council for National Policy

The Pink Swastika

Ho mo sexu al ity in the Nazi Party

Scott Lively and Kevin Abrams

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Table of Contents

PRELIMINARIES ... 3

- Pref ace to the Fourth Edi tion 3
- Fore word 9
- In tro duc tion 17
- A Word to the Reader 26
- Ac knowl edg ments 27

THE HOMOSEXUAL ROOTS OF THE NAZI PARTY ... 31

- The Di vided Move ment 38
- Karl Hein rich Ulrichs 44
- Magnus Hirschfeld and the SHC 48
- The New Hel lenes 51
- The Clash of Cul tures 57
- Adolf Brand and the “Com mu nity of the Elite” 60
- The Rift Widens 67
- Hans Blueher and the Wandervoegel 70
- From Boy Scouts to Brownshirts 75
- Gerhard Rossbach and the Freikorps Move ment 82
- Ernst Roehm and the De vel op ment of the SA 87

HOMO-OCULTISM ... 95

- Ma dame Blavatsky and the Theo soph i cal So ci ety 104
- Guido von List and the Armanen Or der 108
- Jorg Lanz von Liebenfels and Ariosophy 111
- The Thule So ci ety 119

THE HOMOSEXUAL ROOTS OF FASCISM ... 129

- Friedrich Nietz sche 133
- The Cul tural Elites 135

**THE FOUNDING AND EARLY YEARS
OF THE NAZI PARTY ... 143**

- Hit ler’s Clique of Ped er asts 145
- Was Adolf Hit ler a Ho mo sex ual? 151
- Adolf, the Boy Pros ti tute 156
- The Bay reuth Con nec tion 159
- The Nazi Rise to Power 162
- Power and Abuse 170

THE PERSECUTION OF HOMOSEXUALS ... 177

- The Path of the Para noid 182
- The Sacking of the Sex Re search In sti tute 185
- Anti-Homosexual Pol i cies 189
- The Roehm Purge 195
- Af ter the Purge 205

- Heinrich Himmler and the SS 210
- Was Himmler a Homosexual? 214
- Reinhard Heydrich: "The Blonde Beast" 219
- The Grynspan Affair — Kristallnacht 222

HOMOSEXUALITY IN THE CONCENTRATION CAMPS ... 229

- The Guards and Kapos 233
- The Prisoners 242

THE NAZI HATRED OF JUDEO-CHRISTIAN MORALITY ... 249

- The Biblical Condemnation of Homosexuality 253
- Towards the Final Solution 255
- Homosexuality and Islamist Terrorism 269

HOMO-FASCISM AFTER HITLER ... 275

- The Fascist Roots of the American "Gay" Movement 275
- American Nazis 277
- "Gay" Nazi Skin heads 281
- Nazi Themes in "Gay" Culture 287
- Nazi Tactics in "Gay" Politics 290

THE HOMOSEXUALIZATION OF AMERICA ... 299

- Harry Hay and the Mattachine Society 301
- Alfred Kinsey and the Kinsey Institute 304
- The Sexual Revolution 307
- The Stonewall Riot and "Gay" Militancy 309
- Weimar in America 314
- Consequences 318
- Pederasty in the "Gay" Movement 320
- Scouts Under Siege 327
- Atrocities 332

CLOSING THOUGHTS ... 341

- The Danger of "Gay Rights" 341
- The Final Word 349
- Spiritual Truth 350
- Who were the Nazis? 352
- Left-Right Polarities 353
- Fifth Columns 355
- "Gay" Sedition 357
- Sons of Oedipus 359
- Akhtar's Metaphor -- A New Beginning 360

BIBLIOGRAPHY ... 363

INDEX ... 379

PRELIMINARIES

Pref ace to the Fourth E dition

When Kevin Abrams and I published the first edition of this book in 1995, we knew that it would cause controversy, contradicting as it does the common portrayal of homosexuals as exclusively victims of the Nazi regime. For this reason we were scrupulous in our documentation of homosexuals as the true inventors of Nazism and the guiding force behind many Nazi atrocities. We purposefully drew heavily upon homosexual writers and historians for our source material and used direct quotations from their writings whenever possible. The remainder of our sources are primarily mainstream historians of the Nazi era. We chose to place our citations in the text rather than in endnotes to emphasize the reliability of our sources.

Few contemporary historians, however, have weighed in, either pro or con, on the claims of this book. With some notable exceptions, the voices have instead come from ideologues on either side of the “gay rights” issue. Homosexuals and their allies (including some academics) denounce The Pink Swastika as baseless and hateful. Pro-family advocates praise it as authoritative and enlightened. We dare say that a majority of leaders on both sides of the “culture war” are familiar with this book. Yet we believe that the issues we have raised deserve broader public scrutiny and debate, especially in academia.

This fourth edition represents a renewed effort to put these issues up for debate before the American public. This edition is a dramatically expanded and strengthened volume. We have invested hundreds of additional hours in research and writing that is reflected in two new chapters and hundreds of additional citations that have been woven throughout the existing text. We have also added many helpful photographs and graphics. Our critics will note that we have considered their arguments and refined our own where appropriate.

What remains is the struggle to persuade academics and cultural leaders to address this subject, which begs the question of why have they not yet done so.

One reason, perhaps, is that The Pink Swastika addresses an aspect of Nazi history unfamiliar to most people, historians included. In deed, no one could have written The Pink Swastika who was not a student of both history and of the so-called “gay” movement. The compilation of references to homosexuality from mainstream sources, while extensive, does not in and of itself provide a complete picture of the homosexuals’ role in the rise and rule of Nazism. Only when that picture is overlaid with the work of “gay” scholars does the essential relationship between Nazism and the German “gay” movement become clear.

Ironically, a better explanation for why The Pink Swastika has been neglected is the dominance of “political correctness” in the academic realm; ironic because today’s “PC” code suppresses intellectual dissent to a degree not seen since the Third Reich. Only today, the *verboten* subject-matter is anything that reflects negatively on the “gay” movement.

This trend is not new. In fact, one of the most remarkable facts we uncovered in our research is the near complete dearth of references to homosexuality in the Nazi Party in books published in the United States since the end of the 1960s. Nearly all of our mainstream U.S. sources (by

American writers) pre-date the 1970s, when the “gay” movement became a powerful political force in this country. However, other resources, mostly German works translated into English, have continued to enlarge our knowledge of the homosexual/Nazi connection. One important contributor is, of course, German academic Lothar Machtan, whose Hidden Hitler (2001), argues persuasively that Hitler’s secret “gay” life defined his career.

In the 1960s, Nazi homosexuality was so widely acknowledged in America (at least among the “social elites”) that the portrayal of Nazi thugs as homosexual was a frequent occurrence in Hollywood movies. One of the best examples is in *Exodus* (United Artists, 1960), the film adaptation of the Leon Uris novel about the creation of the State of Israel after World War II. In the film, actor Sal Mineo, playing a young man attempting to join the *Irgun* (the Jewish underground movement), fails to convince *Irgun* leaders that he is a genuine Nazi concentration camp survivor. Finally they are convinced — only when he breaks down and confesses that the Nazi guards “used me as a woman.” To the *Irgun*, this was definitive proof that he had been a Nazi prisoner.

Allen Ginsberg, the homosexual “beat” poet was asked by a Justice of the Supreme Court in 1966 (during an obscenity trial related to the book Naked Lunch, by William Burroughs) whether at “some time in the future there will be a political party, for instance, made up of homosexuals.” Ginsberg replied, saying “this has already happened in a sense -- or of sex perverts -- and we can point to Hitler, Germany under Hitler” (*The New York Times*, August 10, 1997).

These are but two examples which reveal the extent to which homosexuality was openly associated with Nazism in the past. There are many other examples in this book. Yet to day, the record has been almost entirely purged regarding the homosexual/Nazi connection. This would be alarming

enough if it were simply a trend in the popular culture and academia, but a similar white washing is also taking place in institutions responsible for keeping the record of the Holocaust.

Dr. Nathaniel Lehrman is a retired psychiatrist who read The Pink Swastika and was inspired to recommend it as a resource to the U.S. Holocaust Museum in Washington, D.C.. No political conservative, Dr. Lehrman has for many years contributed articles and editorials to liberal and humanist publications. After a great deal of effort, including an exchange of correspondence in which he challenged the museum to at least research the claims of this book, he was rebuffed. In a May 5th, 2000 editorial in the *Intermountain Jewish News*, Dr. Lehrman took issue with one of the frequent pro-homosexual events at the museum

[F]or the conference to present a complete picture of gays in the Holocaust, it should also have included the key roles of Nazi homosexuals among its perpetrators. By failing to do so, the Museum fostered the myth of a "Gay Holocaust" Why is the Holocaust Memorial Museum distorting the history of the Holocaust?

Another reader, Mr. Zane Overall, donated a copy of The Pink Swastika to the Museum of Tolerance in Los Angeles, the leading Holocaust museum on the West Coast. He was later told by a staff member that the book had not been placed in the regular collection but in a "special collection" available only upon request by a patron. He writes

Wondering how a library patron might become aware of the existence of The Pink Swastika, ensconced in "the special collection," I asked if it were listed in the computer along with other books on the same general subject.... She read off quite a number of titles listed there... and reported The Pink Swastika is not listed there (Overall: private letter).

<p>Buy a print copy of this book, including photos and graphics, at the bookstore, www.abidingtruth.com/pdfrc/showproducts.php.</p>	
<p>Mes sage on a Ho lo caust mu seum fund-raising let ter (left) and a full sec tion of books in the mu seum book store pro mote the "Gay Ho lo caust" myth, while the Nazi/ho mo sex ual con nec tion doc u mented in this book is en tirely ig nored.</p>	

Knowing how thoroughly these institutions have been infiltrated by "gay" political activists, we were not surprised that they have suppressed the evidence linking Nazism to homosexuality (see my article "How American 'Gays' are Stealing the Holocaust," in The Poisoned Stream, Founders Publishing Corporation, 1997). We are concerned that the same white wash may be taking place at the Shoah Foun da tion as it col lects the video his to ries of the last remaining Holocaust survivors. Its founder Steven Spielberg is the busi ness part ner of bil lion aire ho mo sex ual activist David Geffin. Unfortunately, the public perceives these in sti tu tions as the fi nal au thor ity on any thing hav ing to do with the Nazi era.

As we pre pare to pub lish this fourth edi tion of The Pink Swastika, therefore, we are especially mindful that our small work rep re sents per haps the only sig nif i cant at tempt to coun ter a highly suc cessful "gay"-spon sored re vi sion ist cam paign. We have thus endeavored to produce the most

		Ironically, Christians are blamed for the Holocaust in a 14-minute orientation video for visitors to the U.S. Holocaust Museum (above) and in this book offered in its book store, yet open homosexuals such as Dr. Klaus Mueller are given prominent positions on the museum staff.

thorough and accurate document of which we are capable.

This document is by no means the first, but is by far the most complete, resource ever prepared on the thesis that homosexuals invented and ran the Nazi Party. This is a thesis that has been frequently restated since the 1930s. It is a thesis with profound implications for our society, given the growing power of the “gay” movement. Yet most people in this country have probably never even heard it mentioned.

Our goal is not to replace one form of political correctness with another. We do not want our view to be imposed on any one, nor the homosexualist view to be silenced. Our goal is to put these questions before the public and let the evidence speak for itself.

Scott Lively, December 14, 2001

B" H

Foreword

Kevin Abrams

I call heaven and earth to witness against you this day, that I have set before you life and death, the blessing and the curse; therefore choose life, that you may live, you and your children.

Deuteronomy\Devarim:30:19

The Pink Swastika is not a work of fiction. Ironically, the authors have discovered that truth is often stranger than fiction. The Pink Swastika is a response to the “gay political agenda” and its strategy of portraying homosexuals as victims of societal and Nazi persecution. Although some homosexuals, and many of those who were framed with trumped-up charges of homosexuality suffered and died at the hands of the Nazis, for gay apologists to portray themselves as historical victims of Nazi persecution, on par with the Jewish people, is a gross distortion of history, perhaps equal to denying the Holocaust itself. The Pink Swastika will show that there was far more brutality, rape, torture and murder committed against innocent people by Nazi deviants and homosexuals than there ever was *against* homosexuals.

Today in the West, a new and aggressive homosexuality is making its bid for power. The media, psychiatry, science and academia have all been corrupted and pressed into the service of establishing homosexuality as a normal and acceptable variant of human sexuality. Those who are unwilling to bend to the new dispensation are bludgeoned into submission with slanderous accusations of intolerance and “homophobia.” Our efforts will certainly fail to corroborate the politically correct propaganda offered by much of today’s media, academia, psychi-

attempts, various federal agencies, the courts and human rights organizations which are now driven by the new sexual ideology rather than by honest debate and inquiry. Coming in the wake of a successful public campaign conducted over decades, our book will also fly in the face of much of today's popular opinion. This having been said, we believe that The Pink Swastika will show clearly how the world the Nazis attempted to create is a world, not of the past, but of the possible future. It will show that, given its present course and left unchallenged, America could easily become the Nazi Germany of 50 years ago.

It is often said that the lessons of history leave us with a guide for the future. If this be so, then the lessons of the collapse of the democratic Weimar Republic and the social ideologies that preceded its defeat by the Nazis should provide us with insights into America's future. As a practicing member of the Jewish faith, I remain wholly unconvinced that by solely remembering the Holocaust we will prevent another. The ominous parallels between the Weimar Republic of pre-Nazi Germany and today's American republic are simply too pronounced to overlook.

This year, 1995, is the 50th anniversary of the end of World War II. It is also the 50th anniversary of Samuel Igra's book, Germany's National Vice, which we quote extensively. Largely purged from public view, Igra's book documents the homoerotic foundations of German militarism. Other books, like Dusty Sklar's 1977 The Nazis and the Occult, document the black occult roots of Nazi ideology. What The Pink Swastika does is to synthesize both the homoerotic and occult foundations of the Nazi regime.

It must be clarified — the Nazis were not Right-Wing Conservative Creationists; they were Left-Wing Darwinian Evolutionary Socialists. As a principle, an increase in pederasty and homosexuality parallels a militaristic Hellenic revival. History discloses that the most warlike nations are those whose male leaders were the most addicted to sexual

re la tions with young boys.

The po lit i cal agenda which has as its fo cus a plan to le galize and coerce a bewildered and unsuspecting public into ac cepting or re gard ing sod omy as nor mal or dig ni fied, is based on false hood, self-deception and skewed sci en tific re search. In light of the med i cal re cord, his tory and the fact that sodomy represents a corruption of the natural and moral or ders of cre ation, any pos i tive af firm a tion of ho mo sex u al ity is to tally with out merit. Human sex u al ity is never merely a phys i cal con cern, nor is it a purely pri vate mat ter. It always has social implications. What goes on between part ners in flu ences so ci ety as a whole. In sex u al mat ters, the is sue is “what is ad vo cated and what is prac ticed pub licly” far more than what hap pens pri vately.

In a let ter to the ed i tor of the To ronto *Globe and Mail* newspaper, February 26, 1992, Dr. Joseph Berger, Assistant Professor of Psychiatry, University of Toronto, writes, “in my 20 years of psy chi a try I have never come across anyone with innate homosexuality. That no tion has been a long pro claimed gay-activist po lit i cal po si tion, in tended to pro mote the ac ceptance of ho mo sex u al ity as a healthy, fully equal alternative expression of human sex u al ity. It has zero sci en tific foun da tion, though its pro mot ers latch on to even the flim si est shreds of atro cious re search in their at tempts to jus tify the no tion.”

As they were during the Weimar period, 1918-1933, psychiatry and academia have been hijacked and pressed into the ser vice of es tab lish ing homosexualism as the ba sis of a new *Kultur*. Pro fes sor Hans Blueher, a prac tic ing phy si cian whose specialty was psy chi a try, was ac cepted by the Na zis as the apos tle and higher au thor ity of a new so cial or der. Blueher’s school held that male ho mo sex u al love mak ing is in itself a good thing and spiritually energizing. Blueher’s teaching became popular in Nazi circles during the pe riod be tween the two World Wars and pro moted the idea that a well-regulated ritual of homosexualism was a

unique force capable of creating the State and assuring its leadership. The resulting creed relegated women to a purely biological function and eliminated the family as a constituent cell in the community.

In 1973, the American Psychiatric Association was also hijacked by American “gay” activists. Basing its decision largely on the skewed evidence of the 1948 Kinsey report Sexual Behavior in the Human Male, the APA removed homosexuality from its Diagnostic and Statistics Manual and declared it a normal variant of human sexuality. Homosexuals, sensing that the burden of change had been lifted from them and shifted onto society, were able to present themselves as innocent victims of what they referred to as society’s bigoted and “homophobic” attitude towards them as persons.

Columnist Charles Krauthammer, in “Defining Deviancy Up,” an essay published in the November 22, 1993 edition of *The New Republic* (pages 20ff), in describing the real effect of the APA decision, stated that a majority of society was made deviant while homosexuality was elevated to the status of normal. Krauthammer writes, “as part of the vast social project of moral leveling, it is not enough for the deviant to be normalized. The normal must be found to be deviant.” In fact, the greatest single victory of the “gay” agenda over the past decade has been to shift the debate from behavior to identity, thus forcing opponents into a position where they are seen as attacking the civil rights of homosexual citizens rather than attacking specific antisocial behavior.

In an interesting and informative study, a critical analysis titled “Sexual Politics and Scientific Logic: the Issue of Homosexuality,” by Dr. Charles Socarides (published in the Winter 1992 edition of *The Journal of Psychohistory*, Vol. 10, No. 3:317), Socarides quotes the warning of Abram Kardiner, psychoanalyst, former Professor of Psy-

chiatry at Columbia University, 1966 recipient of the Humanities Prize of *The New York Times*:

There is an epidemic form of homosexuality, which is more than the usual incidence, which generally occurs in social crises or in declining cultures when license and boundless permissiveness dulls the pain of ceaseless anxiety, universal hostility and divisiveness.... Supporting the claims of homosexuals and regarding homosexuality as a normal variant of sexual activity is to deny the social significance of homosexuality... Above all it militates against the family and destroys the function of the latter as the last place in our society where affectivity can be cultivated... Homosexuality operates against the cohesive elements in society in the name of fictitious freedom. It drives the opposite sex in a similar direction. And no society can long endure when either the child is neglected or when the sexes war upon each other.

Victim-plunder ideology is at the core of “gay” political strategy. Homosexualists exploit the public status of homosexuals to impose their new definition of human sexuality upon society. “Victim ideology” and “reductionist” thinking is destroying America from within. Today’s new victims see no reason to modify their own behavior. Victim psychology and philosophies undermine the legitimate workings of government and the justice, health and social systems. Like their Nazi predecessors, today’s homosexualists lack any scruples. Homosexuality is primarily a predatory addiction striving to take the weak and unsuspecting down with it. The “gay” agenda is a colossal fraud; a gigantic robbery of the mind. Homosexuals of the type described in this book have no true idea of how to act in the best interests of their country and fellow man. Their intention is to serve none but themselves.

The Pink Swastika documents a hidden aspect of German history. The authors contend that homosexualism, ele-

vated to a popular ideology and combined with black occult forces, not only gave birth to Nazi imperialism but also led to the Holocaust itself. The militarists in Germany were happy with Hitler. His teachings on “total war” and of a secret Jewish conspiracy against Germany provided a good screen for their own veiled preparations. From its very inception, it was the goal of the Nazi Party, working as a front for the German military industrial complex, to overthrow the Weimar Republic by whatever means necessary. The Pink Swastika documents how, from their beginning, the National Socialist revolution and the Nazi Party were animated and dominated by militaristic homosexuals, pederasts, pornographers and sado-masochists.

As Igra explains in Germany’s National Vice, “the criminals who wreaked such astounding horrors on innocent civilian populations were not acting as soldiers drunk with the fury of battle, nor as patriotic fanatics, but as chosen instruments of a satanic religion to the service of which they had been dedicated by the systematic teaching and practice of unnatural vice” (Igra:94).

The Pink Swastika documents how the Society for Human Rights, founded by members of the Nazi Party, became the largest homosexual rights organization in Germany and, further, how this movement gave birth to the American homosexual rights movement. Its influence has grown. The President of the United States now receives official homosexual delegations at the White House who expect the President to repay them for helping him into office. They expected him to “normalize” homosexuality in the American military. As for the comparison made between homoeroticism and skin color, General Colin Powell, former Chairman of the Joint Chiefs of Staff, had this to say in a letter to Rep. Patricia Schroeder (D-Colorado), “Skin color is a benign, non-behavioral characteristic. Sexual orientation is perhaps the most profound of all human behavioral characteristics. Comparison of the two is a convenient

but invalid argument" (*Salem, Ore.*) *Statesman Journal*, June 6, 1992).

American civilization rests on the basic principles of Christian morality, which have their origin in the Hebrew Scriptures. The reason why the Nazis first attacked the Jewish people and swore to exterminate them physically and spiritually is because the teachings of the Bible, both the Torah and the New Testament, represent the foundations on which the whole system of Christian ethics rests. Remove the Bible as the constellation that guides the American Ship of State and the whole edifice of American civilization collapses. For my Jewish brethren searching for a Biblical basis for the legitimization of homosexuality, I refer to the words of Rabbis Marc Angel, Hillel Goldberg and Pinchas Stopler and their joint article in the Winter, 1992-93 edition of *Jewish Action Magazine*:

There is not a single source in all of the disciplines of Jewish sacred literature — halachah, aggadah, philosophy, music, mysticism — that tolerates homosexual acts or a homosexual 'orientation.' Jews who sanction homosexuality must do so wholly without reference to Jewish sacred literature, in which case their justification has no Jewish standing; or without reference to Jewish sources, in which case they act with ignorance or intellectual dishonesty. The idea, set forth by some of the non-Orthodox leadership, that the Torah prohibited only coercive and non-loving same-sex relationships, thus allowing for a contemporary, voluntary and loving same-sex relationship, is wholly without basis in a single piece of Jewish sacred literature written in the last 3,000 years.

Den nis Prager, a respected Jewish radio talk show host, commented, "There were two kinds of Jews in Auschwitz -- those who knew why they were there and those who thought it was just bad luck." Today Jews have assimilated ideas foreign to the Jewish perspective and many liberal,

secular American Jews, in adopting a tolerance for everything, stand for nothing. As the living, we owe a moral debt to that generation of Jews who were subjected to such inhumane and sadistic torture and extermination. The underlying causes of Nazi militarism are documented in The Pink Swastika. The Holocaust must be remembered for what it was, a war against the Jewish people and Western civilization.

MAY GOD BLESS AMERICA

Kevin E. Abrams, Jerusalem, Israel

June 5, 1995

Introduction

Scott Lively

I came to be interested in this compelling and sobering topic by a route familiar to many in our society today — that of the “victim.” I did not seek this status, nor did I exploit or claim it, yet for many months I and others experienced what it was like to be on the receiving end of a full-scale, no-holds-barred “seek-and-destroy” campaign, orchestrated by “gay” political activists in the State of Oregon. The occasion of the uproar was a series of initiative campaigns aimed at preventing local and state-level legislation granting “minority status” based on homosexuality. The details of the initiatives and about the Oregon Citizens Alliance, the grassroots organization which sponsored them, would fill at least one book by themselves. But the long and the short of what led me to *this* book and its topic was the *astounding tone of the rhetoric* which is routinely leveled by the defenders of “gay rights” at people who publicly oppose homosexuality. Amidst this rhetoric, the favorite names and metaphors were nearly all drawn from Hitler’s Germany. Leaders and even petition-carriers on our campaign were characterized as every kind of Nazi, fascist, racist, hate-monger and Aryan supremacist. Bricks wrapped in swastika-emblazoned paper were hurled through the windows of businesses who had contributed to our campaign. Always, the Nazi rhetoric was loudest and most extreme among the homosexual activists and their closest political allies (Governor Barbara Roberts, a long-time homosexualist, characterized the ballot measure as “almost like Nazi Germany” (*The Oregonian*, August 26, 1992:A14)).

Some of the worst abuse came from homosexuals in the media. During the 1992 election cycle, I was contacted by an assistant producer for the CBS news-magazine show

“48 Hours,” who wanted permission to feature OCA in a segment about “how main stream Americans were responding to extremism in the gay-rights movement.” Being familiar with media bias on the issue of homosexuality, I was very suspicious and insisted on personal assurances from the producer that this was indeed the focus of the program. Due to the tone of rhetoric in the local media I specifically demanded and received a promise that OCA would not be characterized as a hate group. Only after repeated assurances over a two or three week period of telephone negotiations did I seek and obtain permission for this project from OCA’s chair man, Lon Mabon. I then devoted nearly two weeks of my time as assisting the “48 Hours” film crew, facilitating dozens of hours of interviews and arranging camera locations for filming campaign activities.

The program aired on February 26, 1992. In the late afternoon I received a call from a friend in Massachusetts, where the program had just aired three hours ahead of our West Coast television programming schedule. “Watch out,” she said, “they stabbed you in the back.” Sure enough, the program was called “48 Hours on Hate Street” and featured a rogue’s gallery of hate groups, including neo-Nazis and violent white supremacists. The segment on OCA was sandwiched between two such groups. In the local news program following “48 Hours,” KOIN, the CBS affiliate in Portland, juxtaposed a report about OCA and a piece which included classic Nazi file footage and anti-Nazi polemics. Approximately two weeks later another television station in Eugene, KEZI-TV, included Nazi file footage in a news story about OCA (they later apologized). Newspapers across the state frequently editorialized against OCA, using the terms “Nazi,” “KKK,” “bigot,” and “hate” liberally.

I had known for a long time that it is axiomatic that when name-calling (as opposed to reasonable debate) happens, the names one calls others usually reflect the things

one dislikes about oneself. I think it occurred to me that there was something awfully overstated about the Nazi-labeling campaign, even before I received a set of carefully-documented notes on prominent homosexuals in the Nazi Party, sent by a person who had followed the firestorm of rhetoric brought on by our campaign.

In the years since I began augmenting and refining this first set of data, the nation has seen the trivialization of such extreme rhetoric. It is commonplace days to hear someone being called, directly or by inference, a "Nazi." Some people have attributed this to the impoverishment of our national discourse, the depletion of our language and powers of intellect, and I would agree. We are certainly losing our literacy, and much of our dignity along with it. Yet there remains the old and valid notion that those who repeatedly, loudly and unreasonably call others a name are of ten, consciously or not, describing themselves.

Though this book is limited to the examination of connections between the Nazi movement and the homosexual and occultist movements, I think that a larger and more chilling theme can be read in its pages. Can it be that the fascination with calling people Nazis is, for the modern "gay" movement and others in our society, an outgrowth of a deeper fascination with what the Nazis *got away with* in their own state? What are the attitudes that underlie the phenomena of the "nanny state," "political correctness," the cynical political promotion of racial and class strife, "dumbing down" the public, the attenuation of parental rights, sterilizing the public environment of Judeo-Christian religious references, and the increasing homogeneity of opinion and of news "slant" in the press? In a way, I think that American homosexual activists present an almost refreshingly *honest* view into the nature of these attitudes, compared to the sanctimonious presentations we hear daily from the press and certain special interest groups and political leaders.

Let us look for a moment at one of the more bald-faced revelations of the homosexualist's view of, and goals for, American society. In a point-by-point public relations strategy called "The Overhauling of Straight America," (*Guide Magazine*, November, 1987) homosexuals Marshall Kirk and Erastes Pill explain their modern makeover of Hitler's "Big Lie." This remarkable piece is a control freak's fantasy, a veritable binge of manipulative, coercive and deceptive words and tactics. It begins:

The first order of business is *desensitization* of the American public concerning gays... To desensitize the public is to help it view homosexuality with indifference instead of with keen emotion. Ideally, we would have straights register differences in sexual preference the way they register different tastes for ice cream... (Kirk and Pill:7).

This behavior-modification mentality, combined with isolation of "straights" and others as groups or classes who assume the status of de-humanized targets of one sort or another, continues:

the *masses* [emphasis ours] should not be shocked and repelled by premature exposure to *homosexual* behavior itself... the imagery of sex should be downplayed... (ibid.:8).

...open up a gateway into the private world of straights, through which a Trojan horse might be passed (ibid.:8).

...gays must be cast as victims in need of protection so that straights will be inclined by reflex to assume the role of protector (ibid.:8).

...make use of symbols which reduce the mainstream's sense of threat, which lower its guard... (ibid.:8).

...replace the mainstream's self-righteous pride about its homophobia with shame and guilt (ibid.:10).

Not so many years ago, all of these statements would have been unbelievably offensive to most Americans, *even if they contained no reference to homosexuality*, precisely because they all advocate coercive tampering with people's most private domain, their thoughts, opinions and beliefs (Kirk and Pill call it "transforming the social values of straight America" — *ibid.*: 14). Such attempts were thought to be the province of diabolical master minds in sci-fi novels, or of Maoists or the dictators of banana republics. But we have arrived at a time in America in which Kirk and Pill simply add their voices (and the *tone* of their voices) to the many advocating the forcible or manipulative control of people's ideas (for example, "speech codes" on college campuses and in newspaper classified advertising policy).

The more of Nazi thinking I have researched, the more I have been reminded that our nation represents the first and greatest successful experiment in the opposite direction. At our founding we were the only nation, among many autocratically-governed states, which truly offered and guaranteed freedom of thought and expression. Our founding fathers attempted to write our inestimably precious freedoms in stone because they foresaw (in deed, it was going on even then) that there would be an incessant drift back to the power-in-the-hands-of-a-few school of thought. How far have we drifted to day, and what does this mean for the behavioral fringe groups of our society (just as the Nazis were a behavioral fringe group of theirs), who feel compelled to re-shape American hearts and minds to resemble their own?

Let us return to Kirk and Pill to look at the mechanics of their strategy for "transforming" the society into what they feel would be a more acceptable form. Here are some of their suggestions:

Talk about gays and gay ness as loudly and as of ten as possible...almost any behavior begins to look normal if you are ex posed to enough of it...(Kirk and Pill:7).

Con stant talk builds the im pres sion that pub lic opin ion is at least di vided on the sub ject (ibid.:8).

...the cam paign should paint gays as *superior* pil lars of so ciety. Yes, yes, we know - this trick is so old it creaks (ibid.:9).

...it will be time to get tough with remaining opponents. To be blunt, they must be vil i fied (ibid.:10).

...we in tend to make the anti-gays look so nasty that av er age Americans will want to dissociate themselves from such types (ibid.:10).

Each sign will tap pa tri otic sen ti ment, each mes sage will drill a seemingly agreeable proposition into mainstream heads (ibid.:11).

The public should be shown images of ranting homo phobes whose sec ond ary traits and be liefs dis gust mid dle America...the Ku Klux Klan demanding that gays be burned alive or cas trated; big oted south ern [sic] min is ters drool ing with hys ter i cal ha tred to a de gree that looks both comical and deranged; men ac ing punks, thugs and con victs...Nazi con cen tra tion camps...(ibid.:10).

These im ages should be com bined with those of their gay victims by a method *propagandists* [em pha sis ours] call the "bracket tech nique." For ex am ple, for a few sec onds an unctuous beady-eyed Southern preacher is seen, pound ing the pul pit in rage about "those sick, abom i na ble creatures." While his tirade continues over the sound track, the picture switches to pathetic photos of badly beaten persons, or to photos of gays who look decent, harm less, and lik able; and then we cut back to the poi son-

ous face of the preacher, and so forth...The effect is devastating (ibid.:13-14).

A group called Parents and Friends of Lesbians and Gays (PFLAG) used this technique in an advertising campaign in the fall of 1995 against Pat Robertson, Jesse Helms and Jerry Falwell. As reported in the *San Francisco Examiner*, Sunday, November 12, 1995, "...a new television ad campaign [portrays scenes of] a teenage girl contemplating suicide with a handgun, [and] a young man being beaten by a gang as his attackers shout slurs...interspersed with actual clips of the Rev. Pat Robertson and other conservatives deploring homosexuality." Most stations turned down the ads, but they ran in Tulsa and Washington D.C. A print version of the ad (much less emotionally effective) was run in *USA Today*, November 21, 1995.

Interestingly, Pat Robertson's comments quoted in the ad were directly related to the subject of this book: "Homosexuality is an abomination. Many of those people involved with Adolf Hitler were Satanists, many of them were homosexuals. The two things seem to go together."

Without belaboring the point, these *soi-disant* propagandistic tactics, and even the verbiage in which they are couched, represent a twisted approach to the winning of American public opinion. Again, I was struck by the similarity (in deceptive tactics and puppeteer-like attitude) to the creators of the Nazi propaganda machine. Not only is there the classic Big Lie technique (say it "loudly and as often as possible"), but the homosexuals have elevated the old Nazi technique of vilification, used on the Jews by such adepts as pornographer Julius Streicher, to an art form. And the familiar Hitlerian emotional component of hatred is certainly there, as Kirk and Pill salivate over the imagined discomfiture of their "most fervid enemies" (apparently, pastors who have the misfortune to live in the South!):

The shoe fits, and we should make them try it on for size, with all of America watching (ibid.:10).

Two of the first and major commitments of the Nazis in their rise to power were the effective control of the information sources in Germany, and the careful building of a propaganda machine. This was the key to their power, and except for a strong military force, it is the most important enhancement to any autocratic power. Over the last two decades we have witnessed an appalling willingness among the American news and entertainment media to align themselves with one element of political thought, to allow themselves to be channels for the dissemination of one side of an issue over another. As new and contradictory voices (talk radio) have appeared on the media scene, they have actually been *opposed* by the existing media commentators. And in much of the entertainment media's program fare we find a not-so-subtle enactment of Kirk's and Pill's strategy (albeit on a number of issues, not just homosexuality). Indeed, Kirk and Pill assert that "gay Hollywood has provided our best covert weapon in the battle to desensitize the mainstream" (Kirk and Pill:8).

These are some of the issues to be broached in a study of the relationship of homosexuals and their political movements to the Nazi Party. The larger context of the study must be our own country, and the numerous groups who are now struggling to capture its soul and "transform" its society. How are we similar, and dissimilar, to the Germans of the 1920s and 30s? What lessons should we learn?

As a final note, the other inspiration of this book has been the recent claim of homosexuals that homosexuals were major victims of the Holocaust (this seems to be part of the "victim" strategy in Kirk's and Pill's design). The play *Bent* has been the springboard for a campaign, complete with homosexual add-ons to an Anne Frank exhibit which toured the U.S., to get the public to accept the idea

that homosexuals were the most downtrodden and persecuted group in Nazi Germany. In this play, a homosexual prisoner “trades up” his pink badge for a yellow Jewish star to improve his status in the camp (S. Katz:145). This turn of events in the homosexualist propaganda campaign has been a sore affront to traditionalist Jews like my friend and co-author Kevin Abrams, who desires to protect the truth of his story from the “Holocaust revisionists.” It is to that truth, a signpost on the path of every free society, that we have dedicated this book.

A Word to the Reader

Two terms used frequently in this book, “homosexualist” and “pederast,” will be unfamiliar to many readers. We use the term **homosexualist** to refer to any person, homosexual or not, who actively promotes homosexuality as morally and socially equivalent to heterosexuality as a basis for social policy. In our view Harry Hay, founder of the American “gay-rights” movement, and President Bill Clinton, who attempted to force the U.S. military to accept open homosexuals, are both homosexualists. Each has worked in his own way to legitimize homosexual behavior in America. Many heterosexual people are homosexualists. Many self-described homosexual people are *not* homosexualists. A homosexualist is defined by his actions in a sociopolitical context. This differs from Samuel Igra’s use of the term in *Germany’s National Vice*, which we have quoted extensively. Igra uses “homosexualist” to define sexual conduct only.

A **pederast** is defined as a physically mature man who engages in or desires to engage in sex with boys around the age of puberty, as opposed to a pedophile, who targets both male and female prepubescent children and/or prepubertal girls. (Pederast derives from the Greek *paed*, meaning boy, and *erastis*, meaning lover). Self-defined “boy-lovers” who have formed “children’s rights” organizations such as the North American Man/Boy Love Association (NAMBLA) in this country, and who formed the *Gemeinschaft der Eigenen* in Germany, generally seem to focus their sexual attention on boys *roughly* between the ages of 8 and 18 years, with an apparent preference for boys about 12 years old. Some sources quoted in this study use the terms “pederast” and “pedophile” interchangeably. We hope to establish the distinction between these terms (dubious as it may be) to facilitate a deeper understanding of homosexual ideology and the varieties of its expression.

English translation of German words using the *um laut* (two dots above the vowel) result in different spellings of words like Fuehrer and Roehm (Fuehrer and Rohm). In this book we have chosen the form of spelling in which the vowel is followed by an “e.” Spelling of German words varies among the authors we quote but we have taken the liberty of harmonizing the spelling in this book.

Acknowledgments

The process of creating a book involves, directly or indirectly, a great number of people who lend their inspiration. It is with deep respect that we express our gratitude to the many great historians, men like Konrad Heiden, who wrote A History of National Socialism and Der Fuehrer; William Shirer, whose book, The Rise and Fall of the Third Reich, became one of the most respected and classic texts on Nazi history; and, of course, Samuel Igra, whose obscure but important 1945 work, Germany's National Vice, reveals a hidden side of history seldom seen or acknowledged. To these who were there and who honestly reported what they saw and experienced, we are indebted. They are our guides to the future.

We would especially like to thank Dr. Charles Socarides, President of NARTH, The National Association for Research and Therapy of Homosexuality, for his support and encouragement. Dr. Socarides is a Clinical Professor of Psychiatry at Albert Einstein College of Medicine in New York. We would also like to express our gratitude to Dr. Joseph Nicolosi, Founder and Clinical Director of the Thomas Aquinas Psychological Clinic in California. Dr. Nicolosi has published in sightful works on reparative therapy and homosexuality which offer hope and the option of positive change for the homosexual.

Other individuals with whom one or both of us have had the honor of working are Mr. Peter LaBarbera, editor and publisher of the *Lambda Report on Homosexuality*, a Washington, D.C.-based publication that monitors the homosexual agenda in American politics and culture; Steve Lequire and Terry O'Neil of *The British Columbia Report Magazine*; Rosebianca Starr, Vancouver, British Columbia; Lon Mabon, Chairman of Oregon Citizens Alliance (OCA) and Pat Smith of the OCA Research Department; Trevor Lautens, columnist for the *Vancouver Sun*; Paul Schratz, editor of *The Province Newspaper*, Vancouver, British Columbia; David, Avraham and Israel Feld, Maccabi Mossad, Israel; David Bedien, Director of Beit Agron Press Center, Jerusalem; Len Butcher, editor of the *Canadian B'nai B'rith Covenant*; Mrs. Irene Klass, Women's Editor of *The Jewish Press*, Brooklyn New York; Professor William Woodruff, Campbell University, North

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Special thanks to Bill and Irene Bennett, Anne L., Kathy Bates and Charles Lowers for their editorial assistance, to D.E. and to Alan Abe for digging out countless familiar and obscure sources that document the truth of Nazi history, to Pat Gunnip for his generosity in underwriting research and other costs, and to Carol P. at OCA's research department who got us started on this endeavor by introducing us. Tim Duskin of the National Archives was especially helpful in directing us to important resources. There are several other people who helped in various ways but who wish to remain anonymous. We are grateful for each one.

I (Kevin) wish to acknowledge my teachers, Rabbis Mendle Altien, Lippa Dubrawsky, David Bassous, Mordecai Feuerstein, Avraham Feiglestock, Yitchak Wineberg — to you I owe the most.

Both of us extend a special thank you to our wives, Sharon Abrams and Anne Lively, who have struggled with us through this long and difficult process, offering their wholehearted support and many insightful suggestions. This book is for our children: Miriam, Aaron and Odette Abrams and Noah and Samuel Lively.

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If it were possible to form a state or an army exclusively of homosexuals, these men would direct all their emulations toward honors, and going into battle with such a spirit would, even if their numbers were small, conquer the world.

Plato, from Banquet (In Konrad Heiden's Der Fuehrer, 1944:741)

It remains characteristic of the Germans, that they, outwardly the most brutally masculine of all European peoples, are the most homosexual nation on earth.

H.R. Knickerbocker, Is Tomorrow Hitler's?, 1941:34

Chapter One:

**THE HOMOSEXUAL ROOTS
OF THE NAZI PARTY**

It was a quiet night in Munich. The people moving along the streets in the heart of the city were grim. They walked heads down, hands deep in the pockets of their frayed coats. All around, the spirit of defeat hung like a pall in the evening air; it was etched on the faces of the out-of-work soldiers on every street corner and in every café. Germany had been defeated in the war, but it had been crushed by the terms of the Versailles Treaty. Everywhere the people were still mired in depression and despair, several years after the humiliating surrender of Kaiser Wilhelm.

In this atmosphere the purposeful stride of Captain Ernst Roehm seemed out of place. But Roehm was accustomed to being different. A homosexual with a taste for boys, Roehm was part of a growing subculture in Germany which fancied itself a superior form of German manhood. A large, heavy man, Roehm had been a professional soldier since 1906, and, after the war, had temporarily lent his talents to a socialist terror organization called the Iron Fist. On this night Roehm was on his way to meet some associates who had formed a much more powerful socialist organization.

At the door of the *Bratwurstgloeckl*, a tavern frequented by homosexual rough necks and bully-boys, Roehm turned in and joined the handful of sexual deviants and occultists who were celebrating the success of a new campaign of terror. Their organization, once known as the German Worker's Party, was now called the *Nationalsozialistische Deutsche Arbeiterpartei*, The National Socialist German Worker's Party — the Nazis.

Yes, the Nazis met in a “gay” bar.

It was no coincidence that homosexuals were among those who founded the Nazi Party. In fact, the party grew out of a number of groups in Germany which were centers of homosexual activity and activism. Many of the characteristics, rituals, symbols, activities and philosophies we associate with Nazism came from these organizations or from contemporary homosexuals. The extended-arm “*Sieg Heil*” salute, for example, was a ritual of the *Wandervoegel* (“Wandering Birds” or “Rovers”), a male youth society which became the German equivalent of the Boy Scouts. The *Wandervoegel* was started in the late 1800s by a group of homosexual teenagers. Its first adult leader, Karl Fischer, called himself “*der Fuehrer*” (“the Leader”) (Koch:25f). Hans Blueher, a homosexual Nazi philosopher and important early member of the *Wandervoegel*, incited a sensation in 1912 with publication of *The German Wandervoegel Movement as an Erotic Phenomenon*, which told how the movement had become one in which young boys could be introduced into the homosexual lifestyle (Rector:39f). The *Wandervoegel* and other youth organizations were later merged into the Hitler Youth (which itself became known among the populace as the “Homo Youth” because of rampant homosexuality. - Rector:52).

Many of the Nazi emblems, such as the swastika, the double lightning bolt “SS” symbol, and even the inverted

triangle symbol used to identify classes of prisoners in the concentration camps, originated among homosexual occultists in Germany (some, such as the swastika, are actually quite ancient symbols which were merely revived by these homosexual groups).

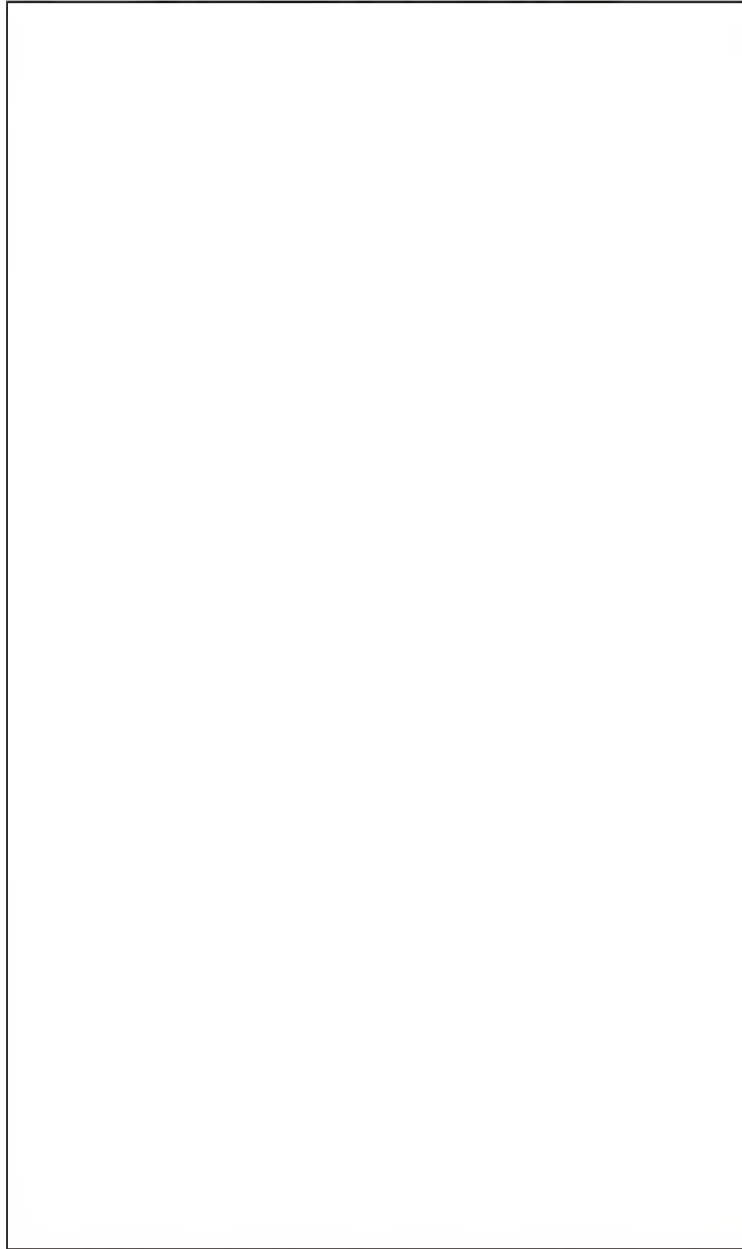
In 1907, Jorg Lanz Von Liebenfels, a former Cistercian monk whom the church excommunicated because of his homosexual activities (Sklar:19), flew the swastika flag above his castle in Austria (Goodrick-Clarke:109).

After his expulsion from the church Lanz founded the *Ordo Novi Templi* ("Order of the New Temple") which merged occultism with violent anti-Semitism. A 1958 study of Lanz, *Der Mann der Hitler die Ideen gab* ("The Man Who Gave Hitler His Ideas"), by Austrian psychologist Wilhelm Daim, called Lanz the true "father" of National Socialism.

List, a close associate of Lanz, formed the Guido von List Society in Vienna in 1904. The Guido von List Society was accused of practicing a form of Hindu Tantrism which featured sexual perversion in its rituals. This form of sexual perversion was popularized in occult circles by a man named Aleister Crowley who, according to Hitler biographer J. Sydney Jones, enjoyed "playing with black magic

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Ernst Roehm, Supreme Commander of the dreaded SA Brownshirts.
Yad Vashem



Cover of Guido von List's book, The Secret of the Runes, 1908. The Nazis adopted many of these symbols.

and little boys” (J. S. Jones:123). List was “accused of being the Aleister Crowley of Vienna” (ibid.:123). Like Lanz, List was an occultist; he wrote several books on the magic principles of rune letters (from which he chose the “SS” symbol). In 1908, List “was unmasked as the leader of a blood brotherhood which went in for sexual perversion and substituted the swastika for the cross” (Sklar:23). The Nazis borrowed heavily from List’s occult theories and research. List also formed an elitist occult priest hood called the Armanen Order, to which Hitler himself may have belonged (Waite, 1977:91).

The Nazi dream of an Aryan super-race was adopted from an occult group called the Thule Society, founded in 1917 by followers of Lanz and List. The occult doctrine of the Thule Society held that the survivors of an ancient and highly developed lost civilization could endow Thule initiates with esoteric powers and wisdom. The initiates would use these powers to create a new race of Aryan supermen who would eliminate all “inferior” races. Hitler dedicated his book, *Mein Kampf*, to Dietrich Eckart, one of the Thule Society inner circle and a former leading figure in the German Worker’s Party. (Schwarzwalder:67). The various occult groups mentioned above were outgrowths of the Theosophical Society, whose founder, Helena Petrovna Blavatsky, is thought by some to have been a lesbian (Webb:94), and whose “bishop” was a notorious pederast named Charles Leadbeater.

The SA Brownshirts or *Sturmabteilung* (“Storm Troopers”) were largely the creation of an other homosexual, Gerhard Rossbach (Waite, 1969:209). Rossbach formed the *Rossbachbund* (“Rossbach Brotherhood”), a homosexual unit of the *Freikorps* (“Free Corps”). The *Freikorps* were independent inactive military reserve units which became home to the hundreds of thousands of unemployed World War I veterans in Germany. Rossbach also formed a youth organization under the *Rossbachbund*,

calling it the *Schilljugend* (“Schill Youth”) (ibid.:210). Rossbach’s staff assistant, Lieutenant Edmund Heines, a pederast and murderer, was put in charge of the *Schilljugend*. The *Rossbachbund* later changed its name to Storm Troopers (in honor of Wotan, the ancient German god of storms. - Graber:33). Rossbach seduced Hitler’s mentor, Ernst Roehm, into homosexuality. It was under Roehm’s leadership that the Brownshirts became notorious for brutality.

Famous events in Nazi history are also linked to homosexuality; events such as the burning of the German Reichstag in 1932, the 1938 pogrom called *Kristallnacht*, and the 1944 attempt on Hitler’s life. Even the enduring image of Nazi book-burning, familiar to us from news reels of the 1930s, was directly related to the homosexuality of Nazi leaders. The first such incident occurred four days after Hitler’s Brownshirts broke into Magnus Hirschfeld’s Institute for Sexual Research in Berlin on May 6, 1933. On May 10 the Nazis burned thousands of books and files taken in that raid. The Institute had extensive records on the sexual perversions of numerous Nazi leaders, many of whom had been under treatment there prior to the beginning of the Nazi regime. Treatment at the Sex Research Institute was required by the German courts for persons convicted of sex crimes. Ludwig L. Lenz, who worked at the Institute at the time of the raid but managed to escape with his life, later wrote of the incident:

Why was it then, since we were completely non-party, that our purely scientific Institute was the first victim which fell to the new regime? The answer to this is simple...We knew too much. It would be against medical principles to provide a list of the Nazi leaders and their perversions [but]...not ten percent of the men who, in 1933, took the fate of Germany into their hands, were sexually normal...Our knowledge of such intimate secrets regarding members of the Nazi Party and other documentary ma-

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Among the burning literary works deemed unacceptable by the Nazis were hidden thousands of files documenting the perversions of Nazi leaders.

rial — we possessed about forty thousand confessions and biographical letters — was the cause of the complete and utter destruction of the Institute of Sexology. (Haberle:369).

The attack on the Sex Research Institute is often cited as an example of Nazi oppression of homosexuals. This is partly true, but as we shall see, the “oppression” fits into a larger context of internecine rivalry between two major homosexual groups. Magnus Hirschfeld, who headed the Institute, was a prominent Jewish homosexual. Hirschfeld also headed a “gay rights” organization called the Scientific-Humanitarian Committee (SHC), formed in 1897 to work for the repeal of Paragraph 175 of the German legal code, which criminalized homosexuality (Kennedy:230). The organization was also opposed to sadomasochism and pederasty, two of the favorite practices of

the militaristic, Roehm-style homosexuals who figured so prominently in the early Nazi Party. Hirschfeld had formed the SHC to carry on the work of the pioneer “gay rights” activist, Karl Heinrich Ulrichs (1825-1895). Ulrichs had written against the concept of “Greek love” (pederasty) advocated by a number of other homosexuals in Germany.

One such advocate was Adolf Brand, who formed the *Gemeinschaft der Eigenen* (“Community of the Elite”) in 1902. The *Gemeinschaft der Eigenen* inspired the formation in 1920 of the German Friendship League, which changed its name in 1923 to the Society for Human Rights. The leaders of this group were instrumental in the formation and the rise of the Nazi Party. Adolf Brand published the world’s first homosexual periodical, *Der Eigene* (“The Elite” - Oosterhuis and Kennedy:cover). Brand was a pederast, child pornographer and anti-Semite, and, along with many homosexuals who shared his philosophies, developed a burning hatred of Magnus Hirschfeld and the SHC. When Hirschfeld’s Sex Research Institute was destroyed, the SA troops were under the general command of Ernst Roehm, a member of Brand’s spinoff group, the Society for Human Rights.

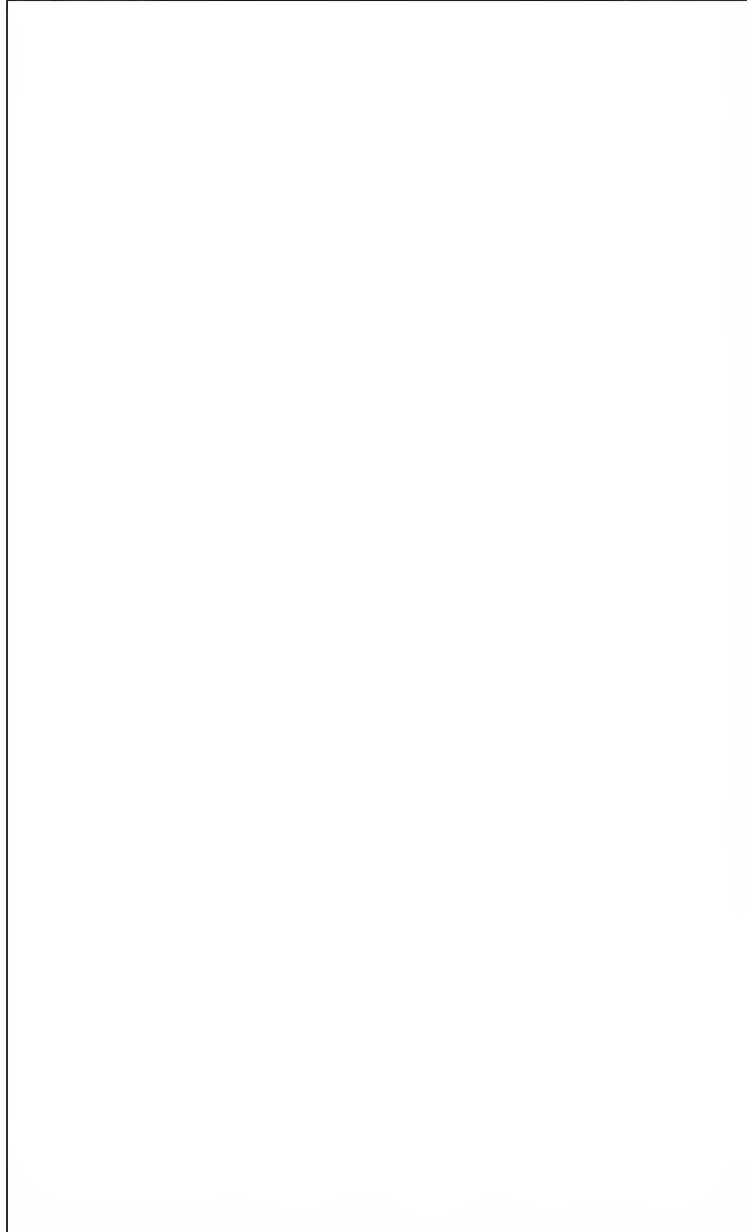
The Divided Movement

This was not the last time homosexual leadership of the Nazis would attack other ideologically dissimilar homosexuals. Later in this discussion we will examine the so-called “pink triangle” homosexuals who were interned in concentration camps. The pink triangle, part of a scheme of variously-colored triangles used by the Nazis to identify specific classes of prisoners, was applied to those convicted under Paragraph 175 of the German Penal Code. Homosexuals were one of these classes, but according to Johanson,

[M]any of those convicted under Paragraph 175 were not homosexual: some were opponents of the regime such as Catholic priests or leaders of youth groups who were prosecuted on the basis of perjured testimony, while others were street hustlers from Berlin or Hamburg who had been caught up in a police dragnet (Johansson in Dynes:997).

As many as 6,000 of the approximately 10,000 “pink triangles” died in the work camps, but few, if any, were gassed in the death camps. Some of those who died met their deaths at the hands of homosexual *Kapos* (“trustees”) and guards of the SS. At first glance it is difficult to understand why the homosexual leaders of the Nazis would persecute other homosexuals on the basis of their sexual behavior. We alluded, in the matter of the Sex Research Institute, to the fact that the homosexual movement in Germany was divided into two diametrically opposed camps which some have called the ‘Fems’ and the ‘Butches.’ These terms are common among homosexuals today, as is the disdain “Butches” feel for “Fems.”

A researcher of the homosexual movement Gordon Westwood writes that masculine homosexuals “deplore [effeminate] behavior,” many considering effeminate homosexuals “repulsive” (Westwood:87). Another researcher, H. Kimball Jones, reports that reaction to “Fems” is often violent in the general homosexual community. “[They label them] ‘flaming faggot’ or ‘degenerate fag,’” with one homosexual exclaiming, “You know, I loathe these screaming fairies” (H.K.Jones:29). Jay and Young’s 1979 examination of the American homosexual movement, The Gay Report, contains numerous personal statements by masculine homosexuals critical of effeminacy. “Fem behavior can be vicious and destructive, demeaning to women and gay men,” says one. Another asserts, “To me someone who is ‘femme’ is a self-indulgent...petty, scheming, gos-



Adolf Brand mocks the effeminacy of Magnus Hirschfeld and the "Fems" of the Scientific Humanitarian Committee in this issue of *Der Eigenet* titled "The Auntie."

sippy gay being whose self-image has been warped and shaped by unfortunate family situations” (Jay:294ff).

The most hostile to “Femmes” are precisely those homosexuals who deem themselves the most “masculine.” In The Homosexual Matrix, C.A. Tripp writes that “[f]ar to the other extreme, there are a number of utterly masculine, sometimes supermasculine homosexuals.... They are obsessed with everything male and eschew anything weak or effeminate.... Unquestionably they represent the epitome of what can happen when an eroticized maleness gains the full backing of a value system that supports it” (Tripp:92). Cory and Le Roy, in their detailed discussion of homosexual culture, describe the scene in a typical American “leather bar”:

Here, sturdy swaggering males dressed in tight dungarees, leather jackets or heavy shoes, dark hued woolen shirts, and sometimes motorcycle helmets, aspire toward a super-masculine ideal... Behind the facade of robust exploits, the uniform of pretentious male prowess, the mask of toughness, there sometimes lies a dangerous personality that can express itself physically by substituting violence for erotic pleasure; capable of receiving sexual pleasure only by inflicting pain (or receiving it). The general atmosphere in such places is restless and brooding, and one can never be sure when the dynamite of violence will erupt (Cory and Le Roy:109).

Reading this description, one can imagine oneself looking into Munich’s *Bratwurstgloeckl* tavern, where the Brownshirts congregated, and finding the same cast of characters -- only wearing different costumes.

This contrast of homosexual types is not simply a phenomenon of modern society. Greenberg writes about homosexuality among the Germans of the first centuries A.D.:

As war became more important to the Germans, the male warriors and their culture became dominant, and the status of women declined. Effeminacy and receptive homosexuality were increasingly scorned and repressed....The effeminate homosexual...was depicted as a foul monster....this stigmatization did not extend to active male homosexuality. [Later, acceptability of masculine oriented homosexuality declined under Christianity, which] was officially opposed to all forms of homosexuality (Greenberg:249f).

The authors do not wish to imply that all homosexuals fall into one or the other of these two simplistic stereotypes. The terms "Butch" and "Fem" in this study are used loosely to differentiate between two ideological extremes relating to the nature of homosexual identity. Generally in this work the German "Fems" are defined as homosexual men who acted like women. They were pacifists and accommodationists. Their goals were equality with heterosexuals and the "right to privacy," and generally they opposed sex with young children. Their leaders were Karl Heinrich Ulrichs and Magnus Hirschfeld.

The "Butches," on the other hand, were masculine homosexuals. They were militarists and chauvinists in the Hellenic mold. Their goal was to revive the pederastic military cults of pre-Christian pagan cultures, specifically the Greek warrior cult. They were often vicious misogynists and sadists. Their leaders included Adolf Brand and Ernst Roehm. The "Butches" reviled all things feminine. Their ideal society was the *Maennerbund*, an all-male "comradeship-in-arms" comprised of rugged men and boys (Oosterhuis and Kennedy:255). In their view, heterosexuals might be tolerated for the purpose of continuing the species, but effeminate homosexuals were considered to be subhuman, and thus intolerable.

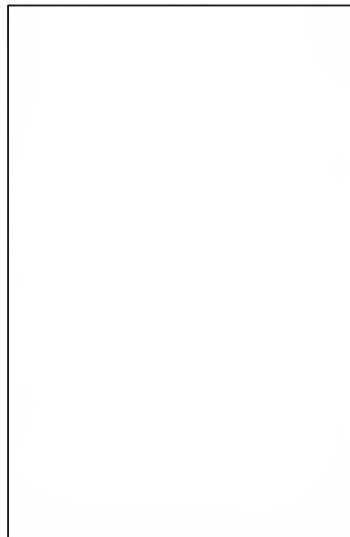
Most of the estimated 1.2 to 2 million homosexuals in Germany at the time of the Third Reich undoubtedly fit

somewhere between the two extremes of the movement. This may explain the fact that less than 2% of this population were prosecuted under anti-sodomy laws by the Nazis (Cory and LeRoy estimate that “Fems” make up 5-15% of male homosexuals. Cory and LeRoy:73). Most of those who were prosecuted can be shown to fit the profile of the “Fems.” Kurt Hiller, a ranking member of the SHC who later succeeded Hirschfeld, “estimated that 75 percent of the male homosexuals sympathized with the parties of the Right” (Johnson in Friedlander:233).

In his introduction to The Men with the Pink Triangle, the supposed testimony of a former pink triangle prisoner at the Flossenburg concentration camp, translator David Fernbach confirms that the “Butch/Fem” conflict was at the heart of the Nazi hatred of the “pink triangles.” He writes,

Naturally, in the paramilitary organization of the SA, Hitler Youth, etc., even the elite SS, the forms of homosexuality that are characteristic of such all-male bodies were as common as they always are...it was quite fundamental to Nazi ideology that men were to be properly “masculine”...when male homosexuality disguises itself as a cult of “manliness” and virility, it is less obnoxious from the fascist standpoint than is the softening of the gender division that homosexuality invariably involves when it is allowed to express itself freely (Heger:10f).

This, then, is the explanation for the paradox of the Nazi persecution of homosexuals. It is found in the his-



tory of two irreconcilable philosophies linked by a common sexual dysfunction. The roots of this conflict extend back into the eighteenth century and span a 70-year period which saw the rise of homosexual militancy in the movement that gave Nazism to the world.

One final item before we move to the next section. It should by this time be apparent to the reader that lesbians did not have a major part to play in Nazism, but they were not completely absent from the Party. Herzer writes that “Claudia Schoppmann has recently shown that prior to 1933, there were Nazi adherents among the leading lesbians in the homosexual emancipation movement. As an example she names the case of Elsbeth Killmer, a leading editor of the most important lesbian periodical of that time, *Die Freundin*, who was active in the Nazi organization *NS-Frauenschaft* early on” (Herzer:221f).

Karl Heinrich Ulrichs

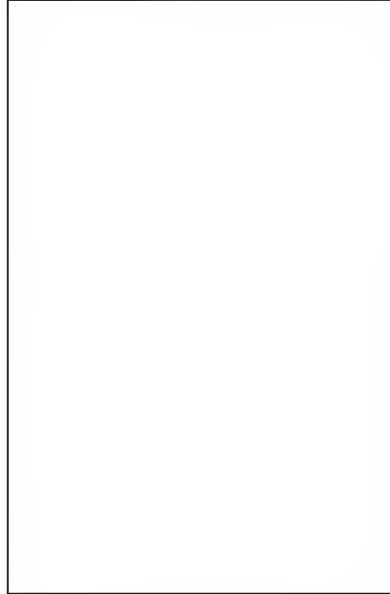
The “grand father” of the world “gay rights” movement was a homosexual German lawyer named Karl Heinrich Ulrichs (1825-1895). At the age of 14, Ulrichs was seduced by his riding instructor, a homosexual man about 30 years old (Kennedy in Pascal:15). Observers familiar with the apparently high correlation between childhood sexual molestation and adult homosexuality might conclude that this youthful experience caused Ulrichs to become a homosexual. Ulrichs himself, however, arrived at a hereditary rather than an environmental explanation for his condition. In the 1860s Ulrichs began advancing a theory that defined homosexuals as a third sex. He proposed that male homosexuality could be attributed to a psycho-spiritual mix-up in which a man’s body came to be inhabited by a woman’s soul (and vice-versa for females). He called members of this third sex “*Urnings*” (male) and “*Dailings*” (female). Since homosexuality was an inborn condition, he reasoned,

it should not be criminalized.

Although Ulrichs was to be unsuccessful in changing the laws against homosexuality, his efforts did encourage widespread political activism. One early follower, a German-Hungarian writer named Benkert (under the pseudonym, Karoly Maria Kert beny), coined the term “homosexual” in an anonymous open letter to the Prussian Minister of Justice in 1869 (Lauritsen

and Thorstad:6). Steakley writes that prior to this, homosexuals were known as sodomites, pederasts, or “‘Knabe-schaender’ (literally, ‘boy-ravishers’)” (Steakley:13). The first psychiatric study of homosexuality in Germany was published in 1869 as the result of Ulrichs’ efforts. It advocated the decriminalization of homosexuality in favor of medical treatment (Oosterhuis and Kennedy:13).

Ulrichs’ greatest intellectual impact on his own generation came from his invention of the term “Uranians,” which he introduced in 1862 as a new designation for homosexuals (both *Urnings* and *Dailings*). He took the term from Plato’s Symposium, in which homosexual activity was said to fall under the protection of the ninth muse, Urania. In the late 1800s German homosexuals frequently called themselves Uranians, and a militant homosexual slogan, “Uranians of the world, unite!” became popular internationally (Rutledge:41). In the following quote Ulrichs uses the term in his explanation of the “third sex”



theory, and graphically illustrates the mentality of the “Fems”:

Apart from the womanly direction of our sexual desire, we Uranians bear another womanly element within us which, it appears to me, offers proof positive that nature developed the male germ within us physically but the female spiritually. We bear this other womanly element from our earliest childhood on. Our character, the way we feel, our entire temperament is not manly, it is decidedly womanly. This inner womanly element is outwardly recognizable by our outwardly apparent womanly nature (Fee:37).

Ulrichs was publicly opposed to sadomasochism and pedophilia (perhaps because of his own molestation as an adolescent). He wrote against the concept of “Greek love” and considered “sexual attraction to the prepubertal to be a sickness.” In his attempts to repeal Paragraph 175 of the German Penal Code, Ulrichs advocated more stringent laws against pedophilia. Ulrichs’ condemnation of man/boy sex, however, extended only to prepubescent boys. As the following quote from his publication *Forschungen Ueber das Raetsel der mannmannlichen Liebe* (“Investigation of the Enigma of Homosexual Love”) reveals, Ulrichs was not opposed to sex between men and boys who were “sexually mature.”

The Urning is not by a hair’s breadth any more dangerous to immature boys than the genuine man is to immature girls. For the rest, I gladly leave the child molester to his deserved punishment by the law. Let the integrity of a will-less minor be sacred to every Urning. I have no defense for whoever touches it. Therefore, let the seduction of immature boys, I grant it completely, be a punishable indecent act (Ulrichs:16).

This distinction between mature and immature boys was lost on many who followed the rise of the homosexual movement in Germany. For example, Friedrich Engels, in a letter to Karl Marx about a book Ulrichs had written, said, "The pederasts start counting their numbers and discover they are a powerful group in our state. The only thing missing is an organization, but it seems to exist already, though it is hidden" (Plant:38). Engels considered Ulrichs a pederast despite his arbitrary age restriction for sex with boys.

Ulrichs' political activities paved the way for a large and powerful homosexual movement which grew both in numbers and in political and social influence in pre-Nazi Germany. Barely a quarter of a century after his death in 1895, homosexuality would become openly widespread in the Germany of the Weimar Republic era. Cities such as Munich and Berlin would become international Meccas for the practitioners of all forms of sexual perversion. As William Manchester observed in *The Arms of Krupp* "Wilhelmine Culture's emphasis on masculinity had produced a generation of perverts. Abroad, sodomy was delicately known as 'the German vice'" (Manchester, 1968:232).

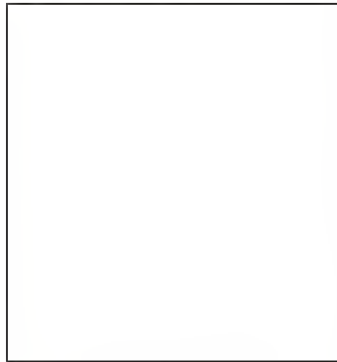
Samuel Igra, a German Jew who published *Germany's National Vice* in 1945 (a study of homosexual influences in Germany), commented on the rise of homosexuality after the turn of the century:

In Germany these unnatural vices became a veritable cult among the ruling classes. In 1891 the well-known German psychiatrist, Krafft-Ebbing, one of the great pioneers in that branch of psycho-pathology, published a book entitled *Psychologia Sexualis* in which he declared that sex perversion in Germany was alarmingly on the increase. Commissioner Hans von Tresckow, who was head of a special branch of the Criminal Police Department in Berlin from 1905 to 1919, has published the following in his memoirs:

I can confirm the statement (made by Krafft-Ebbing) that homosexual groups have been steadily on the increase in recent decades, especially in the big cities. At the present time in Berlin there are for certain more than one hundred thousand persons who are addicts of this practice. They are closely banded together and even have their own paper, *Die Freundschaft*, which appears regularly and defends their interests" (*Von Fuersten und An deren Sterblichen*, by Hans von Tresckow, p. 110. F. Fontane & Co. Berlin. 1922) [Igra:27f].

Magnus Hirschfeld and the SHC

Ulrichs' successor Magnus Hirschfeld was a prominent Jewish physician and homosexual. Dr. Hirschfeld, along with two other homosexuals, Max Spohr and Erich Oberg, joined together to form the *Wissenschaftlich-Humanitaeres Komitee* ("Scientific-Humanitarian Committee"). As we



Magnus Hirschfeld

have noted, the SHC was dedicated to two goals: 1) to carry on Ulrichs' philosophy and works and 2) to work for the legitimization of homosexuality by the German public via the repeal of Paragraph 175, the German law which criminalized homosexual conduct (Steakley:23f). Homosexualist historian Richard Plant writes,

It would be hard to overestimate Hirschfeld's importance...He became the leader of several psychological and medical organizations, the founder of a unique institute for sexual research...He also founded the 'Yearbook for Intersexual Variants,' which he edited until 1923 (Plant: 28-29).

Hirschfeld was originally committed to Ulrichs' "third sex" theory but he later abandoned this idea. Still, Hirschfeld remained true to many of the rest of Ulrichs' theories, building upon them through the work of the Scientific-Humanitarian Committee, whose efforts he directed toward the political goal of decriminalizing homosexuality. Hirschfeld coined the term "transvestite," which has become the accepted label for both men and women who compulsively costume themselves as members of the opposite sex (J. Katz:210).

The SHC circulated petitions among German intellectuals and politicians calling for the abolition of Paragraph 175. Due to Hirschfeld's ground work in creating a positive public image, these petitioning efforts met with increasing success. But for all the appearance of dignity and scientific impartiality which it displayed to German society, the SHC offered a far different perspective to those who saw it from within. Hans Blueher, whose contribution to the German homosexual movement is chronicled later in this study, once visited Hirschfeld at the SHC. The meeting was precipitated by Hirschfeld's offer to write the foreword to Blueher's book describing homosexuality in the *Wandervoegel*. Blueher writes,

I was led into the study of the "Wise Man of Berlin" (as he was called)...Sitting on a silk-covered fauteuil, legs under him like a Turk, was an individual with bloated lips and cunning, dimly coveting eyes who offered me a fleshy hand and introduced himself as Dr. Hirschfeld...[Later in a meeting of the SHC] the first to greet me was a corporal with a deep bass voice; he was, however, wearing women's clothes... "A so-called transvestite!" commented Dr. Hirschfeld, whose nick name was "Aunt Magnesia," and introduced us...Then a most beautiful youth appeared..."A hermaphrodite!" said Hirschfeld. "Why don't you come to me during my office hours tomorrow, you can see him naked then"...An older gentleman

man in his sixties...recited a poem...to a sixteen year old youth, full of yearning...I turned to Laurent, who was the only kindred spirit in this pack of lemurs, "Tell me, haven't you noticed that we're in a downright brothel here?" (Blueher in Mills:160f).

Blueher's disgust with Hirschfeld and the SHC was representative of the attitude of the masculine homosexual camp. But at this stage of the conflict, the "Fems" were fully in control and enjoyed what support there was in German society for the homosexual political cause. The SHC's "scientific" focus lent an air of legitimacy to its political goals that the masculine group could not achieve. Yet it was a strategy that would ultimately backfire on the "Fems." Sociologist David Greenberg writes that Ulrichs' third-sex theory "was a controversial strategy among German homosexual activists; those in the anti-feminist wing of the movement viewed male homosexuality as an expression of male superiority and considered the Ulrichs-Hirschfeld position insulting" (Greenberg: 410).

Hoping to use the argument that homosexuality is congenital to justify its decriminalization, Hirschfeld tried desperately to legitimize his "third-sex" theory and homosexuality generally (ibid.:410). He formed the Sex Research Institute of Berlin, which opened its doors on July 1, 1919. Its purpose was in part to provide legal services for men arrested for violating Paragraph 175 but also to legitimize the view of homosexuality as a medical condition (Bianco:64). In that same year, Hirschfeld produced the first pro-homosexual film "*Anders als die Andern*" (Different from the Others) in which he appeared briefly (ibid.).

The Sex Research Institute, housed in a Berlin mansion purchased by Hirschfeld, assimilated the SHC's massive collection of books, photographs and medical documents and began a campaign to make it self "respectable" in German society. According to Plant, "attending physicians of-

ferred various kinds of sexual counseling...treated people for venereal diseases...[and gave] advice on abortion procedures.” The fact that many Nazi leaders were treated at the Sex Research Institute led the Institute’s Assistant Director, Ludwig L. Lenz, to conclude that its destruction by the Nazis in 1933 was for the purpose of destroying evidence of Nazi perversions (see above).

For many years the Scientific-Humanitarian Committee was the largest and most influential homosexual organization in the German “gay rights” movement. In 1914, it had one thousand members (Steakley:60). But homosexuality in Germany was much more prevalent than the size of the membership of the SHC would suggest. Not surprisingly, one of the early goals of the SHC was to find out how many homosexuals there were in the German population. In what may have been the world’s first survey of its kind, the SHC distributed 6611 questionnaires to Berlin students and factory workers in 1903. The results were published the following year in the *Jahrbuch* (“Yearbook”) and showed that 2.2% of the German male population admitted to being homosexual (ibid.:33).

The New Hellenes

At the same time that Ulrichs and Hirschfeld were promulgating their theories of male homosexuality as an expression of femininity, a rival group of homosexuals was reaching into antiquity for its own “masculine” philosophy. As homosexual scholar Hubert Kennedy writes in Man/Boy Love in the Writings of Karl Heinrich Ulrichs:

Happily, some boy-lovers were already speaking out in opposition to Hirschfeld in Berlin at the beginning of this century...[Der Gemeinschaft] Der Eigene, mostly bisexual and/or boy-lovers, opposed the “third sex” view of homosexuality. Seeing the “love of friends” as a mas-

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Hel lenism-inspired statue in the House of Ger man Art is part of a tour
of Berlin given to Mus so lini by Adolf Hit ler in 1937.

line virtue, they urged a re birth of the Greek ideal (Kennedy:17f).

This “Greek ideal” was a cul ture of pederastic male supremacy. Male homosexuality, especially between men and boys, was con sid ered a vir tue in Hel lenic (Greek) so ci ety. In sev eral of his Dialogues, Plato serves as an apol o gist for ped er asty, and ap par ently con sid ered man/boy sex to be su pe rior to heterosexual relations. As author Eva Cantarella notes in Bisexuality in the Ancient World, “Plato makes clear in the Symposium that it was perfectly ac cept able to court a lad, and ad mi ra ble to win him...Ped er asty did not lurk in the shad ows of Greek life, it was out in the open” (Greenberg:148, 151). Cantarella re views the lit er a ture of the pe riod, in clud ing Plato’s writ ings. She writes that Plato developed a theory “of the ex is tence of two dif fer ent types of love: the love in spired by the heav enly Aph ro dite, and the love in spired by the com mon Aph ro dite.” Only “pederastic court ship,” notes Cantarella, re flected the “heavenly” form of love (Cantarella:59). In his Sym po sium, Plato ex pounds this the ory:

[Ho mo sex ual] boys and lads are the best of their gen era tion, be cause they are the most manly. Some peo ple say they are shame less, but they are wrong. It is not shame less ness which in spires their be hav ior, but high spirit and man li ness and vi ril ity, which leads them to wel come the so ci ety of their own kind. A strik ing proof of this is that such boys alone, when they reach maturity engage in pub li c life. When they grow to be men, they be come lov ers of boys, and it re quires the com pul sion of con ven tion to over come their natu ral dis in cli na tion to mar riage and procreation; they are quite content to live with one an other un wed (ibid.:60).

Cantarella writes that “[t]he gen der which at tracted and tempted Soc ra tes was the male sex” as well. She cites an-


other of Plato's dialogues in which Socrates falls in love with Cydias, a school boy, proclaiming "[I] caught fire, and could possess my self no longer" (ibid.:56ff).

Voltaire may have had both of these men in mind when he once remarked of the propensity of classical philosophers, "Once, a philosopher, twice, a sodomite!" (Grant, 1993:28). To be fair, however, the characterizations of Plato and Socrates as pederasts is hotly contested by many historians.

In the defense of the philosophers it must be noted that Plato, whose writings provide our only evidence for speculating on the life of either man, wrote mostly in dialogue. It is thus difficult to know to what extent he agreed with the ideas expressed by his characters. It should also be noted here that in his last work, the Laws, Plato asserted the value of the family and the moral wrongness of homosexuality (Laws: 841A-841D). Still, based on the fact that homosexual pederasty was widely practiced and accepted in Greece and that Plato based The Republic (his vision of "utopian" society -- addressed later in this book) upon the Spartan homosexual military cult, the authors believe that in his earlier life Plato was at least an apologist for pederasty and may in deed have practiced this perversion himself.

What remains most relevant to this study (and is confirmed by Plato) is that the Greek military establishment enthusiastically embraced homosexuality. Here we find the model for the new Hellenes -- an ultramasculine, male supremacist, homoerotic warrior cult. The armies of Thebes, Sparta and Crete were each examples of this phenomenon (as are the modern Islamist terror groups). Cantarella notes that the ancient historian, Plutarch of Chaeronea (50-120 A.D.) wrote of "the sacred battalion" of Thebans made up of 150 male homosexual pairs (Cantarella:72), and of the legendary Spartan army, which inducted all twelve-year-old boys into military service where they were "entrusted to lovers chosen among the best

men of adult age.” Plutarch also reports of a Cretan military induction ritual in which boys were abducted and sexually enslaved for a period of two months by adult pederasts before receiving their “military kit” (ibid.:7). This last perversion undoubtedly inspired or was inspired by the Greek myth of Ganymede. Author Jason Berry sheds some light on this apparent derivation:



Rembrandt's *Rape of Ganymede* depicts the pederasty of Zeus (in the form of an eagle).

Certain gods practiced man-boy love as did the bisexual male aristocracy; the armies of Thebes and Sparta were charged with homosexuality as a fire of the male power drive. Pagans in the late [Roman] Empire adulated gods like Zeus, who abducted and raped Ganymede — a living myth that one philosopher denounced for influencing those men who ran “marketplaces of immorality and...infamous resorts for the young for every kind of corrupt pleasure” (Berry:200f).

It is possible that the term “gay” is derived from this mythical Greek figure, Ganymede, cup-bearer of the gods, who exemplified the concept of man/boy sex to the masculine homosexuals. The British term “catamite,” meaning the submissive partner in a male homosexual relationship, is derived from the Roman version of Ganymede, *Catamitus*. The terms “gay” and “lesbian” (the latter derived from the name of the Isle of Lesbos in Greece) eventually re-

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Nazi parade features Greek theme.

placed the terms *Urning* and *Dailing* as the names of choice for homosexuals.

In ancient Greece, as in the masculine homosexual faction in Germany, only the masculine form of homosexuality was esteemed and all things feminine were despised. The form of homosexuality which dominated Greek culture was ultramasculine and militaristic. It can be assumed that women, as well as men who identified with womanly traits and thinking, were considered naturally inferior to the elite pederasts. Cantarella writes that Plato, in *Timaeus*, went so far as to theorize that women were the reincarnations of men who had “lived badly” in a previous life (Cantarella:58).

As we will see, the revival of Hellenic paganism became a fundamental aspect of the Nazi identity. In Nationalism and Sexuality, historian George L. Mosse notes its significance: “The Greek youth, an important national sym-

bol in the past, reigned supreme during the Third Reich. Hitler's own taste was influenced by the neo-classical revival...[which often included] pictures of nude youth...not unlike those of boys bathing" (Mosse:172). But the Nazis adopted more than just symbolism from the "boy-lovers" who reasserted the Greek ideal; their ideas and philosophies are indelibly stamped on the Nazi regime.

The influence of the Greek homosexuals on Nazi culture is perhaps explained best by contemporary German psychoanalyst, Wilhelm Reich in his 1933 classic, The Mass Psychology of Fascism:

Among the ancient Greeks, whose written history does not begin until patriarchy has reached a state of full development, we find the following sexual organization: male supremacy...and along with this the wives leading an enslaved and wretched existence and figuring solely as birth machines. The male supremacy of the Platonic era is entirely homosexual...The same principle governs the fascist ideology of the male strata of Nazi leaders (Blüher, Roehm, etc.). For the fascists, therefore, the return of natural sexuality is viewed as a sign of decadence, lawlessness, lechery, and sexual filth...the fascists...affirm the most severe form of patriarchy and actually reactivate the sexual life of the Platonic era in their familial form of living...Rosenberg and Blüher [the leading Nazi ideologists] recognize the state solely as a male state organized on a homosexual basis (Reich:91ff).

The Clash of Cultures

A key to understanding the cause of the German social collapse, which culminated in the atrocities of the Third Reich, is found in the conflict of Hellenic and Hebrew (Judeo-Christian) value systems. This war of philosophies, as old as Western civilization itself, pits the homoeroticism of the Greeks against the marriage-and-family-centered het-

erosexuality of the Jews. Johansson and Percy write of this conflict from the homosexualist perspective:

While the Greeks cultivated *paiderasteia* as a fundamental institution of male society and attribute of gods and heroes, in two centuries, under Persian rule (538-332 B.C.), Biblical Judaism came to reject and penalize male homosexuality in all forms. Jewish religious consciousness deeply internalized this taboo, which became a distinctive feature of Judaic sexual morality, setting the worshippers of the god of Israel apart from the gentiles whose idols they despised. This divergence set the stage for the confrontation between Judaism and Hellenism (Johansson and Percy:34).

In implying that the rejection of homosexuality by the Jews *began* in this time period, Johansson and Percy ignore the Biblical record, but they are correct that the Jews' opposition to homosexuality was a central factor in their hostility to the Greeks. They continue (some what bitterly), describing the context in which the first clash of these value systems occurred:

At the heart of the "sodomization" lies the Judaic rejection of Hellenism and *paiderasteia*, one of the distinctive features of the culture brought by the Greek conquerors of Asia Minor. It is a fundamental, ineluctable clash of values within what was destined to become Western civilization. Only in the Maccabean era did the opposition to Hellenization and everything Hellenic lead to the intense, virtually paranoid hatred and condemnation of male homosexuality, a hatred that Judaism bequeathed to the nascent Christian church (ibid.:36).

In his article "Homosexuality and the Maccabean Revolt," Catholic scholar Patrick G. D. Riley also identifies homosexuality as the focal point of conflict between the Jews and the Greeks. The Greek King, Antiochus, had or-

dered that all the na tions of his em pire be “welded... into a single people” (Riley:14). This created a crisis for the Jews, forc ing them to choose be tween faith ful ness to Bib li cal com mand ments (at the risk of mar tyr dom) and par tic i pa tion in a range of desecra tions from “the sacrific ing of pigs and the worship ing of idols, to ‘leaving their sons uncircum sized, and prostitu ting them selves to all kinds of im pu rity and abom i na tion’ (1 Macc. 1:49-51)” (ibid.:14).

The Greeks also built one of their *gymnasia* in Je ru sa lem, which “at tracted the no blest young men of Is rael...*sub du ing them un der the petaso*” (emphasis ours -- 2 Macc. 4:12). In the tra di tional Latin trans la tion the above phrase is ren dered “to put in broth els” (Riley:15). The gymnasia were no to ri ous through out the an cient world for their as so ci a tion with ho mo sex ual prac tices. In fact, Flaceliere con cludes from Plu tarch’s writ ings that from the be gin ning of its ac cep tance in Greece, “the de vel op ment of ho mo sex u al ity was con nected to the rise of gym na sia...[which usu ally con tained] not only a statue or Hermes, but also one of Eros” (Flaceliere:65).

The ten sions which led to the Jew ish re volt were ex ac er bated when the Jew ish high priest, a Hel le nist him self, of fered a sac ri fice to Heracles (Her cu les), who was a Greek sym bol of ho mo sex ual ity. Riley adds, “The Jew ish tem ple it self be came the scene of pa gan sac ri fi cial meals and sex ual orgies [includ ing ho mo sex ual ity].” The fi nal insult (for which Antiochus is iden ti fied in the Bi ble as the arch e type of the antichrist) “was the in stal la tion in the tem ple of a pa gan sym bol, pos si bly a rep resen ta tion of Zeus [Baal], called by a sar donic pun ‘the abom ination of desolation’” (Riley.:16).

In the ensu ing re li gious re volt, the Mac ca bees “pre served what would be come the moral char ter of Chris ten dom, just as in de fend ing mar riage they saved what would be the very ma te rial of its con struc tion, namely, the fam ily” (ibid.:17). Yet, though they pre served

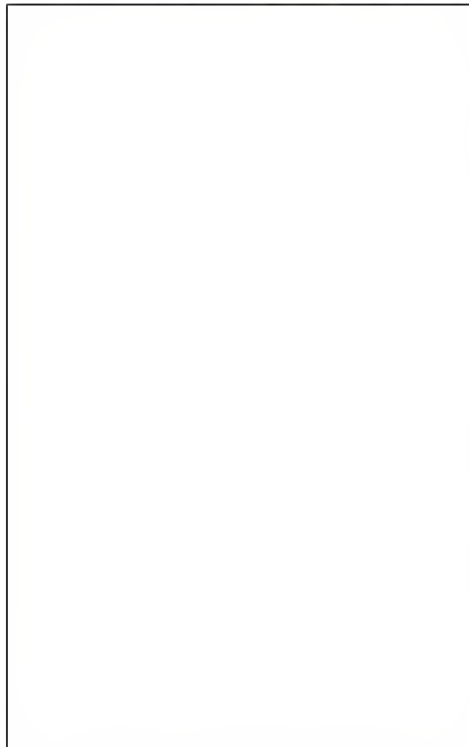
the Judeo-Christian sexual ethic, the Maccabees did not vanquish Greek philosophy as a rival social force. Of the two irreconcilable belief systems, the Judeo-Christian one would prevail, allowing the development of what we know to day as Western culture; yet Hellenism survived.

Adolf Brand and the "Community of the Elite"

One of the earliest leaders of the masculine homosexual counter-movement in Germany, himself a Hellenist, was Adolf Brand. In 1896, one year before Magnus Hirschfeld formed the Scientific-Humanitarian Committee, young Adolf Brand began publishing the world's first homosexual

serial publication, *Der Eigene* ("The Elite"). [The word *Eigene*, eye'-gen-eh, can be roughly translated "queer," which may shed some light on the derivation of this term in English, but we have chosen the translation used most often by his torians because it emphasizes the elitist philosophy of *Der Eigene's* authors.]

Besides being militantly pro-homosexual, *Der Eigene* was racist, nationalistic and



Cover of *Der Eigene* magazine.

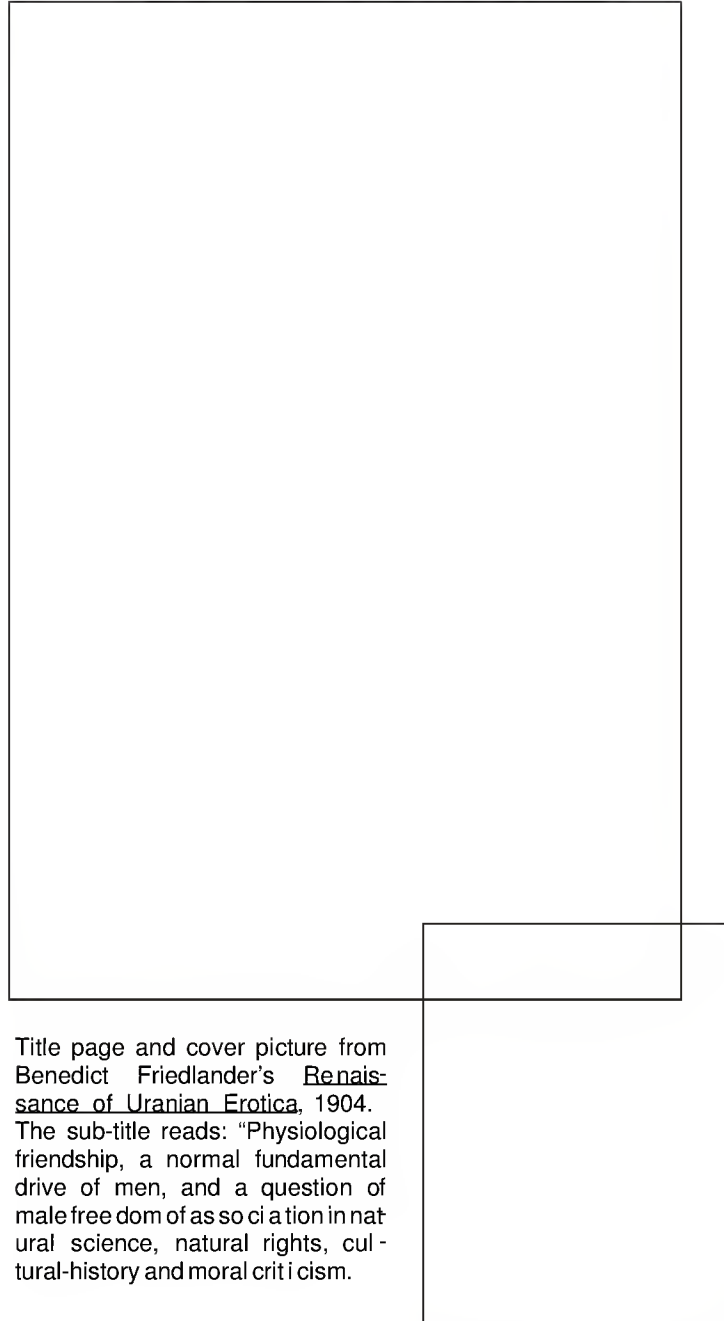
anti-Semitic. Mosse writes,

The use of racism to gain respectability was a constant theme of the first homosexual journal in Germany, *Der Eigene*...Even before the paper published a supplement called *Rasse und Schönheit* (Race and Beauty) in 1926, Germanic themes had informed much of its fiction, as well as images of naked boys and young men photographed against a background of Germanic nature. One poem, written by Brand himself and entitled, "The Superman," praised manliness, condemned femininity, and toyed with anti-Semitism, apparently because of the poet's quarrel with Magnus Hirschfeld, a rival for leadership of the homosexual rights movement (Mosse:42).

Brand's stated market for *Der Eigene* was men who "thirst for a revival of Greek times and Hellenic standards of beauty after centuries of Christian barbarism" (Brand in Oosterhuis and Kennedy:3).

In 1903 Brand was briefly jailed as a child pornographer for publishing pictures of nude boys in the magazine, but nevertheless *Der Eigene* remained in publication until 1931, peaking at over 150,000 subscriptions during the years of the Weimar Republic [1919-1933] (Mosse:42). In addition to *Der Eigene*, Brand published a satirical journal *Die Tante* ("The Fairy" or "The Auntie") which often ridiculed Hirschfeld and his assistants (Oosterhuis and Kennedy:6).

On May 1, 1902, Brand and two pederasts, Wilhelm Jansen and Benedict Friedlander, formed the *Gemeinschaft der Eigenen* ("Community of the Elite"). Its leading theorist was Friedlander (1866-1908), author of *Renaissance des Eros Uranios* ("Renaissance of Uranian Erotica"), a 1904 publication which featured a picture of a Greek youth on the cover. Friedlander wrote that the Community wanted to carry out the goals of the lesbian and radi-



Title page and cover picture from Benedict Friedlander's Renaissance of Uranian Erotica, 1904. The sub-title reads: "Physiological friendship, a normal fundamental drive of men, and a question of male freedom of association in natural science, natural rights, cultural-history and moral criticism."

cal feminist Dr. Helene Stocker who wanted German society to revert to pagan values. Friedlander writes,

The positive goal...is the revival of Hellenic chivalry and its recognition by society. By chivalric love we mean in particular close friendships between youths and even more particularly the bonds between men of unequal ages (B. Friedlander:259).

According to James Steakley in The Homosexual Emancipation Movement in Germany:

The Community looked to ancient Greece and Renaissance Italy as model civilizations and argued that Christian asceticism was responsible for the demise of homosexual relations. Friedlander, who was married, advocated pedophile relations combined with family life, and Brand contrasted his journal with Hirschfeld's *Jahrbuch* by saying he wanted to show "more of the Hellenic side of things" (Steakley:43).

Steakley goes on to show how the Community supported the work of Elisar von Kupffer, a "Butch" homosexual and an advocate of "Greek love," who strongly attacked the Scientific-Humanitarian Committee as pseudo-scientific (Steakley:46).

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In Homosexuality and Male Bonding in Pre-Nazi Germany, Oosterhuis and Kennedy write that "Kupffer stated in a letter of 25 December 1925 to Brand that the word 'h-

omosexual' was repugnant to him, because it reminded him of the 'fairies' in Hirschfeld's Committee, and he requested Brand never to mention his name in such a context" (Oosterhuis and Kennedy:34).

Friedlander described heterosexuals and effeminate homosexuals as *Kummerlings* (puny beings). The Ulrichs-Hirschfeld school believed that both homosexuality and heterosexuality were equal and legitimate forms of sexual love. However, the Brand-Friedlander school believed that eros (sexual love) had a rising scale of worth, with heterosexuality at the bottom and pederasty at the top. Steakley writes, "For the Community, however, heterosexual relations were relegated to purely procreative ends and the esthetic superiority of pedophile relations was asserted" (Steakley:46). In other words, heterosexuals were valued only as "breeders."

Friedlander also quoted from Gustav Jager who argued that, in contrast to the "Fems," masculine homosexuals were Uebermaenner (supermen), superior to heterosexuals because they were even more masculine (Oosterhuis and Kennedy:87). Some of the pederasts of the Community of the Elite did not consider themselves homosexuals at all, declaring the "love of friends" and homosexuality two different phenomena (ibid.:86).

Friedlander for a time was a member of both the Community of the Elite and the SHC. A review of his articles written for the SHC reveal that he endeavored to convince the members of the group that they were not going far enough: the SHC simply wanted the "right to privacy," but the Community of the Elite wanted a complete transformation of Germany from a Judeo-Christian society to a Greco-Uranian one. But the leadership of the SHC was never convinced. The two philosophies were just too different. In 1906 Friedlander left the SHC and, hoping to discredit Hirschfeld, strongly hinted that Hirschfeld and other leaders of the SHC had mismanaged the Committee's

funds. But this was not the real reason for his departure. Steakley writes,

The membership of the Community realized that the Committee's petition, which called for the legalization of same-sex relations only between those over the age of sixteen, neglected their interests. They were also affronted by Hirschfeld's personal effeminacy and his sweeping classification of all homosexuals in one category [as "Fems"] (Steakley:47f).

After his falling-out with Hirschfeld and the leaders of the SHC, Friedlander continued to try to sway its members regarding pederasty as well as to attract its financial supporters to the Community of the Elite. In 1907, Friedlander published an article in *Der Eigene* with a long but revealing title: "Memoirs for the Friends and Contributors of the Scientific-Humanitarian Committee in the Name of the Succession of the Scientific-Humanitarian Committee." In the article, Friedlander said that the Greek "love of youth" (pederasty) was the cause of Paragraph 175. He said that the law was not enacted because of men, but rather because of their jealous wives and mistresses who viewed young boys "as a kind of unfair competition" (*Journal of Homosexuality*, Jan.-Feb. 1991). In the same article Friedlander writes,

Let us just understand that no one can be a good educator who does not love his pupils! And let us not lie to ourselves that in love the so-called "spiritual" element can ever be completely detached from its physiological foundation. It is an eternal verity: only a good pederast can be a complete pedagogue (Friedlander in Oosterhuis and Kennedy:77ff).

Benedict Friedlander died in 1908 at the age of 42, but his influence on the German homosexual movement endured. In 1934, just one year after Adolf Hitler came to

power, a man named Kurt Hildebrandt echoed Friedlander's views in a book titled *Norm Entartung Verfall* ("Ideal - Degeneration - Ruin"). In 1934 Hildebrandt was a leader in the Society for Human Rights (SHR), a spinoff of the Community of the Elite. He referred to Friedlander as his "master" and asserted that Greek pederasty had led to "an enhancement of masculinity" (Steakley:49). In *Norm Entartung Verfall*, Hildebrandt presents the Brand-Friedlander theory that masculine homosexuals are the ideal; a master race of beings, and that effeminate homosexuals are, in fact, degenerations of the ideal. Hildebrandt declares that the masculine type is the one that "Nature" intended to rule the world, but that the effeminate types were freaks of nature who would bring any Hellenic society to destruction. Hildebrandt writes,

It is incomprehensible that these forms should be confused with that type of homosexuality about which such a ruckus is made to day. The latter arises contrarily in groups of effeminate men; it counteracts military and intellectual manliness...and is certain of ruin (Hildebrandt :207).

In many ways it is Friedlander's theory of homosexuality that we see implemented in the policies of the Nazis. Although there were obvious exceptions made for political reasons, there is evidence to suggest that only the effeminate homosexuals were mistreated under the Nazi regime -- and usually at the hands of masculine homosexuals. (We will consider the internment of "Roehm's Avengers" -- "Butch" homosexuals of the SA interned in the wake of the Roehm purge -- in a later section). Some historians, such as James Steakley, see Friedlander's influence in Adolf Hitler's own philosophy of homosexuality as well. Steakley writes,

Hitler, on the other hand, was the Nazi visionary...and there is a truly striking affinity between his views on ho-

mo sexual ity and those of Friedlander and [Hans] Blüher. These male supremacists wanted to create a new Hellas peopled by strong, naked, but chaste men, inspired by heroism and capable of leadership (Steakley:119).

The Rift Widens

It is clear that Adolf Brand's Community of the Elite wanted nothing to do with Ulrichs' theory of *anima muliebris in corpore virili inclusa* ("a female soul confined in a male body"). They perceived themselves as fully masculine and despised everything female and effeminate. For many years, Ulrichs' "Fem" faction had dominated the German homosexual movement. But during this time, the rift between the "Butches" and the "Fems" grew increasingly wider as the revival of Hellenic pagan values began to transform German society.

As early as 1908, Hirschfeld wrote that the scandals and division of opinion between the "Butches" and "Fems" was damaging the homosexual cause in Germany. He criticized the Community of the Elite for being anti-feminist. In 1914, reflecting the increase of tensions, Hirschfeld characterized the Community of the Elite as "exaggerated side-currents" and "fanatics" (Oosterhuis and Kennedy:24f). At this point Hirschfeld still controlled the movement, but somewhere between 1914 and 1920 the "Butches" became a serious political force themselves. In 1920, they formed the Society for Human Rights. The title seems to lay claim to what had become the Scientific-Humanitarian Committee's trademark: political activism under the banner of "gay rights." Two years later the new SHR published the following, now militant, call to arms:

We no longer want only a few scientists [i.e., Hirschfeld et al.] struggling for our cause, we want to demonstrate our strength ourselves. Here we stand, demanding that which is our right — and who would dare challenge us?

For this rea son we must work stead ily and eve ry one must take their part in our work. No ho mo sex ual should be ab sent -- rich or poor, worker or scholar, dip lo mat or busi nessman. We cannot deprive ourselves of any support. There fore join us, swell our ranks bef ore it is too late. At Easter we must show whether we have developed into a fighting organization or just a social club. He who does not march with us is against us (Steak ley:76f).

Here we can see the mili ta ris tic tone of the “Butch” fac tion and sense its eagerness to wrest control of the move ment from the SHC. Jonathan Katz records, in Gay American History, that “[the SHR became] the largest of the Gay groups in Germany during the 1920s, one that aimed at being a ‘mass’ organization, and it criticized Hirschfeld’s scientific approach” (J. Katz:632). Bear in mind that these were also the early years of the Nazi Party, an or gani za tion which shared some found ing mem bers with the SHR. Increasingly, the Nazi Party became the vehicle with which the “Butches” opposed Hirschfeld. In July of 1927, after a Nazi Party member made a speech attacking the SHC, Hirschfeld wrote in the SHC news let ter, “We further feel obliged to ur gently re quest of our nu mer ous mem bers in the Na tional So cial ist Ger man Work ers Party...that they vig or ously call their dele gates [to the Reichstag] to or der” (Steakley:91). The rather desperate tone of Hirschfeld’s complaint reflects the reality that his faction had by this time lost con trol.

To some ex tent, the ho mo sex u als of the SHC may have brought on themselves the later wrath of the Nazis. In the 1920s and 30s the political enemies of the Nazis used the Na zis’ ho mo sex ual scan dals against them, hurt ing the party’s effort to gain legitimacy. Stories were printed in the newspapers containing “inside” information about ho mo sexual activities among the Nazi leaders. The most note worthy ex am ple of this tac tic was when docu men ta tion of Ernst Roehm’s pro cliv ity for boys, in the form of hand writ-

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The Nazi Party was repeatedly damaged by disclosures to the newspapers about homosexuality in its ranks. The leaks came from its enemies in the effeminate faction of the German "gay" movement.
 Yad Vashem

ten letters from Roehm himself, was leaked to the Social Democrat newspapers (Oosterhuis and Kennedy:239n).

The Social Democrat Party, of course, was the home of many of the effeminate homosexuals, which the Nazis well knew. It is likely that they suspected some of the inside information against them had come from Hirschfeld's camp. This was probably an accurate surmise. Steakley writes that "Hirschfeld was later sorely discredited within the homosexual community of Germany when it was revealed that he at least occasionally 'leaked' information on homosexuals to the press" (Steakley:64).

This may help to explain why the Nazis bore such enmity against the "Fems," and why they targeted certain of these homosexuals for persecution. However, the Nazis needed no special justification for revenge. The fact that the SHC had made opposition to pederasty an essential tenet of their political strategy was enough. Though not a Nazi, the "Butch" homosexual poet, Stefan George, summed up the

attitude of the anti-Hirschfeld camp, saying, "It should be apparent that we have nothing to do with those far from charming people who whimper for the repeal of certain laws, for the most revolting attacks against us [pederasts] have issued from precisely these circles" (George in Steakley:49).

As we can see, understanding the "gay rights" movement in Germany is essential to a complete understanding of the formation of the Nazi Party and the policies of the Third Reich. In turn, understanding the German "gay rights" movement requires an appreciation of the rivalry between the two distinct homosexual factions: the Ulrichs/Hirschfeld "Fems" and the Brand /Friedlander/ Roehm "Butches." Their contest for domination of the "gay rights" movement ended when the "Butches" of the Nazi Party came to power in 1933 and began to construct the Third Reich. They had realized their dream of a revived Hellenic culture of ultramasculine militarism, a dream that was to prove a night mare for all those who fell short of the Nazi ideal.

Hans Blueher and the Wandervoegel

"In Germany," writes Mosse, "ideas of homosexuality as the basis of a better society can be found at the turn of the century within the German Youth Movement" (Mosse:87). In deed, at the same time that Brand and Friedlander were beginning to articulate their dream of a neo-Hellenic Germany to the masses, a youthful subculture of boys and young men was already beginning to act out its basic themes under the leadership of men like Karl Fischer, Wilhelm Jan sen and youth leader Hans Blue her. In Sexual Experience Between Men and Boys, homosexualist historian Parker Ross man writes,

In Central Europe...there was another effort to revive the Greek ideal of pederasty, in the movement of Wandering Youth [*Wandervoegel*]. Modern gay-homosexuality also can trace some of its roots to that movement of men and boys who wandered around the countryside, hiking and singing hand-in-hand, enjoying nature, life together, and their sexuality. Ultimately Hitler used and transformed the movement — much as the Romans had abused the *paidierastia* of the ancient Greeks — expanding and building upon its romanticism as a basis for the Nazi Party (Rossman:103).

Another homosexualist, Richard Mills, explains in Gay Roots: Twenty Years of Gay Sunshine how the *Wandervoegel* movement traces its roots to an informal hiking and camping society of young men started in 1890 by a fifteen-year-old student named Hermann Hoffman. For several years the open-air life style of these boys grew increasingly popular. They developed their own form of greeting, the “Heil” salute, and “much of the vocabulary...[which] was later appropriated by the Nazis” (Mills:168). Early in its development, the movement attracted the attention of homosexual men, including the pederasts who belonged to the Community of the Elite. In 1901 a teacher by the name of Karl Fischer (who, as we have mentioned, called himself *der Fuehrer*) formalized the movement under the name *Wandervoegel* (Koch:25, Mills:153).

Hans Blueher, then just seventeen years old, organized the most ambitious *Wandervoegel* excursion to that date in 1905. It was on this trip that Blueher met Wilhelm Jansen, one of the original founders of the Community of the Elite. At this time the *Wandervoegel* numbered fewer than one hundred young men, but eventually the number of youths involved in *Wandervoegel*-type groups in Europe reached 60,000.

Wilhelm Jansen became an influential leader in the *Wandervoegel*, but rumors of his homo-

sexuality disturbed German society. In 1911, Jansen addressed the issue in a circular to *Wandervoegel* parents. Jansen told them, "As long as they conduct themselves properly with your sons, you will have to accustom yourselves to the presence of so-called homosexuals in your ranks" (Mills:167). Hans Blueher further substantiated the fact that the movement had become a vehicle for homosexual recruitment of boys with his publication of The German Wandervoegel Movement as an Erotic Phenomenon in 1914 (Rec tor:39f). Mills writes,

[T]he Wandervoegel offered youth the chance to escape bourgeois German society by retreating back to nature...But how was this accomplished? What made it possible for the lifestyle created within the Wandervoegel to differ significantly from its bourgeois parent? The answer is simple: the Wandervoegel was founded upon homosexual, as opposed to heterosexual sentiments ...In order to understand the success of the movement, one must acknowledge the homosexual component

of its leaders...Just as the leaders were attracted to the boys, so were the boys attracted to their leaders. In both cases the attraction was sexually based (Mills 152-53).

Blueher's The German Wandervoegel Movement as an Erotic Phenomenon advocated pederasty.

Like many of the “Butch” homosexuals Blueher had married but only for the purpose of procreation. “Woe to the man who has placed his fate in the hands of a woman,” he wrote. “Woe to the civilization that is subjected to womens’ influence” (Blueher in Igra:95).

Foreshadowing the Nazi regime, Blueher “saw male bonding as crucial to the formation of male elites,” writes homosexualist historian Warren Johansson. “The discipline, the comradeship, the willingness of the individual to sacrifice himself for the nation -- all these are determined by the homoerotic infrastructure of the male society” (Johansson:816). Mills adds that Blueher “believed that male homosexuality was the foundation upon which all forms of nation-states are built” (Mills:152). Blueher called his hypothetical political figures “heroic males,” meaning self-accepting masculine homosexuals. It is precisely this concept of the “heroic male” that prompts Steakley to compare Adolf Hitler’s views to those of Blueher and Friedlander.

But this is not the only instance in which the views of Blueher and Friedlander coincide. Like Friedlander, Blueher believed that homosexuals were the best teachers of children. “There are five sexual types of men, ranging from the exclusively heterosexual to the exclusively homosexual,” writes Blueher. “The exclusive heterosexual is the one least suited to teach young people...[but exclusive homosexuals] are the focal point of all youth organizations” (ibid.:154).

Blueher was also anti-Semitic. In writing about his visit with Magnus Hirschfeld and the SHC, Blueher denigrated Hirschfeld’s egalitarian views, complaining that “concepts like rank, race, physiology... things of importance to me -- were simply not applicable in this circle.” Igra adds that “[a]ccording to Blueher, Germany was defeated [in W.W.I] because the homosexualist way of life (*die maennerbuendische Weltanschauung*) had been consider-

ably neglected and war like virtues had degenerated under the advance of democratic ideas, the increasing prestige of family life...the growing influence of women “*and, above all, the Jews*” (emphasis ours -- Igra:97).

Importantly, Blueher's hostility towards the Jews was not primarily based on a racial theory but on their rejection of homosexuality. Igra writes,

Soon after the defeat [of Germany in W.W.I] Blueher delivered a lecture to a group of *Wandervoegel*, which he himself had founded. The lecture was entitled “The German Reich, Jewry and Socialism.” He said: ‘There is no people whose destiny...so closely resembles ours as that of the Jews.’ The Jews were conquered by the Romans, lost their State and became only a race whose existence is maintained through the family. The primary cause of this collapse, he says, was that the Jews had failed to base their State on the homoerotic male community and had staked all on the family life, with its necessary concomitant of women's encouragement of the civic and social and spiritual virtues in their men folk rather than the war like qualities (ibid.:97).

Though largely neglected by historians, Blueher was enormously important to Nazi culture. Igra writes that in the Third Reich “Blueher...[was] adopted by the Nazis as an apostle of social reform. And one of his disciples, Professor Alfred Bauemler...[became] Director of the Political Institute at the University of Berlin” (ibid.:75). Writing before the collapse of the Third Reich, he adds that “[Blueher's teaching] has been systematically inculcated by the Nazi Press, especially Himmler's official organ, *Das Schwarze Korps*, and has been adopted in practice as the basis of German social organization. The Nazi élite are being brought up in segregated male communities called *Ordensburgen*. These are to replace the family as the ground work on which the state is to rest” (Igra:87). The all-male societies of these

Ordensburgen (Order Castles) were fashioned after the *Wandervoegel*.

Through his influence in the *Wandervoegel* and later as a fascist theoretician, Hans Blueher must be recognized as a major force in the reshaping of Germany. This (and the homosexuality of other *Wandervoegel* leaders) is acknowledged by homosexualist author Frank Rector:

Blueher's case further explains why many Nazi Gays were attracted to Hitler and his shrill anti-Semitism, for many gentle homosexuals were rabidly anti-Semitic...Gays in the youth movement who espoused anti-Semitism, chauvinism, and the *Fuehrer Prinzip* (Leader Principle) were not-so-incipient Fascists. They helped create a fertile ground for Hitler's movement and, later, became one of its main sources of adherents....A substantial number of those *Wandervoegel* leaders were known homosexuals, and many others were allegedly gay (or bisexual) (Rector:40).

From Boy Scouts to Brownshirts

In the introduction to his book *The Pink Triangle*, homosexual author Richard Plant writes of his own experience in a *Wandervoegel*-type group called "Rovers." "In such brotherhoods," writes Plant, "a few adolescents had little affairs, misty and romantic sessions around a blazing fire...Other boys...talked openly about 'going with friends' and enjoying it. The leaders of these groups tended to disregard the relationships blossoming around them -- unless they participated" (Plant:3).

Blueher himself described the homosexual quality of the group as follows:

The *Wandervoegel* movement inspired the youth all around during the first six years of its existence, without awaking the slightest suspicion...towards its own mem-

bers...Only very seldom might one notice one of the leaders raising questions of why he and his comrades didn't want any girls....[later] the name Wandervoegel was mentioned in the same breath as the words "pederasty club" (Blueher:23f).

Richard Plant's reminiscences also substantiate that the *Wandervoegel* groups served as a training ground for Nazis. He recalls his friend in the Rovers, "Ferdi, who explained and demonstrated the mysteries of sex to me and my friends." Plant was later shocked, he says, upon returning to Germany from abroad "to see Ferdi wearing a brown shirt with a red, white and black swastika armband" (ibid.:4).

E. Y. Hartshorne, in German Youth and the Nazi Dream of Victory records the recollections of a former *Wandervoegel* member who confirms that the organization was the source of important elements of Nazi culture. Our knowledge of the influence of the Community of the Elite on the *Wandervoegel* may provide us insight into the cryptic comment at the end of the testimony:

We little suspected then what power we had in our hands. We played with the fire that had set a world in flames, and it made our hearts hot. Mysticism and everything mystical had dominion over us. It was in our ranks that the word *Fuehrer* originated, with its meaning of blind obedience and devotion. The word *Bund* arose with us too, with its mysterious undertone of conspiracy. And I shall never forget how in those early days we pronounced the word *Gemeinschaft* ["community"] with a trembling throaty note of excitement, as though it hid a deep secret (Hartshorne:12).

In deed, not only did the grown-up former members of the *Wandervoegel* become one of Hitler's main sources of supporters in his rise to power, but the movement itself be-

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Hitler Youth meeting, January, 1934 in Munich.

came the core of a Nazi institution: the *Hitler-Jugend* (Hitler Youth). So rampant had homosexuality become in the movement by this time that *The Rheinische Zeitung*, a prominent German newspaper, warned, “Parents, protect your sons from ‘physical preparations’ in the Hitler Youth,” a sarcastic reference to problems of homosexuality in the organization (Burleigh and Wipperman: 188). Sadly, the boys themselves had by this time been completely indoctrinated by their homosexual masters. Waite writes,

With the exception of Ehrhardt, Gerhard Rossbach, sadist, murderer, and homosexual was the most admired hero of nationalistic German youth. “In Ehrhardt, but also in Rossbach,” says a popular book on the youth movement, “we see the Führer of our youth. These men have become the Ideal Man, idolized...and honored as can only happen when the personality of an individual counts for more than anything else”...the most important single contributor of the pre-Hitler youth movement [was] Gerhard Rossbach (Waite, 1969:210f).

Hans Peter Bleuel, in Sex and Society in Nazi Germany, points out that most of the adult supervisors of the Hitler Youth were also SA officers (who were almost exclusively homosexual). Rector states that Baldur von Schirach, leader of the Hitler Youth organization, was reportedly bisexual (Rector:56). In Germany's National Vice, Jewish historian Samuel Igra confirms this, saying Schirach was arrested by the police for perverse sexual practices and liberated on the intervention of Hitler, who soon afterward made him leader of the Hitler Youth (Igra:72). Igra further states that Schirach was known as "the baby" among the inner perverted clique around Hitler (ibid.:74). Rempel reports that Schirach always surrounded himself with a guard of handsome young men (Rempel:88). Psychiatrist Walter Langer in his 1943 secret wartime report, The Mind of Adolf Hitler, also writes of Schirach's reputed homosexuality (Langer:99).

Baldur von Schirach was the head of the Hitler Youth.

In 1934, the Gestapo reported forty cases of pederasty in just one troop of the Hitler Youth. Bleuel writes of the case of one supervisor, a 20-year-old man who was dismissed from the Hitler Youth in 1938. Yet he was transferred to the National Socialist Flying Corps (Civil Air Patrol) “and was assigned to supervise work by members of the Hitler Youth Gliding Association and eventually detained to help with physical check-ups — a grievous temptation. The man was once again caught sodomizing young men, but was not dismissed from the NSFK” (the National Socialist Flying Corps) - Bleuel:119).

Conditions were essentially the same in 1941. Bleuel reports of another homosexual flying instructor involved in “at least ten cases of homosexuality with student pilots of the Hitler Youth” and “a student teacher and student ...[who] had committed twenty-eight proven acts of indecency with twenty boys at Hitler Youth and Young Folk camps” (ibid.:119). He adds that “[t]hese cases were only the tip of the iceberg, for few misdemeanors within the Party became public in later years and even fewer came to trial” (ibid.:119).

The prevalence of homosexuality in the Hitler Youth is also confirmed by historian Gerhard Rempel in his book Hitler's Children: Hitler Youth and the SS:

Homosexuality, meanwhile, continued on into the war years when Hitler Jugend boys frequently became victims of molestations at the hands of their SS tutors; Himmler consistently took a hard line against it publicly but was quite willing to mitigate his penalties privately and keep every incident as secret as possible (Rempel:51f).

This last quote from Rempel raises two important points which will be addressed at greater length later in the book, but deserve at least some mention here. The first

point is that Heinrich Himmler, who is often cited as being representative of the Nazi regime's alleged hatred of homosexuals, was obviously not overly concerned about homosexual occurrences in the ranks of his own organization. The second point is that this homosexual activity continued long after Hitler had supposedly purged homosexuals from the Nazi regime (in 1934) and promoted strict policies against homosexuality (from 1935 on). As we shall see later, these policies were primarily for public relations and were largely unenforced.

An interesting side line to the story of the Hitler Youth illustrates both the control of the youth movement by pederasts and the fundamental relationship between homosexuality and Nazism. In Great Britain, the pro-Nazis formed the Anglo-German Fellowship (AGF). The AGF was headed by British homosexuals Guy Francis de Moncy Burgess and Captain John Robert Macnamara. British Historian John Rempel relates how Burgess, Macnamara and J.H. Sharp, the Church of England's Arch-deacon for Southern Europe, took a trip to Germany to attend a Hitler Youth camp. Costello writes,

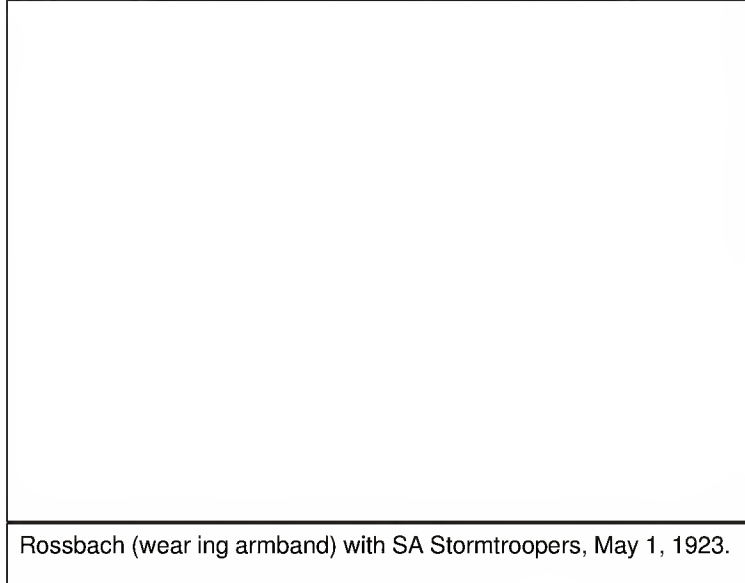
In the spring of 1936, the trio set off for the Rhineland, accompanied by Macnamara's friend Tom Wylie, a young official in the War Office. Ostensibly they were escorting a group of pro-fascist school boys to a Hitler Youth camp. But from Burgess' uproariously bawdy account of how his companions discovered that the Hitler Jugend satisfied their sexual and political passions, the trip would have shocked their sponsors -- the Foreign Relations Council of the Church of England (Costello: 300).

In pre-World War II France, the pro-Nazi faction was represented by the Radical-Socialist Party (RSP) and the Popular Party (PP). The Secretary-General of the RSP was Edouard Pfeiffer. Costello writes of Guy Burgess' visit to Pfeiffer in Paris shortly before the war:

As a connoisseur of homosexual decadence, Pfeiffer had few equals, even in Paris. As an officer of the French Boy-Scout movement, his private life was devoted to the seduction of youth. Burgess discovered all this when he visited Pfeiffer's apartment in Paris and found...[him] with a naked young man...he explained to Burgess that the young man was a professional cyclist, who just happened to be a member of Jacques Doriot's Popular Party (ibid.:315).

Once again we see flagrant sexual perversion in the heart of the Nazi movement -- long after the Roehm Purge. It appears also that the correlation between Nazism and homosexuality disregarded national boundaries. As we have seen, both Hans Blueher and Benedict Friedlander observed that youth organizations are often (in their view, appropriately) led by pederasts. Events in Europe during the first part of the twentieth century, particularly those involving the National Socialists, strongly support this theory.

The revival of Hellenic culture in the German homosexual movement, then, was an integral factor in the rise of Nazism. Right under the nose of traditional German society, the pederasts laid the groundwork for the ultramasculine military society of the Third Reich. The *Wandervoegel* was certainly not a "homosexual organization" per se, but its homosexual leaders molded the youth movement into an expression of their own Hellenic ideology and, in the process, recruited countless young men into the homosexual lifestyle. The first members of the *Wandervoegel* grew to manhood just in time to provide the Nazi movement with its support base in the German culture. As Steakley put it, "[the] Free German Youth jubilantly marched off to war, singing the old *Wandervoegel* songs to which new, chauvinistic verses were added" (Steakley:58).



Gerhard Rossbach and the Freikorps Movement

The *Freikorps* movement began during the years immediately following the close of World War I. After the war and the subsequent socialist revolution in Germany in 1918, tens of thousands of former soldiers of the German army volunteered for quasi-military service in a number of independent reserve units called *Freikorps* (Free Corps), under the command of former junior officers of the German army. These units were highly nationalistic and became increasingly violent as the social chaos of the Weimar Republic worsened. Rossbach's organization, originally called the *Rossbachbund* ("Rossbach Brotherhood") exemplified the German *Freikorps*. As Waite records in Vanguard of Nazism, "the lieutenants and the captains — Roehm...Ehrhardt, Rossbach, Schultz and the rest — formed the backbone of the Free Corps movement. And...it was they who were the link between the Volunteers [anti-communists] and National Socialism" (Waite, 1969:45). Once again we see the essential relationship between homosexuality and

Nazism, since many of these “lieutenants and captains” were known or probable homosexuals, some of whom eventually served in the SA. German historian and Hitler contemporary Konrad Heiden writes that “[m]any sections of this secret army of mercenaries and murderers were breeding places of perversion” (Heiden:30). Historian G. S. Graber agrees:

Many...[*Freikorps*] leaders were homosexual; indeed homosexuality appears to have been widespread in several volunteer units. Gerhard Rossbach... was an open homosexual. On his staff was Lieutenant Edmund Heines who was later to become the lover of Ernst Roehm (Graber:33).

Waite’s analysis shows that the *Freikorps* movement was one intervening phase between the *Wandervoegel* movement and the Nazi *Sturmabteilung* — the SA. “The generation to which the *Freikorpskämpfer* [‘Free Corps warriors’] belonged,” writes Waite, “the generation born in the 1890s — participated in two experiences which were to have tremendous effect on his subsequent career as a Volunteer [in the *Freikorps*]. The first of these was the pre-war Youth Movement; the second, World War I” (Waite, 1969:17). The young men who had been molded by the Hellenic philosophies of the youth movement had come of age just in time to fight in the first World War. There, they were further shaped and seasoned by the hardships and horrors of trench warfare.

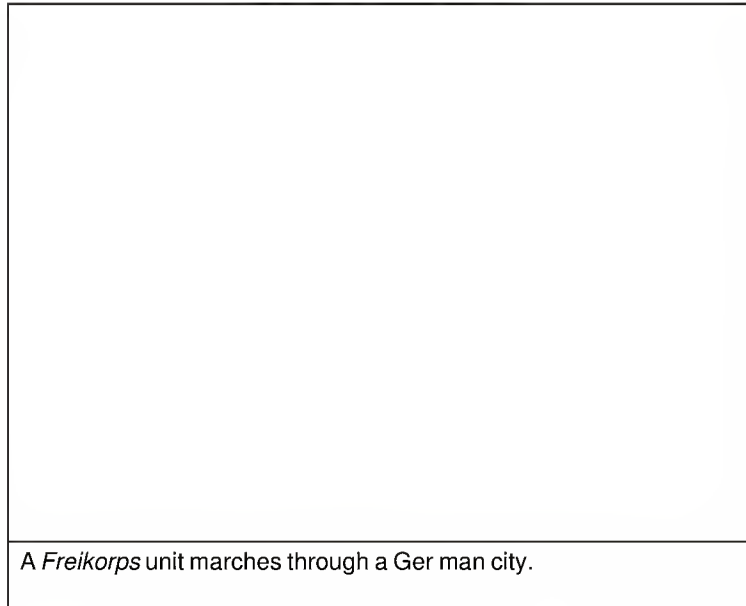
It was in the trenches of World War I that the concept of *Sturmabteilung* (Storm Troops) was developed — elite, hard-hitting units whose task it was to “storm” the enemy lines. The tactics of the Storm Troopers proved to be so effective that they were quickly adopted throughout the German army. The Storm Troop system cre-

ated a tremendous increase in the number of young commanders of a certain breed. Waite writes,

Only a very special type of officer could be used. He must be unmarried, under twenty-five years of age, in excellent physical health...and above all he must possess in abundance that quality which German military writers call ruthlessness. The result was that at the time of the Armistice Germany was flooded with hundreds of capable, arrogant young commanders who found an excellent outlet for their talents in the Free Corps movement (ibid.:27).

It is not difficult to recognize that the description of the preferred Storm Trooper is a model of the *Wandervoegel* hero: ultramasculine, militaristic, physically conditioned, largely unrestrained by Judeo-Christian morality, and guided by the "Fuehrer Principle" (ibid.:28). It is no wonder, then, that many of these men became youth leaders in their turn (ibid.:210). In the preceding chapter, we learned that homosexual sadist and murderer Gerhard Rossbach was "the most important single contributor to the pre-Hitler youth movement" and a "hero to nationalistic German youth." In the days before Baldur von Schirach developed the Hitler Youth, Rossbach organized Germany's largest youth organization, named the *Schilljugend* ("Schill Youth") in honor of a famous Prussian soldier executed by Napoleon (ibid.:210n).

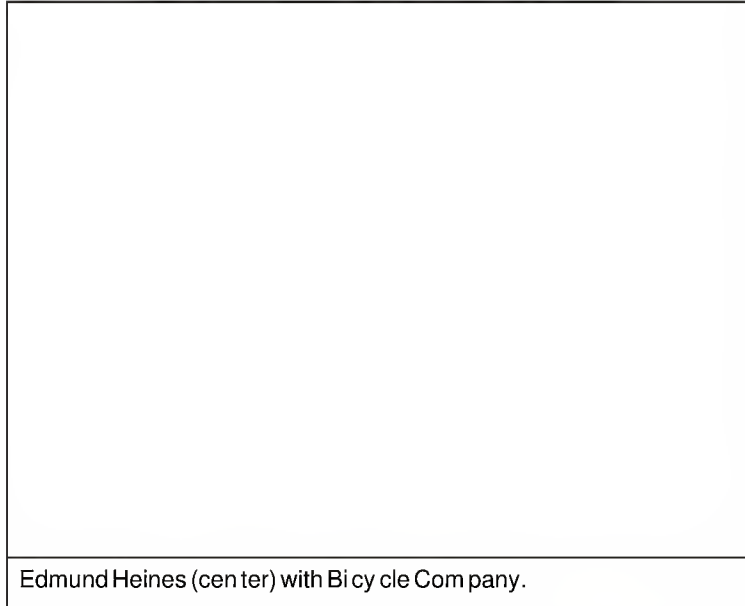
But Rossbach's contribution to the Nazis was far greater than the mere shaping of young men into Nazi loyalists. It was Rossbach who formed the original terrorist organization which eventually became the Nazi Storm Troopers, also known as "Brown Shirts." Both the Rossbach Storm Troopers and the *Schilljugend* were notorious for wearing brown shirts which had been prepared for German colonial troops, acquired from the old Imperial army stores (Koehl:19). It is reasonable to suppose that without Rossbach's Storm Troopers, Adolf Hitler and the Nazis



would never have gained power in Germany. Heiden describes them:

Rossbach's troop, roaring, brawling, carousing, smashing windows, shedding blood...was es pe cially proud to be dif fer ent from the oth ers. Heines had be longed to it before joining Hitler; then Rossbach and Heines had formed a cen ter with Roehm; it led the SA while Hit ler was under arrest [for leading the Beer Hall *Putsch*] (Heiden, 1944:295).

Rossbach's *Freikorps* was formed almost exclusively of homosexuals. As fascist novelist, Edwin Dwinger, would later de clare through one of his char ac ters, Cap tain Werner, "Freikorps men aren't almost all bachelors for noth ing. Be lieve me, if there wer en't so many of their kind, our ranks would be pretty damn thin" (Theweleit, Vol 1:33). Rossbach's adjutant, Edmund Heines, was another ped er ast and a con victed mur derer who later be came Ernst Roehm's ad ju tant in the SA (he was also the sex ual part ner



of Rossbach, Roehm and possibly Hitler as well). During the incident known as “The Night of the Long Knives” in which Hitler killed Roehm and a number of other SA leaders, Heines was surprised in bed with a young SA recruit (Gallo:236). His tortorian Frank Reichter describes Heines:

Distinguished by a girlish face on the body of a truck driver, Heines was an elegant, suave, and impeccably groomed killer. He liked to shoot his victims in the face with his 7.65 Walther automatic or beat them to death with a club...In addition to Heines’ value as a first rate adjutant, gifted administrative executive, and aggressive and adroit SA leader, Heines had a marked talent as a procurer [of boys]...garnishing the fairest lads in the Fatherland for...sexual amusement (Reichter:89).



Perhaps because of Edmund Heines' special talent, Rossbach assigned him to develop the *Schilljugend*. Igra tells how he profited thereby:

Edmund Heines, the group-leader of the storm troops at Breslau, was a repulsive brute who turned the Nazi headquarters of the city into a homosexual brothel. Having 300,000 storm troopers under his command he was in a position to terrorize the neighborhood... One of his favorite ruses was to have members of the youth organization indulge in unnatural practices with one another and then threaten their parents that he would denounce these youths to the police... unless he received... hush money. Thus Heines not only indulged in homosexual orgies himself—he was often Roehm's consort in this—but he promoted the vice as a lucrative business (Igra:73).

Ernst Roehm and the Development of the SA

Next to Adolf Hitler, Ernst Roehm was the man in Germany most responsible for the rise of Nazism, indeed of Hitler himself. Rec tor writes that "Hitler was, to a substantial extent, Roehm's protégé" (Rec tor:80). A driving force behind the National Socialist movement, Roehm was one of the early founders of the Nazi Party. Both Roehm and Hitler had been members of the socialist terrorist group called the Iron Fist (Heiden, 1944:89).

It was at a meeting of the Iron Fist that Roehm reportedly met him and "saw in Hitler the demagogue he required to mobilize mass support for his secret army" (Hohne:20). With Roehm's backing, Hitler became the first president of the Nazi Party in 1921 (ibid.:21). Shortly thereafter, Rossbach's *Freikorps*, integrated into the Party first under Herman Goering's and then Roehm's authority, was transformed into the dreaded Nazi SA.

In his classic Nazi history, The Rise and Fall of the Third Reich, author William Shirer describes Ernst Roehm

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Hitler and Roehm share a laugh in the early days of the party.

as “a stocky, bull-necked, piggish-eyed, scar-faced professional soldier...[and] like so many of the early Nazis, a homosexual” (Shirer:64). Roehm was recruited into homosexuality by Gerhard Rossbach (Flood:196). Rector elaborates,

Was not the most outstanding, most notorious, of all homosexuals the celebrated Nazi leader Ernst Roehm, the virile and manly chief of the SA, the *du* buddy of Adolf Hitler from the beginning of his political career? [Hitler allowed Roehm the rare privilege of addressing him with the familiar form “thou,” indicating intimate friendship]. Hitler’s rise had in fact depended upon Roehm and everyone knew it. Roehm’s gay fun and games were certainly no secret; his amorous forays to gay bars and gay Turkish baths were riotous. Whatever anti-homosexual sentiments may have been expressed by straight Nazis were more than offset by the reality of highly visible, spectacular, gay-loving Roehm. If there were occasional ominous

rumblings and grumblings about “all those queers” in the SA and Movement, and some anti-gay flare-ups, homosexual Nazis felt more-or-less secure in the lap of the Party. After all, the National Socialist Party member who wielded the greatest power aside from Hitler was Roehm (Rector:50f).

Consistent with the elitist philosophies of Benedict Friedlander, Adolf Brand, and Hans Blueher, Roehm viewed homosexuality as the basis for a new society. Louis Snyder, prominent historian of the Nazi era, writes,

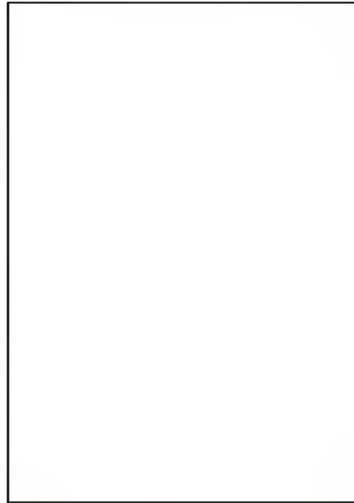
[Roehm] projected a social order in which homosexuality would be regarded as a human behavior pattern of high repute...he flaunted his homosexuality in public and insisted that his cronies do the same. What was needed, Roehm believed, was a proud and arrogant lot who could brawl, castrate, smash windows, kill and slaughter for the hell of it. Straights, in his eyes, were not as adept in such behavior as practicing homosexuals (Snyder:55).

Under Roehm, the SA became the instrument of Nazi terrorism in German society. It was officially founded on August 3, 1921, ostensibly as a “Special section for gymnastics and sport,” but in his first directive to the group, Hitler defined the SA’s purpose as “a means of defense for the movement, but above all a training school for the coming struggle for liberty” (Heiden, 1935:82f).

Historian Thomas Fuchs reports that “The principle function of this army-like organization was beating up anyone who opposed the Nazis, and Hitler believed this was a job best undertaken by homosexuals” (Fuchs:48f). At first serving simply to protect the Nazis’ own meetings from disruptions by rivals and troublemakers, the SA soon expanded its strong-arm tactics to advance Nazi policies and philosophies. In a 1921 speech in Munich, Hitler set the stage for this activity: “[the] National Socialist movement

will in future ruthlessly prevent if necessary by force all meetings or lectures that are likely to distract the minds of our fellow citizens..." In *Mein Kampf*, Hitler describes an incident (when his men were attacked by Communists adversaries) which he considered the baptismal act of the SA:

When I entered the lobby of the Hofbrauhaus at quarter to eight, I no longer had any doubts as to the question of sabotage...The hall was very crowded...The small assault section was waiting for me in the lobby...I had the doors to the hall shut, and ordered my men — some forty-five or -six — to stand at attention...my men from the Assault Section — from that day known as the SA — launched their attack. Like wolves in packs of eight or ten, they threw themselves on their adversaries again and again, overwhelming them with blows...In five minutes everyone was covered with blood. These were real men, whom I learned to appreciate on that occasion. They were led by my courageous Maurice Hess, my private secretary, and many others who were badly hurt pressed the attack as long as they were able to stay on their feet (Hitler:504f).



In all actions the SA bore Roehm's trademark of unabashed sadism. Max Gallo describes the organization:

Whatever the SA engage in — whether they are torturing a prisoner, cutting the throat of an adversary or pillaging an apartment — they behave as if they are within their rights, as artists of the Nazi victory...They are the SA, beyond

criticism. As Roehm himself said many times: "The battalions of Brown Shirts were the training school of National Socialism" (Gallo:38).

The favorite meeting place of the SA was a "gay" bar in Munich called the *Bratwurstgloeckl* where Roehm kept a reserved table (Hohne:82). This was the same tavern where some of the early meetings of the Nazi Party had been held (Rector:69). At the *Bratwurstgloeckl*, Roehm and associates — Edmund Heines, Karl Ernst, Ernst's partner Captain [Paul] Rohrbein, Captain Petersdorf, Count Ernst Helldorf — would meet to plan and strategize. These were the men who orchestrated the Nazi campaign of intimidation and terror. All of them were homosexual (Heiden, 1944:371).

Indeed, homosexuality was all that qualified many of these men for their positions in the SA. Heinrich Himmler would later complain of this: "Does it not constitute a danger to the Nazi movement if it can be said that Nazi leaders are chosen for sexual reasons?" (Gallo:68). Himmler was not so much opposed to homosexuality itself as to the fact that non-qualified people were given high rank based on their homosexual relations with Roehm and others. For example, SA *Obergruppenfuehrer* (Lieutenant General) Karl Ernst, a militant homosexual, had been a hotel door man and a waiter before joining the SA. "Karl Ernst is not yet thirty-five, writes Gallo, he commands 250,000 men...he is simply a sadist, a common thug, transformed into a responsible official" (ibid.:50f). Later, Ernst became a member of the German Parliament (Machtan:185). Gallo writes,

Roehm, as the head of 2,500,000 Storm Troops had surrounded himself with a staff of perverts. His chiefs, men of rank of *Gruppenfuehrer* or *Obergruppenfuehrer*, commanding units of several hundred thousand Storm Troopers, were almost without exception homosexuals. Indeed, unless a Storm Troop officer were homosexual he had no chance of advancement" (Knickerbocker:55).

Otto Friedrich's analysis in Before the Deluge is similar:

Under Rohm, the SA leadership acquired a rather special quality, however, for the crude and blustering *Oberster SA Fuehrer* was also a fervent homosexual, and he liked to surround himself, in all the positions of command, with men of similar persuasions (Friedrich:327).

In the SA, the Hellenic ideal of masculine homosexual supremacy and militarism had finally been realized. "Theirs was a very masculine brand of homosexuality," writes homosexualist historian Alfred Rowse, "they lived in a male world, without women, a world of camps and marching, rallies and sports. They had their own relaxations, and the Munich SA became notorious on account of them" (Rowse:214). The similarity of the SA to Friedlander's and Brand's dream of Hellenic revival is not coincidental. In addition to being a founder of the Nazi Party, Ernst Roehm was a leading member of the Society for Human Rights, an offshoot of the Community of the Elite (J. Katz:632).

The relaxations to which Rowse refers in the above quote were, of course, the homosexual activities (many of them pederastic) for which the SA and the CE were both famous. Hohne writes,

[Roehm] used the SA for ends other than the purely political. SA contact men kept their Chief of Staff supplied with suitable partners, and at the first sign of infidelity on the part of a Roehm favorite, he would be bludgeoned down by one of the SA mobile squads. The head pimp was a

Karl Ernst

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Emile Maurice, Peter Granninger and Storm Trooper Schiedermeier at a reunion of the Old Guard, March 11, 1934. Maurice was Hitler's homosexual chauffeur. Granninger was a pederast who recruited boys from the local high school.

shop assistant named Peter Granninger, who had been one of Roehm's partners...and was now given cover in the SA Intelligence Section. For a monthly salary of 200 marks he kept Roehm supplied with new friends, his main hunting ground being Geisela High School Munich; from this school he recruited no fewer than eleven boys, whom he first tried out and then took to Roehm (Hohne:82).

Although the original SA chapter in Munich was the most notorious, other SA chapters were also centers of homosexual activity. In Political Violence and the Rise of Na-

zism, Richard Bessel notes that the Silesian division of the SA was a hotbed of perversion from 1931 onward (Bessel:61).

Roehm and his closest SA associates were among the minority of Nazi homosexuals who did not take wives. Whether for convention, for procreation, or simply for covering up their sexual proclivities, most of the Nazi homosexuals had married. Some, like Reinhard Heydrich and Baldur von Schirach, married only after being involved in homosexual scandals, but often these men, who so hated femininity, maintained a facade of heterosexual respectability throughout their lives. As Machtan notes, "That Hitler...encouraged many of them to marry should not be surprising: every conspiracy requires camouflage" (Machtan:24). These were empty marriages, however, epitomized by one wife's comment: "The only part of my husband I'm familiar with is his back" (Theweleit:3).

As we have seen, then, the SA was in many respects a creation of Germany's homosexual movement, just as the Nazi Party was in many ways a creation of the SA. Before we take a closer look at the formation and early years of the Nazi Party, we must examine two other very important movements which contributed to Nazism. These are the occult Theosophical-Ariosophical movement, and the intellectual movement which created the National Socialist philosophy. Both of these movements, which are integral to our understanding of the Nazi Party and its actions, were also heavily influenced by homosexuals.

Chapter Two

HOMO-OCULTISM

The story of the occult in world history is also a story of homosexuality. By occult, we mean the formalized religious expression of pagan culture as opposed, for example, to the philosophical ideas of Hellenic paganism discussed in the previous chapter. In The Occult Roots of Nazism, historian Nicholas Goodrick-Clarke identifies the roots of occultism in western history:

Occultism has its basis in a religious way of thinking, the roots of which stretch back into antiquity....Its principal ingredients have been identified as Gnosticism, the Hermetic treatises on alchemy and magic [rooted in Gnosticism], Neo-Platonism, and the Cabbala....Gnosticism properly refers to the beliefs of certain heretical sects among the early Christians that claimed to possess gnosis, or special esoteric knowledge of spiritual matters....The Gnostic sects disappeared in the fourth century, but their ideas inspired the dualistic Manichaean religion of the second century (Goodrick-Clarke:17)

Since occultism is associated primarily with Gnosticism, the association of the Gnostics with homosexuality is of primary relevance to this study. Thus we

found an obscure reference to Hitler as a Manichaeon in Steven Katz's The Holocaust in Historical Context, Volume 1, of interest. Arthur Evans' Witchcraft and the Gay Counterculture provides some illumination here. Mani, for

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whom Manichaeism is named, was a third century Prince of Babylon who devised his own form of Gnosticism. Gnostics blended pagan sex rituals and Mother Goddess worship with elements of New Testament Christianity and "rejected Jehovah God as an evil demon."

Manichaeism imposed on Gnosticism a caste system of leaders (elect) and followers (hearers).

A Manichaean sect called the Bogomils (later called the Cathars) arose in Bulgaria and spread across Europe. Homosexuality became so closely associated with these Bulgarian heretics that the practice became known as "buggery." In deed, "the word for Cathar in most European languages came to be the word for homosexual: in German, *Ketzer*, in Italian, *Gazarro*, and in French, *Herite*....Heresy and homosexuality became so interchangeable that those accused of heresy attempted to prove their innocence by claiming heterosexuality" (Evans:51ff).

We probably all take for granted the fact that today our modern world culture is dominated by the religions based on the Mosaic law (i.e. Judaism, Christianity and Islam). In

their orthodox forms each of these religions regards homosexuality as an abomination. But pagan cultures have no such prohibition. (By definition, pagans are people who are not Jews, Christians or Moslems). In pagan cultures, homosexuals as a group of ten hold an elevated position in religion and society. When pagan civilizations ruled the world, homosexuality and pederasty were widely practiced and accepted. Homosexualist author Judy Grahn writes,

Many aspects of shamanism had homosexual content, and many of the gods, spirits, and divinities of the world have been associated with Gayness. In Tahiti there were special divinities for homosexual worship. The ancient Shinto temples of Japan display scenes of sexual ritual orgies similar to those of the Bacchanalia of the Romans...the Great Mother Goddess of ancient China, Kwan-Yin, was worshiped with sexual rites that included homosexuality. When the Spanish conquistadores reached Central America and the Yucatan, they found a prevalence of Gay priests and sacred statues and stone sculpture depicting the homosexual union as a sacred act. In the Yucatan the god Chin is said to have established sacred homosexuality and a Gay priesthood serving in the temples just as was true of the temples of ancient Babylon and Sumeria (Grahn:129).

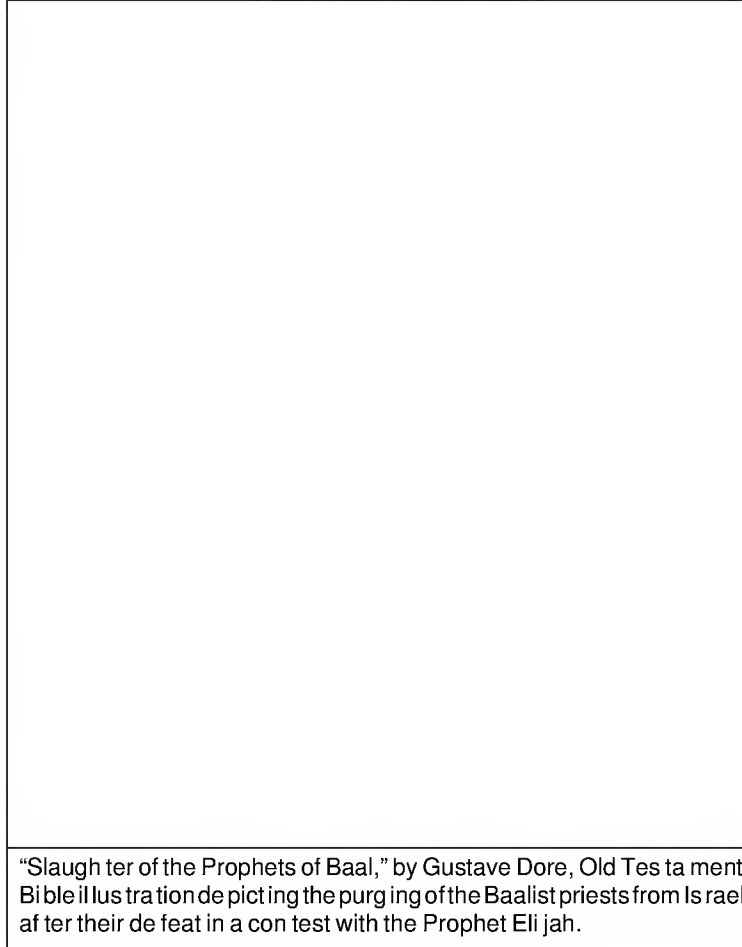
Christian writer George Grant concurs. He writes that “Rome was a perpetual satyricon. Egypt, Persia, Carthage, Babylon, and Assyria were all steeped in pederastic tradition. And the ancient empires of the Mongols, Tartars, Huns, Teutons, Celts, Incas, Aztecs, Mayans, Nubians, Mings, Canaanites, and Zulus likewise celebrated depravity, degradation and debauchery” (Grant, 1993:24). In Sexuality and Homosexuality, historian Arno Karlen writes of homosexual cults throughout the ancient world: “‘male temple prostitutes’—existed among the devotees of Ishtar and Astarte in Syria, the Albanians and Babylonians, the

Canaanite neighbors of the ancient Hebrews, and in Cos, Crete and Ephesus in the Greek world” (Kar len:6).

The ancient religion of Baal, familiar to students of the Bible as the set of beliefs and practices which so often corrupted Hebrew society in his story, was one such cult. Worshipers of Baal “built for themselves high places and pillars, and Asherim (phallic poles used to honor the goddess of fertility) on every high hill and under every green tree; and there were also male cult prostitutes in the land” (quotation from 1 Kings 14 in Kar len:9). Reference to these practices is found in several places in the Bible, notably Deuteronomy 23:17-18: “There shall be no ritual harlot of the daughters of Israel, or a perverted one of the sons of Israel. You shall not bring the wages of a harlot or the price of a dog [male prostitute] to the house of the LORD your God for any vowed offering, for both of these are an abomination to the LORD your God” (NKJ).

The Baal cult survived into Roman times and figured prominently in the infamous debaucheries of the Roman emperors in the first centuries after Christ. Kar len writes,

It was in association with such cults that emperors’ deviance became most flagrant. Commodus, who took the throne in 180, appeared in public dressed as a woman and was strangled by a catamitic [homosexual] favorite; Hadrian defied his homosexual lover Antinous. But neither matched Elagabalus, who began his rule at the age of fourteen in 218, after having been raised in Syria as a priest of Baal. He entered Rome amid Syrian priests and eunuchs, dressed in silks, his cheeks painted scarlet and his eyes made up. Various Roman historians say that he assembled the homosexuals of Rome and addressed them garbed as a boy prostitute; put on a wig and solicited at the door of a brothel; tried to get doctors to turn him into a woman; offered himself for buggery while playing the role of Venus in a court mime; kissed his male favorites’ genitals in public and, like Nero, formally married one of



them...Ele ga balus erected in Rome the great phal lic ash-
erim which the He brew kings had kept try ing to purge
from their land (Kar len:62).

It is rel e vant to point out that this time pe riod in the Ro-
man empire can be considered the Chris tians' Holocaust.
In 64 A.D. Chris tians were blamed by Nero for the burn ing
of Rome and were tar geted for ex ter mi na tion. Many Chris-
tians suffered unimaginable tortures as entertainment for
the sadis tic ho mo sex ual em per ors of Rome. Though Rome

was less homo sexually-oriented than Greece, Roman society was nevertheless heavily influenced by homosexual practices. In Homosexuality, the Torah and Grace, Dwight Pryor reports that 14 of the first 15 Roman emperors were homosexual (tape one). In The Construction of Homosexuality, historian David F. Greenberg writes that “Roman homosexual tastes were so taken for granted that when Antony asked Herod to send his younger brother-in-law Aristobulus to the Roman court, Herod refused because ‘he did not think it safe to send him...to the principal man of the Romans, that would abuse him in his amours’” (Greenberg:154f). While there are many differences between the treatment of Christians in Pagan Rome and Jews in Nazi Germany, the prominence of homosexuality among the chief perpetrators of both atrocities cannot be ignored.

As we seek to understand Nazism, it is important to remember that Judaism and its Christian and Islamic offshoots are fundamentally opposed to homosexuality. As we begin to grasp the relationship between homosexuality and occultism on one hand, and between homosexuals and Nazism on the other, the hatred of the Nazis for Jews and Christians may be more easily explained. The Jews were the people responsible for the demise of pagan world domination. Their theology (especially in its Christian form) banished pagan practices, including homosexuality, to a hidden and often reviled subculture. This is not to say that anti-Semitism is strictly a result of occult or homosexual influences. But at its very root there is a spiritual element to the Holocaust that suggests that it was, in some respects, vengeance against the people whose moral laws had relegated pagan sex-religions to obscurity and ignominy.

Yet, while Christianity made great strides in limiting pagan practices, they were not eliminated. Under Judeo-Christian cultural pressure, surviving pagan beliefs and practices, including sexual perversion, were forced

from public life, reemerging in secretive and mystical occultic societies.

It is important to our study that we recognize that the Nazis were strongly influenced by pagan occult beliefs and, additionally, that homosexuality is fundamental to many pagan belief systems. As noted by Greenberg this is especially true in relation to “aristocratic warrior societies” (ibid.:111). In deed, this was true even of the Greeks, whose homosexuality was forced upon them by the Dorian invaders of the twelfth century B.C. “Plutarch (Erotikus, 761 D) states: ‘it was chiefly warlike peoples like the Boeotians, Lacedaemonians and Cretans, who were addicted to homosexuality’” (Flaceliere:64ff). Author Brian Pronger notes that even the ancient Egyptians exhibited this tendency; their warriors raped enemy soldiers after defeating them in battle (Pronger:138).

It is also important to recognize that homo-occultism has remained a part of pagan cultures throughout the centuries to the present, even though the global predominance of the Judeo-Christian sexual ethic has limited its acceptance in most modern pagan societies such as China and Japan. When Jesuit missionaries arrived in sixteenth century China, for example, they found widespread pederasty (Spence:220) which they quickly moved to erase. And Rossman compares “the institutionalized pederasty of the privileged warrior class of medieval Japan’s pederastic military structure” to “Nazi society” (Rossman:23).

Greenberg reports on dozens of mostly primitive modern pagan societies which practice ritual homosexuality, usually pederasty. These societies are found throughout the world, in countries such as Brazil, New Guinea, Morocco, sub-Saharan Africa and Malaysia. Greenberg writes,

In many societies, male homosexual relations are structured by age or generation: the older partner takes a role defined as active or masculine; the younger, a role de-

defined as passive or female...[In many cases] The homosexual practices are justified by the belief that a boy will not mature [without these attentions] (Greenberg:26ff).

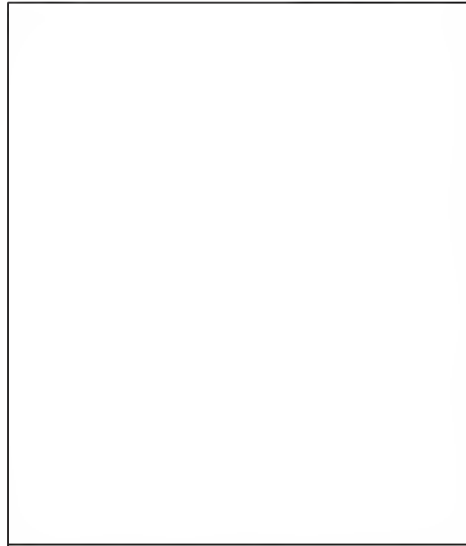
Such modern societies are profiled in The Sambia, by anthropologist Gilbert Herdt, who studied homosexuality in primitive cultures. He writes that "ritual homosexuality has been reported by anthropologists in scattered areas around the world [revealing a]...perverse link between ritual homosexuality and the warrior ethos....We find these similar forms of warrior homosexuality in such diverse places as New Guinea, the Amazon, Ancient Greece, and historical Japan" (Herdt:203). The process of a boy's homosexual initiation in these societies is horrific: he is deprived of sleep, starved, beaten and raped over several days until he is completely "resocialized" as a homosexual (ibid:179f).

Thus homosexuality in paganism is not a relic of antiquity but an ongoing phenomenon. And the prevalence of homosexuals as occult leaders continues today. In the context of Western culture this may simply be because homosexuals gravitate to philosophies which oppose Judeo-Christian morality. But this would not explain the wide occurrence of homosexual rituals in primitive and pre-Christian pagan cultures.

Homosexualist Laurence J. Rosan writes that "the priests of polytheistic or spirit religions...[are] expected to be 'different' -- unworldly, even eccentric, given to visions, dramatic pronouncements and so on -- an ideal opportunity for both male and female homosexuals!" (Rosan:268f). The Bible, however, offers its own explanation, defining an individual's homosexuality not as an incidental factor in pagan religion but, at least in some cases, as the consequence of "worshiping the creation rather than the Creator." The Book of Romans, Chapter 1, Verses 18-27 reads as follows:

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because what may be known of God is manifest in them, for God has shown it to them. For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. Professing to be wise, they became fools, and changed the glory of the incorruptible God into an image made like corruptible man — and birds and four-footed animals and creeping things. Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed for ever. Amen. For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due (NKJ).

Ironically, the Biblical event which marks the beginning of homosexual practices in the post-flood world is the same one that is misinterpreted by pseudo-Christian white supremacists to justify their racial theories. Christian researcher Dwight Pryor gives the following interpretation (which we have summarized) of a familiar Biblical passage. In Genesis 9, Noah fell unconscious from drinking too much wine and while he was thus incapacitated Ham “saw [or uncovered] his nakedness.” This term, used primarily in the book of Leviticus, is a Hebrew euphemism for sexual intercourse. “And Noah awoke from his wine, and knew what his younger son had done to him.” As a re-



"Noah Cursing Caanan," by Gustave Dore.

sult of his sexual attack on his father, Ham is cursed by Noah. (In Call of the Torah Rabbi Elie Munk cites Hebrew scholars who also interprets Ham's violation as "an act of pederasty") - (Munk:220). Thus Ham becomes Canaan, for whom the land of Canaan is named. Some generations later the Canaanite cities of

Sodom and Gomorrah would be destroyed by God because of homosexuality. White supremacists refer to Ham as the father of the colored races which they call "mud people." But it is homosexual perversion, not skin color, which is associated with the curse of Canaan.

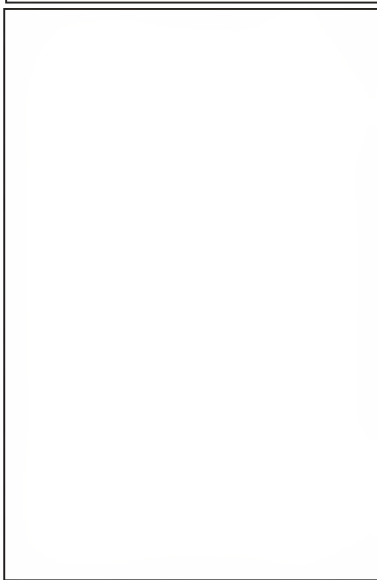
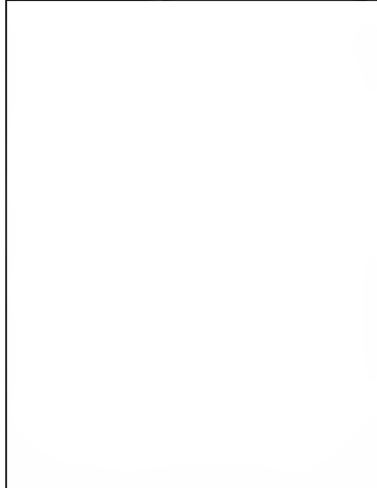
Madame Blavatsky and the Theosophical Society

An examination of the homo-occultic influences on the Nazis must begin with the Russian-born mystic Helena Petrovna Blavatsky (1831-1891), founder of the Theosophical Society and a figure who looms large behind some of the defining actions and beliefs of the Nazi Party. Blavatsky was probably a lesbian, but we have no proof that she actually engaged in lesbian sexual activity. She is described as a very "masculine" woman who dominated her many followers, both male and female (Cavendish:250). She was married twice and maintained a long association with Theosophical Society co-founder Henry Olcott, but

these were relationships of convenience. Blavatsky insisted she had never had sex with either husband (Meade:137) and wrote, "There is nothing of the woman in me. When I was young, if a young man had dared to speak to me of love, I would have shot him like a dog who bit me" (ibid.:50).

A world famous occultist, Blavatsky founded the Theosophical Society in 1875 in New York, but soon moved her operation to India where she wrote an influential occult book called The Secret Doctrine in 1888. In The Secret Doctrine Blavatsky expounds the Theosophical theory of creation; a seven-step progression of human evolution in which successive "races" evolve from a lower to a higher form of life. She calls these stages "root races" and identifies our current "root race" as the fifth of seven -- the Aryan race --

which follows the fourth race, known as the Atlantean. Blavatsky used a variety of esoteric symbols in the book, including triangles and swastikas. She claimed to be the



Madame Blavatsky (above) and the title page of her book which based Aryan supremacy on occultic fantasies.

chosen spokesperson for two “exalted masters” who communicated telepathically with her from their secret dwelling place in Tibet (Goodrick-Clarke:18ff).

In 1884 the first German Theosophical Society was established. Despite its ludicrous tenets, Theosophy became extremely popular in Germany and Austria. Its Aryan racist elitism appealed to the growing number of ethnic Germans whose *voelkisch*, or nationalist, sentiments demanded a reunited Germany. According to Blavatsky, the Aryans were the most spiritually advanced people on earth, but the Jews had a “religion of hate and malice toward everyone and everything outside itself.” This was a message tailor-made for Nazism.

Before she died in 1891, Blavatsky chose her British disciple Annie Besant to be her successor. Besant, who had once been a devout Christian, became a dedicated occultist after meeting Blavatsky. James Webb writes,

Mrs. Besant’s extraordinary transformations from Anglican minister’s wife through birth-control propagandist and labor leader to Theosophist ...are...well known...Arthur Nethercot, her biographer, suggests an element of the lesbian in the rapid domination of Mrs. Besant by H. P. Blavatsky (Webb:94).

“She addressed Annie in suspiciously fulsome and endearing terms,” writes Nethercot, “‘Dearest,’ ‘My Dearest,’ ‘Dearly Beloved One,’ and signing her self ‘Very adoring.’” Nethercot also reports that “she dispatched missives to Annie...and addressed them to ‘My Darling Penelope’ from ‘Your...female Ulysses’” (Nethercot:306).

Besant’s “mentor and partner” in running the Theosophical Society was Charles Leadbeater, whom Webb describes as “that type of mildly homosexual clergyman who is as familiar now as he was then” (Webb:95). But Leadbeater’s homosexuality was not “mild” enough to keep him

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Pederast Charles Leadbeater (left) with Annie Besant and Colonel Olcott.

out of trouble. "From his early days as a Hampshire curate until the close of his life," writes Webb, "he seems to have had an incurable taste for young men" (ibid.:95).

At one point Leadbeater claimed to have discovered the new Messiah -- the returned Christ -- in the person of a

young Indian named Jiddu Krishnamurti.

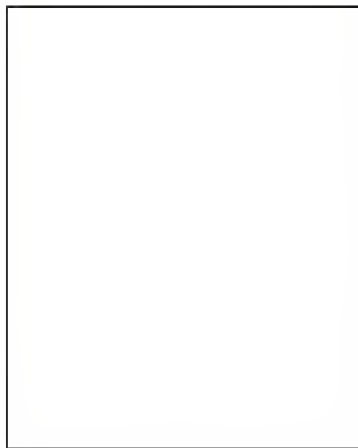
Krishnamurti gained international acceptance among followers of Theosophy as the new Savior. The boy's father nearly ruined the scheme for the Theosophists, however, when he accused Leadbeater of corrupting his son. "There was...small doubt that Leadbeater had been up to his old tricks again" (ibid.:102).

Cult figure and author Jiddu Krishnamurti as an adult.

Under Besant and Leadbeater, Theosophy attracted an even

greater following. The writings of both Besant and Leadbeater, as well as Blavatsky, were translated and published in Germany. An 1892 periodical, *Lotus Blossoms*, featured Blavatsky's writings and "was the first German publication to sport the theosophical swastika upon its cover" (Goodrick-Clarke:25). As time went on numerous other Theosophy-based occult groups formed in Germany and Austria. Several of these groups would provide the philosophical framework for Nazism.

Guido von List and the Armanen Order



Guido von List (1848-1919) was the first to combine German nationalism with the occult teachings of Theosophy. A bitter critic of Christianity, especially Catholicism, List had converted to Wotanism (worship of Wotan, the ancient German god of storms) as a young teenager. Years later List "became a cult figure on the eastern edge of the

German world. He was regarded by his readers and followers as a bearded old patriarch and a mystical nationalist guru whose clairvoyant gaze had lifted the glorious Aryan and German past of Austria into full view from beneath the debris of foreign influences and Christian culture" (Goodrick-Clarke:33).

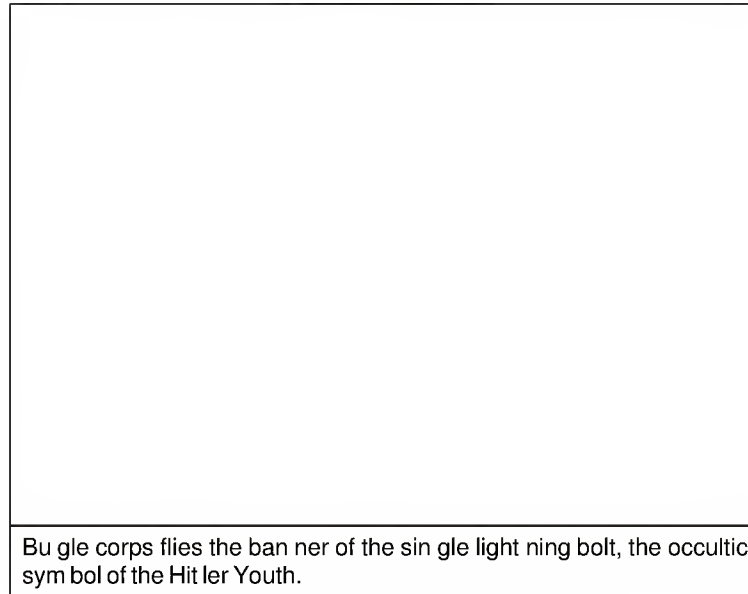
Although twice married, List was almost certainly homosexual. His closest associates included occultists Jorg Lanz von Liebenfels and Harald Gravelle, the former very probably, the latter avowedly, homosexual. Gravelle, a leading Theosophist in Germany, also contributed to the

pederast journal, *Der Eigene*. List was also known as the Aleister Crowley of Vienna because he was deeply involved in Hindu Tantrism, a form of black magic that incorporated deviant sexual rituals (J.S. Jones:124). In The Magical World of Alister Crowley, biographer Francis King states that as part of his occultic rituals, Crowley “deliberately humiliated himself by being...the passive partner in act[s] of buggery” (King in Tompkins:421).

In 1908 List formed the Guido von List Society in part to promote his Ariosophist research and writings, which by this time had become viciously anti-Semitic (ibid.:43).

List’s occult activities ranged across a wide spectrum. He was an expert on the Rune alphabet and wrote several books on the subject. He was particularly infatuated with the dual lightning bolt symbol that would later become the designation for the SS. (J. S. Jones:125). (The single lightning bolt would be adopted by the Hitler Youth.) He was also a self-styled occult master, claiming to be “the last of the Armanist magicians who had formerly wielded authority in the old Aryan world” (Goodrick-Clarke:33). In 1911, List formed an elitist occult organization called the Hoehner Armanen-Orden (“Higher Armanen Order”). The HAO was a hierarchical priesthood in which he was Grand Master. List claimed this cult was the surviving remnant of an ancient order of priest-kings called the *Armanenschaft*. This group was the source of List’s greatest influence on the Nazis. Goodrick-Clark writes,





List's blueprint for a new pan-German empire [based upon a re vival of the *Armanenschaft*] was de tailed and un-ambiguous. It called for the ruthless subjection of non-Aryans to Ar yan mas ters in a highly struc tured hi er ar chi cal state. The quali fica tions of can di dates [for po si tions in the new social order]...rested solely on their racial pu rity...But List went further still, antici pat ing the mys tical elitism of the SS in Nazi Ger many...List's ideal was a male or der with an oc cult chapter (Goodrick-Clarke:64f).

Not only is List's design strikingly simi lar to the later plans of Hein rich Himm ler for the SS- controlled state, but it is also reminiscent of the Brand/Friedlander philosophy of mili tar istic male su pre macy.

Al though the Ar ma nen Or der was never a large or gani zation, its membership included high-ranking members of Austrian society (ibid.:233n). One dev o tee of List's writ ings would become the hub of the Nazi movement: the young Adolf Hitler. After the fall of the Third Reich, a book writ ten by Guido von List was found in Hitler's pri-

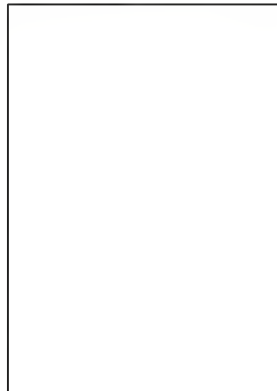
vate library. On the inside cover was written the inscription: "To Adolf Hitler, my dear brother in Armanen," although this is insufficient evidence to conclude that Hitler belonged to the order itself (J.S. Jones:124; Waite, 1977:90).

Jorg Lanz von Liebenfels and Ariosophy

If any occultist can be said to have had more influence on Hitler and the Nazis than List it would be Jorg Lanz von Liebenfels (1874-1954). Lanz was a former Cistercian Monk who had been thrown out of the order "for carnal and worldly desires" (Sklar:19). Since the Cistercian Order was a closed, all-male monastery, it is assumed that Lanz's indiscretions were of a homosexual nature. German writer Friedrich Buchmayr noted the following about Lanz

[F]ollowing his ordination in 1898, as a priest, Lanz was put to use as a teacher of choir boys. In April of 1899, the 24-year-old left the order, stating his reason for this step as "increasing nervousness" and "irritation." In the Chapter Book his departure was accounted to "carnal loves." His later radical hatred of women suggests a failed relationship with women (Buchmayr, *Biographisch-Bibliographisches Kirchenlexikon*, Vol. XVI, 1999)

It was through Lanz that Hitler would learn that many of his heroes of his story were also "practicing homosexuals" (Waite, 1977:94f). After being expelled from the monastery, Lanz formed his own occultic order called the *Ordo Novi Templi* or the Order of the New Temple (ONT). The ONT was related to the *Ordo Templi Orientis* or Order of the Temple of the East,



which, like List's organization, practiced tantric sexual rituals (Howard:91).

Hitler was aware that Lanz was a homosexual, according to Frau Elsa Schmidt-Falk of the Nazi Genealogy Office of Munich, as reported by Daim. Schmidt-Falk frequently spoke with Hitler personally in her role as a genealogical researcher whose task was to verify the racial purity of highly-placed Nazis. She did not conclude from her discussions that Hitler was personally associated with Lanz (although he may have been) but she reported that

Lanz was also mentioned once in the following connection: a convicted homosexual had addressed a plea for clemency to Hitler, in which he designated [Lanz] as a homosexual. Hitler allowed this man to disappear...immediately....[At another time] Hitler mentioned Roehm, Heines, etc. and also Lanz von Liebenfels and his group, about which (group) he (Hitler) at least accepted that it was actively homosexual (Daim:41).

Both List's and Lanz' organizations were modeled on the Teutonic Knights and the Knights Templars, military monastic orders founded in 1118 A.D. to fight in the Crusades (Goodrick-Clarke:60). Following the crusades, the Templars returned to Europe, but did not demobilize. Instead the members established monasteries which became centers of trade and influence. In the early 1300s the Knights Templars were condemned by Pope Innocent III for homosexual perversion and occultic practices. They were brought to trial and disbanded by King Philip the Fair of France. Igra writes,

[Homosexuality's] morbid history in the German blood dates from the time of the Teutonic Knights...Their personal lives were as infamous as the more widely publicized infamies of their brother Knights, the Templars. These latter became so corrupt that they raised the practice

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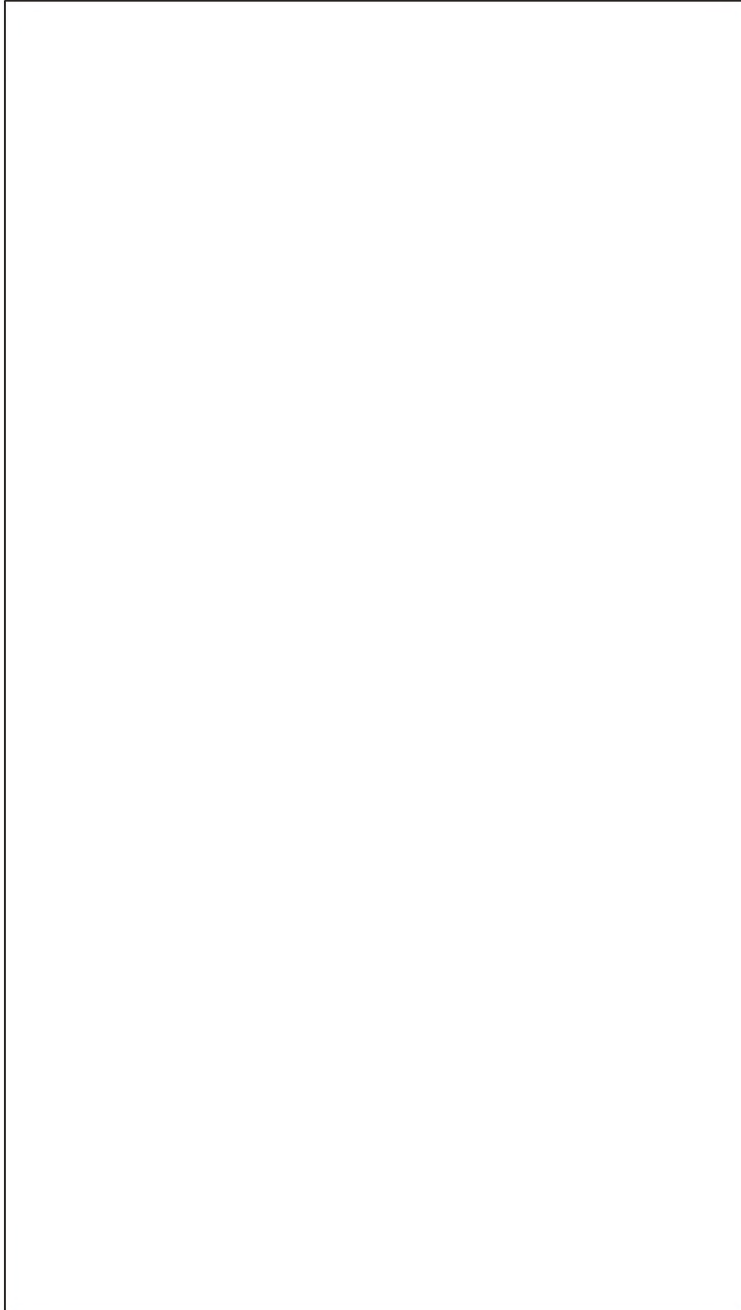
Jorg Lanz von Liebenfels, "The Man Who Gave Hitler His Ideas."

of their cardinal vice [homosexuality] into a religious cult...There were innumerable public trials where the most revolting details were brought to light (Igra:18).

Others have confirmed the prevalence of homosexuality among the Teutonic Knights. Adolf Brand, writing in *Der Eigene*, said of the Teutons (from whom the Teutonic Knights take their name), that “the Edda [Norse mythology] extols it [homosexuality] as the highest virtue of the Teutons (Brand in Oosterhuis and Kennedy:236f). Nazi leaders, especially Himmler, were infatuated with the Teutons. Sklar writes that “Like List and Lanz, Himmler was obsessed with...the Order of the Teutonic Knights” and that he “saw his Black Guards [the S.S.] as an elite cadre of Teutonic warriors” (Sklar:14ff). Likewise, Frederick the Great, Hitler’s personal hero, “revived the vices of the Teutonic Knights” in his army (Igra:19).

Hitler’s *Ordensburgen* (“Castles of the Order”) were “the highest residential academies for the training of the Nazi elite” and “received their name from the medieval fortresses built by the Teutonic Knights” (Snyder:261). It was fitting, then, that the swastika flag would first be flown over one of these fortresses. On Christmas day, 1907, many years before the swastika would become the symbol of the Third Reich, Lanz and other members of the ONT raised a swastika flag over the castle which Lanz had purchased to house the order (Goodrick-Clarke:109). Lanz chose the swastika, he said, because it was the ancient pagan symbol of Wotan (Cavendish:1983). Wotanism, incidentally, was claimed by List to have been the national religion of the Teutons (Goodrick-Clarke:39).

The journal of the ONT was called *Ostara*, named for the female counterpart to Wotan in the pagan Germanic pantheon. Some of the titles of *Ostara* pamphlets included “The Dangers of Women’s Rights and the Necessity of a Masculine Morality of Masters,” and “Introduction to Sexual-Physics, or Love as Odylic Energy.” Lanz claimed homosexuality was the result of “Odylic” influences (Waite, 1977:93f). Lanz hated women, writing that “the soul of the woman has something pre-human, something



demonic, something enigmatic about it” (Rhodes:108). “Na ture her self,” wrote Lanz, “has or dained women to be our slaves” (Lanz in Daim:31). He blamed Ar yan ra cial im-pu ri ties on pro mis cu ous women who were copu lat ing with “men of lower races.”

Lanz’s occult philosophies, which he dubbed Arioso-phy (Aryan Theosophy), were an enlargement upon the ideas of Guido von List. To the foundation of Theosophy and Ger man na tion al ism, Lanz added the popu lar theme of social Darwinism, as promoted by Ernst Haeckel and the Mo nist League. Haeckel is fa mous to day for his de bunked theory that “ontogeny recapitulates phylogeny,” the idea that the unborn young of all species pass through distinct em bry onic stages that re ca pitu late the evo lu tion of suc ces-sive phyla. But in pre- Nazi Ger many, Haeckel was fa mous for his ap pli ca tion of Dar win’s con cept of “sur vival of the fit test” to hu man so ci ety. Cam bridge his to rian and Lon don Times jour nal ist Ben Mac in tyre writes,

The German embryologist Haeckel and his Monist League told the world, and in par ticu lar, Ger many, that the whole his tory of na tions is ex pli ca ble by means of natu ral selection: Hitler and his twisted theories turned this pseudo- science into poli tics, at tempt ing to de stroy whole races in the name of racial pu rity and the sur vival of the fittest...Hitler called his book *Mein Kampf*, “My Strug- gle,” echoing Haeckel’s translation of Darwin’s phrase “the struggle for survival” (Mac in tyre:28f).

Lanz’s Ariosophy would fuel the imaginations of the Nazi elite, de spite (or per haps be cause of) its lu na tic qual-ities. “Lanz ful mi nated,” writes Goodrick- Clarke, “against the false Chris tian tra di tion of com pas sion for the weak and inferior and demanded that the nation deal ruthlessly with the un der privi leged” (Goodrick- Clarke:97). Waite re ports that Hitler was an avid fan of *Ostara* and developed his

anti-Semitic philosophy with the help of racist pamphlets published and distributed by Lanz and Guido von List.

[Hitler] bought some anti-Semitic pamphlets for a few pennies. These pamphlets, which were so important to the formation of Hitler's political thinking, were distributed by a virulently anti-Semitic society called the List-Gesellschaft. The tracts were written by two now-forgotten pamphleteers, Georg Lanz von Liebenfels (1872-1954) and Guido von List (c. 1865-1919). Of all the racist pamphlets available to Hitler during those years, only those written by Lanz and List set forth in explicit detail the ideas and theories that became unmistakably and characteristically Hitler's own. Only they preached the racial theory of history which proclaimed the holiness and uniqueness of the one creative race of Aryans; only they called for the creation of a racially pure state which would battle to the death the inferior races which threatened it from without and within; and only they demanded the political domination of a racial elite led by a quasi-religious military leader. Hitler's political ideas were later developed and reinforced in racist circles of Munich after the war in 1919-1923, but their genesis was in Vienna under the influence of Lanz and List (Waite, 1977:91).

In 1958 Wilhelm Daim, an Austrian psychologist, published a study of Lanz entitled *Der Mann der Hitler die Ideen gab* ("The Man Who Gave Hitler His Ideas"). In the book, Daim recounts that Lanz had met Hitler in Vienna when the latter was 20 years old. Hitler often visited occult bookstores and he used his contacts in some of them to locate Lanz after having trouble finding back issues of *Ostara*. While he was destitute in Vienna, Hitler "hotly defended Liebenfels' ideas against skeptics" writes Snyder (Snyder:211). In 1932, twenty-three years after that fateful meeting, Lanz wrote, "Hitler is one of our pupils...you will one day experience that he, and through him we, will one

day be vic to ri ous and de velop a move ment that makes the world tremble” (Cavendish:1983). This proclamation, however, did not sit well with *der Fuehrer*, and he had Lanz’s writ ings banned in 1933 (Sny der:211).

Lanz’s *Ostara* was a focal point for racist and occult fig ures in Ger many. In *Ostara*, Lanz pro posed that “un sat is fac tory” ra cial types be elimi nated by abor tion, ster ili za tion, starvation, forced labor and other means. He also recom mended Aryan breed ing farms where a mas ter race, destined to control the world, could be hatched (Cavendish:1983). Heinrich Himmler would later create such a breeding program (called *Lebensborn*) during the Third Reich. The close simi lar ity of Lanz’s pre scrip tion for the elimination of “inferiors” to the views of Benedict Friedlander suggests the possibility of a relationship between The ONT (Order of the New Temple) and the Community of the Elite. One link was Harald Gravelle, a homosexual member of the Guido von List Society who wrote for both *Ostara* and *Der Eigene* (Steakley:67n.34). Gravelle was “the prin ci ple the oso phist of Lanz’s ac quain tance, with the exception of Guido List” (Goodrick-Clarke:100).

Al though not di rectly con nected to the ONT, the as tro logist, Dr. Karl Gunther Heimsoth was another link between the Community of the Elite and the occultists. Heimsoth, a ho mo sex ual, was “a close friend and Freikorps comrade of Roehm” and maintained “close contact with sev eral fu ture Nazi big wigs” (Machtan:108f). He wrote a book titled *Charakter Konstellation*, which was devoted en ti rely to the horo scopes of ho mo sex u als (Rec tor:81); he was also a con tribu tor to *Der Ei gene*. Heim soth is re mem bered for coining the term “homophile” (Oosterhuis and Kennedy:188), which was a common American synonym for ho mo sex ual in the early de cades of the “gay” move ment here.

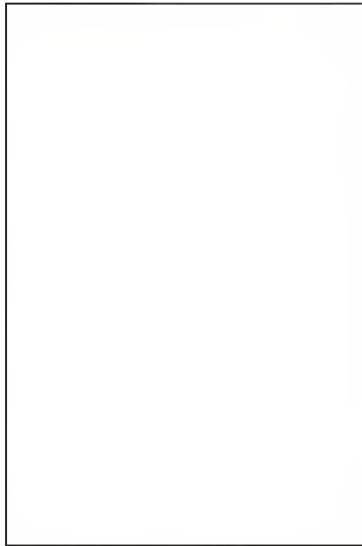
The Thule Society

In 1912, various followers of List and Lanz formed an organization called the Germanen Order. Diverging radically from the purely philosophic and spiritual focus of the groups that the two “masters” had formed, the Germanen Order was to take an active role in fulfilling the goals of Ariosophist teachings. “The principle aim of the Germanen Order,” writes Goodrick-Clarke, “was the monitoring of the Jews and their activities by the cre-

ation of a center to which all anti-Semitic material would flow for distribution” (Goodrick-Clarke:128). Only Aryans of pure descent were allowed to become members. The first World War disrupted the organization, but in the aftermath of the war the chapters of the Order began to engage in direct action against those they considered to be their enemies.

After the war the Order began to be “used as a cover organization for the recruitment of political assassins” (ibid.:133) who revived the practices of the *Vehmgericht*, a medieval vigilante society whose only sentence was death (Waite 1969:216ff). Prominent among these assassins were Gerhard Rossbach, Edmund Heines and other “Butch” homosexuals who would later help to shape the Nazi Party (Snyder:92, Waite:222f).

Some 354 enemies of the nationalists were killed over several years in the campaign of *Vheme* murders, the most



Emblem of the Thule Society.

prominent being Walther Rathenau, Foreign Minister of the German Republic during World War I. Ironically, many of the victims were killed for sexual and not political reasons. Waite writes,

The Feme [Vheme] was often directed against former comrades of post-Free Corps organizations. The very multiplicity of Bunds and secret societies led to competition, quarreling and death.... Competition and conflict was intensified by the fact that many of the Freebooters were homosexuals and hence prone to jealousy and "lover's quarrels." The Mayer-Hermann case will serve as an example.

Oberleutnant Mayer was Kreisleiter of the "Arbeitsgemeinschaft Rossbach." He was also, as court testimony euphemistically put it, "an enemy of women," as was his Leader, Gerhard Rossbach and, supported by a wealthy tobaccoist, one Kurt Hermann, he founded his own "Arbeitsgemeinschaft Mayer." But Oberleutnant Mayer soon became jealous of a certain Gebauer, a former Baltic fighter, who was also courting Herr Hermann. Mayer charged Gebauer with treason and sent two of his men to Hermann's home. They found the traitor in bed with Herr Hermann -- Frau Hermann was away at the time -- and carried out the sentence of the Feme (Waite 1969:222f).

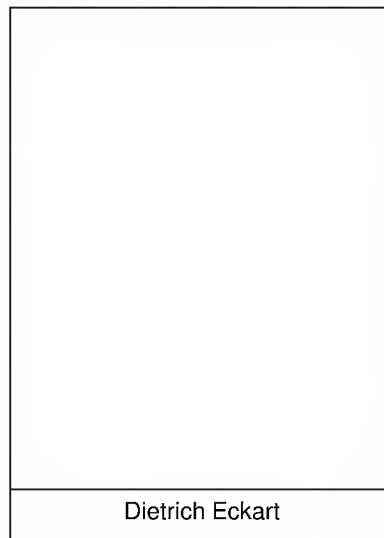
In 1917, because of the association of the Germanen Order with political terrorism, its Bavarian chapter changed its name to the Thule Society "to spare it the attentions of socialist and pro-Republican elements" (ibid.:144). The Thule Society retained many of the bizarre occult theories originated by Blavatsky and "had close ties to Crowley's organization" (Raschke:339). Historian Wulf Schwarzwalder writes,

Briefly, the creed of the Thule Society in its circle was as follows: Thule was a legendary island in the Far North, similar to Atlantis, supposedly the center of a lost, high

level civilization. But not all secrets of that civilization had been completely wiped out. Those that remained were being guarded by ancient, highly intelligent beings...The truly initiated could establish contact with these beings...[who could] endow the initiated with supernatural strength and energy. With the help of these energies of Thule, the goal of the initiated was to create a new race of supermen of "Aryan" stock who would exterminate all "inferior" races (Schwarzwalder:66f).

The leader of the Thule Society was a man named Rudolf von Sebottendorf but its chief organizer was Walter Nauhaus, a former member of the *Wandervoegel* movement (Goodrick-Clarke:143). Members of the Thule Society who figure prominently in the rise of Nazism included Hans Kohnert, Dietrich Eckart and Rudolf Hess. In 1919 Kohnert founded Germany's largest "gay rights" organization, the *Bund fuer Menschenrecht* ("Society for Human Rights") which counted SA Chief Ernst Roehm among its members (J. Katz:632n94). Eckart, meanwhile, was a founding member of the German Worker's Party and became Adolf Hitler's mentor (Shirer:65). Like Hitler, Eckart was a subscriber to *Ostara* (J. S. Jones:301n91).

Dietrich Eckart adopted Hitler as his student in 1920. He later stated that he felt "drawn to his [Hitler's] whole being" and that he and Hitler developed an "intimate" relationship in which he referred to the younger man as "my Adolf" (Machtan:117). Eckart never confessed to being a homosexual, but the evi-



dence suggests that he was. He is alleged by some to have been involved in Tantric occult sex rituals “similar to Crowley’s,” and even to have initiated Hitler into such activities (Raschke:399). We do know that Eckart was one of the most enthusiastic followers of Otto Weininger, a leading homosexual supremacist whose theories denigrated women (Igra:100). Alfred Rosenberg characterized Eckart as an inveterate misogynist whose “exclusively male company” destroyed his short and childless marriage in 1920 (Machtan:118f).

There is no question at all that Eckart was instrumental in Hitler’s early successes. “With Eckart as his mentor,” writes Schwarzwaller, “the gauche and inhibited Hitler -- the unsuccessful painter, former PFC, who had not even been promoted to corporal because of ‘lack of leadership qualities,’ quite suddenly...became an outstanding organizer and propagandist” (Schwarzwaller:68).


Like Roehm and Lanz, Eckart claimed credit for “creating” Hitler. In 1923, shortly before his death, Eckart wrote to a friend, “Follow Hitler! He will dance, but it will be to my tune. We have given him the means to maintain contact with them (meaning the “masters”). Don’t grieve for me for I have influenced his tory more than any other German” (Schwarzwaller:69). Though he would later ridicule many of the occultists and their ideas, Hitler dedicated his book, *Mein Kampf*, to Eckart, and at one time called Eckart his “John the Baptist” (ibid.:70).

Hitler’s next spiritual mentor was Karl Haushofer, who later became Germany’s leading theorist on the subject of geo-politics (the scientific study of the influence of geography on political events). A secret member of the Thule Society, Haushofer is credited with training Hitler to think in terms of world conquest and is believed to have virtually dictated Chapter 16 of *Mein Kampf*, which outlines Hitler’s foreign policy (Sklar:63f). Haushofer’s *Lebensraum* (“living space”) theory was later used to justify German expansion.

sion, while his familiarity with the Oriental allowed him to forge Hitler's alliance with Japan (ibid.).

There is evidence to suggest that Haushofer was homosexual as well. In Hitler's Cross, Erwin Lutzer accuses Haushofer of taking Hitler

through the deepest levels of occult transformation until he became a thoroughly demonized being. Hitler was even transformed sexually; he became a sado-masochist, practicing various forms of sexual perversion (Lutzer:61).



Karl Haushofer

More persuasive is the testimony of Ilse Hess, wife of Rudolf Hess, the Thule Society member who would rise the highest in Nazi circles. Hess, a homosexual (his marriage notwithstanding) was one of Hitler's closest friends and a fellow student of Haushofer. Machtan reports that "Ilse Hess...complained that she had gotten no more out of her marriage than a 'girl confidant' and she even compared herself, where 'the pleasures of matrimony are concerned,' to a 'convent school girl'" (Machtan:149). He adds the following:

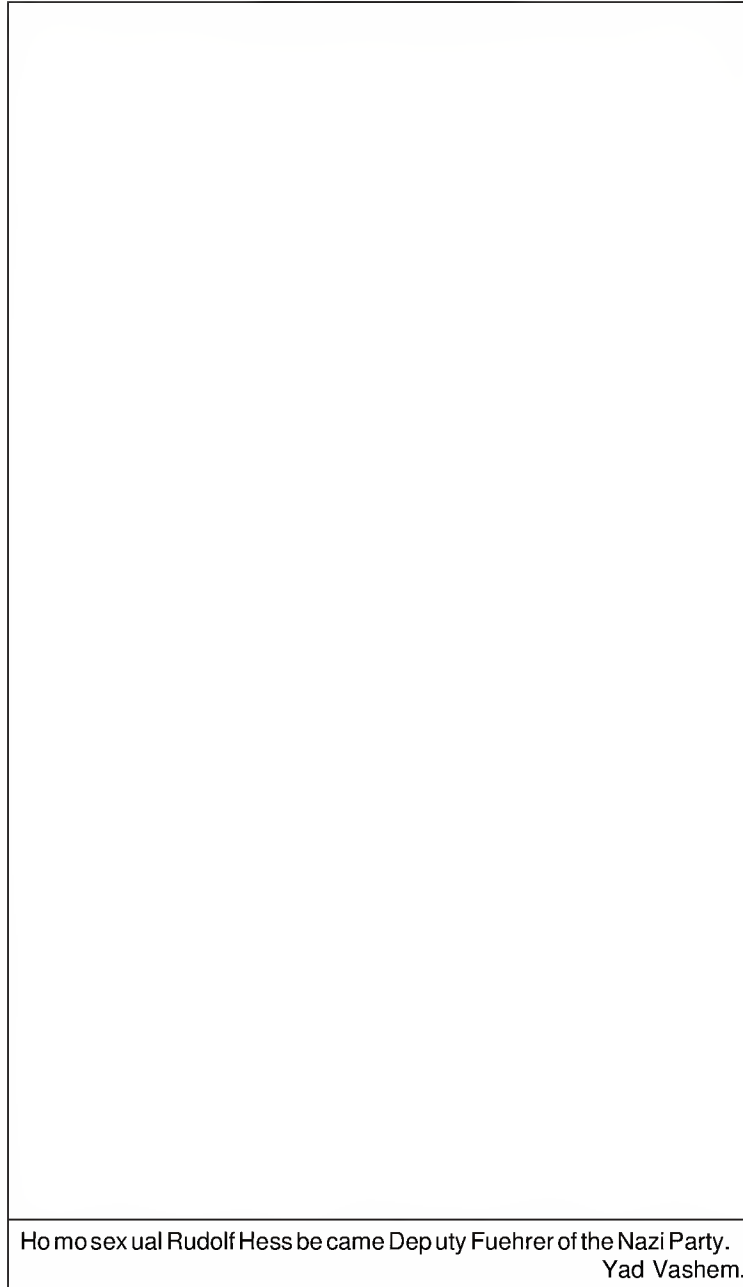
Hess had developed a close relationship with Haushofer, who was twenty-five years older than himself. The two of them often spent whole nights sitting together in Haushofer's home, and they also made joint excursions. "He's a wonderful person," Hess enthusiastically told his parents, and Haushofer dedicated to his "young friend Rudolf Hess" a hymn reminiscent of Stefan George [a

well-known ped er ast], which spoke of “his eyes fes tively illuminating closed doors” just as “a sun set is re flected in a spring.” Ilse Hess later con fessed in a re strained fash ion, that she had “long been almost a trifle jealous” of Haushofer, who seemed to have pos i tively “ab sorbed” her boy friend (Machtan:144f).

Hess eventually became the Deputy *Fuehrer* of the Nazi Party. Both Hess and Alfred Rosenberg had “an immense in flu ence on Hit ler to whom they preached the gospel of the Thule So ci ety” (Angebert:172). In ad di tion to his in volve ment with the Thule So ci ety, Hess be longed to yet another off shoot of the Theo soph i cal cult. It was an or ga ni za tion called the Anthroposophical So ci ety, formed in 1912 by Rudolf Steiner. Steiner was a for mer leader of the German Theo soph i cal So ci ety who split with the group fol low ing their “dis cov ery” of the new “mes siah.” Hess was also a firm be liever in as trol ogy (Howe:152).

Hitler was also influenced by other members of the Thule So ci ety. Waite writes,

In de scribing his ini tia tion into poli tics at Mu nich in 1919, Hit ler stressed the im portance of a lit tle pam phlet en titled “My Political Awakening” ...[writ ten by] a sickly fa natic called Anton Drex ler...Drex ler was an ad junct mem ber of the Thule So ci ety, the most in flu en tial of the many rac ist anti- Semitic groups spawned in Mu nich dur ing the im me diate postwar pe ri od...By the time of the rev olu tion of 1918, the society numbered some 1500 mem bers in Ba varia and in cluded many of Hit ler’s later sup port ers. Hit ler him self, it is re ported “was often a guest of the Society”...The actual German Worker’s Party — which was to be come the mighty Nazi move ment...dif fered very lit tle from the dis cus sion groups and ac ti vi ties of the Thule So ci ety or the other rac ist groups to which all the found ers be longed. (Waite, 1977:115).



Ho mo sexual Rudolf Hess be came Deputy Fuehrer of the Nazi Party.
Yad Vashem.

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SS Chief Heinrich Himmler was the leading occultist of the Nazi Party and may have been a homosexual as well. Yad Vashem

Yet another prominent Nazi who was strongly influenced by the German occult movement was Heinrich Himmler. Himmler maintained a close relationship with a prominent occultist named Karl Maria Wiligut, who became known as the “Rasputin of Himmler” (Goodrick-Clarke:177). It is not clear if this designation is meant to imply that Wiligut shared the infamous Russian’s penchant for sexual licentiousness. Wiligut claimed to have a gift of clairvoyant “ancestral memory,” certainly quite useful to the racial purists of the Nazi Party who were concerned with proving their own Aryan heritage. Wiligut was responsible for designing the Death’s Head ring worn by members of the SS.

Under Himmler, the SS became a veritable occultic order. Christian names of SS soldiers were replaced with Teutonic names, and all members were required to maintain the strictest secrecy and detachment from the rest of society (Sklar:100). In later years Himmler spent vast sums of money on esoteric research projects such as an expedition to Tibet “to look for traces of a pure Germanic race which might have been able to keep intact the ancient Nordic mysteries” (ibid.:102). (This little-known aspect of Nazi history is, of course, the inspiration for the Steven Spielberg movie, *Raiders of the Lost Ark*.)

Himmler may well have been a homosexual (two sources are cited later in the book), however, his intense obsession with secrecy largely shielded him from disclosure of his private life. He did, however, foster the cult of the *maennerbund* among his men. Some report that SS special forces training required recruits to soap each other’s bodies during showers to establish mutual dependency (Reisman, 1994:3). Later, Himmler would make empty threats against homosexuals in public pronouncements, but it is clear that he was completely comfortable being part of Adolf Hitler’s clique of pederasts.

In any case, we can see that the occult roots of the Nazi

Party ran deep into German history. It is also apparent that many of the leading occult figures responsible for this legacy were homosexuals. From ancient pagan roots through Blavatsky to List and Lanz, and to Hitler himself, the evolution of homo-occultism gave the Nazis their theories of an Aryan Master Race and their justification for the vicious extermination of "inferior" life.

Chapter Three

THE HOMOSEXUAL ROOTS OF FASCISM

An other area of his tory we must ex plore in or der to un derstand the Nazis is the origin of fascism and national socialist ideology. Fascism is a term which eludes easy defi ni tion but most would proba bly agree that in its nar row est sense, fas cism is a form of gov ern ment char ac ter ized by three things: one-party dictatorship, centralized gov ern ment con trol of fi nance and in dus try, and mili tant na tion alism. It is im por tant to em pha size here that fas cism is a form of so cial ism. It is thus in ac cu rate and mis lead ing to call the Nazi Party “right wing” although this misidentification is nearly uni ver sally ac cepted to day.

In his 1964 work, Varieties of Fascism, his to rian Eugen Weber said “we should do well to remember that Fas cism...considered itself a form of Socialism, freed of hu manitarian sentimentalism and Marxist dialectic, truer to fun da men tal So cial ist aims in that it tried to adapt it self to a chang ing his tor ical re ality which the old Marx ist in ter pre ta tion no longer suited” (Weber:29).

In seeking the roots of fascism we once again find a high correlation between homosexuality and a mode of thinking which we identify with Nazism. It is interesting that Weber, without noting the homosexual connection, traced “the pat tern of the planned to tali tar ian state back to

Plato's Republic, and the Fascist mentality to the turbulent, unscrupulous Calicles who appears in another Platonic dialogue, Gorgias" (Weber:11).

So here we begin. The inspiration for the fascist state comes from Plato, the male supremacist and apologist for pederasty. Plato is revered as the preeminent classical philosopher, although his apparent advocacy of man/boy sex is not commonly known. A prototypical statement by the philosopher is recorded in George Grant's Legislating Immorality: "Through the nightly loving of boys, a man, on arising, begins to see the authentic nature of true beauty" (Grant, 1993:24). Plato's Republic is his best known work. The following is a summary of the Republic from W.K.C. Guthrie's A History of Greek Philosophy:

The Republic (c.370 BC) advances many of Plato's principal ideas, notably those concerned with government and justice. Composed as a debate between Socrates and five other speakers, The Republic is best known for its description of the ideal state (based on Sparta), which Plato argues should be ruled by philosopher-kings (Guthrie in Grolier).

As we have noted, the Spartan society was dominated by a pederastic warrior cult that featured mandatory induction of twelve-year-old boys into homosexual partnerships with adult men. Like all such cults, the Spartan military was rigidly hierarchical and elitist. Plato's concept of the "philosopher-king" is that of an autocratic leader appropriate to such a society. The philosopher-king rules over a kind of fascist utopia. Interestingly, Plato's idealized society in the Republic includes the elimination of the family as a social unit and the elimination of private property.

The next figure cited by Weber in the historic development which would culminate in National Socialism is Frederick the Great (1712-1786) "founder of the perfect Prussian bureaucracy" (Weber:11). He writes, "The Nazi

Siegfried [a Teutonic mythological hero] looked back to the equalitarian elitism of Sparta [and] to the barracks of [Frederick's] Prussian army" (ibid.:82). Frederick clearly fit Plato's description of a philosopher-king. He established a strict military order on the Spartan model and used his elite forces to great advantage, expanding his Prussian empire through ruthless lightning strikes against neighboring countries. He was also a homosexual, and, coincidentally, one of Adolf Hitler's greatest heroes (Waite, 1977:112). Homosexualist historian Noel L. Garde writes,

Frederick's homosexual inclinations, of which Lt. Katte in his youth was the principle object, were attested by many authorities, notably Voltaire and Frederick himself...The other young men besides Katte were...Baron Frederick Trenck, Count Keyserlingk, Count Goerz and an Italian named Barbarini (Garde:448).

In recent years Frederick has been praised as a model of social liberalism and humanitarianism. Another side of this man, however, explains his appeal to Hitler and the Nazis. Igra describes him:

Frederick hated women, as such. Die Frau was always a Schimpfwort, an expression of contempt, with him...Though he felt obliged by reason of his position to have a queen, which involved the necessity of getting married, Frederick never lived a husband's life. And though [Martin] Luther's Reform inculcated the marriage of the clergy, with a view to stamping out the vices that had characterized celibacy in Germany, and though the same injunction logically applies to soldiers, Frederick forced the majority of his officers to remain unmarried...In his armies he revived the vices of the Teutonic Knights and the Templars. Frederick is rightly looked upon as the founder of modern German militarism, not merely as state policy but as a worship of destruction for its own sake. He despised humanity in general and

looked on human life, even his own life, as a bagatelle. He constantly carried a phial of poison on his person so that he might put an end to his own life at any moment he considered opportune (Igra:18f).

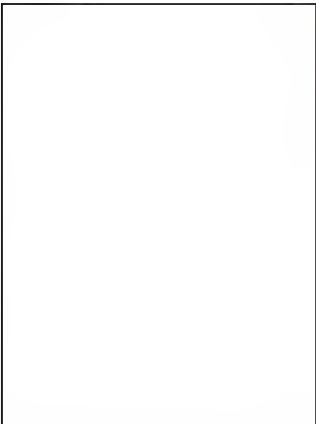
According to Weber, the National Socialist brand of fascism began in the mid-1800s with the radical Universal German Workingmen's Association (UGWA) (Weber:11). The founder of the UGWA was German socialist leader Ferdinand Lassalle, once the chief rival of Karl Marx for leadership of the communist organization First International. While probably not homosexual himself (he was killed by the aggrieved husband of one of his lovers) Lassalle is remembered for his political rehabilitation of the notorious pederast, Jean Baptiste von Schweitzer, after the Social Democrat Party had expelled him. Schweitzer was a talented lawyer who, in 1862, had become editor of the main periodical of the German socialist movement, *Sozialdemokrat*. In August of that year, two elderly ladies, enjoying a quiet stroll in a public park in Mannheim, accidentally came upon Schweitzer and a schoolboy. Schweitzer was sodomizing the boy in the bushes. He was arrested, given two weeks in jail, and disbarred (Steakley:1).

The Social Democrats disowned Schweitzer, but only one year later Lassalle took Schweitzer under his wing (J. Katz:567n.), stating that a person's sexual tastes had "absolutely nothing to do with a man's political character" (Linsert:178). Schweitzer became president of the UGWA, and on September 7, 1867, was elected to the Reichstag (parliament) of the North German Confederation (Steakley:1ff).

Friedrich Nietzsche

Among the several men who have been dubbed “the Father of National Socialism” (including Jorg Lanz von Liebenfels), Friedrich Wilhelm Nietzsche (1844-1900) is probably most deserving of this distinction, being so labeled by Nazi luminaries Dr. Alfred Rosenberg and Dr. Franck (Peters:221). Others have called him the “Father of Fascism” (ibid.:ix). Ravidly anti-Christian and a homosexual, Nietzsche founded the “God is dead” movement and contributed to the development of existentialist philosophy. Nietzsche’s publisher, Peter Gast, called Nietzsche “one of the fiercest anti-Christians and atheists,” and described his book, *The Antichrist*, as a “ferocious curse” on Christianity (ibid.:119). Nietzsche called Christianity and democracy the moralities of the “weak herd,” and argued for the “natural aristocracy” of the *Uebermensch* or superman, whose “will to power” was grounded in the material world (Wren in Grolier).

According to Macintyre in *Forgotten Fatherland: The Search For Elisabeth Nietzsche*, Friedrich Nietzsche never married and had no known female sex partners, but went insane at age 44 and eventually died of syphilis. According to Sigmund Freud and Carl Jung, Nietzsche had caught the disease at a homosexual brothel in Genoa, Italy (McIntyre:91f). Nietzsche’s unflattering opinion of women was widely known. His works were “peppered with attacks against women,” and, like the pederasts of the Community of the Elite, he relegated women to the role of breeders and sexual slaves. Men, on the other hand were to



Friedrich Wilhelm Nietzsche

be bred for war (Agonito:265f).

One of Nietzsche's closest friends and an other hero of Adolf Hitler was Richard Wagner, the composer. Wagner was the subject of a 1903 book by Hans Fuchs called *Richard Wagner und die Homosexualitaet* ("Richard Wagner and Homosexuality") in which Fuchs recommends art as a means for homosexual emancipation (Oosterhuis and Kennedy:86). We do not know whether Wagner was homosexual, although Hitler is reported to have identified him as one. In Kurt Ludecke's *I Knew Hitler*, the Fuehrer said the following when the issue of homosexuality among the Brownshirts was raised: "Ach, why should I concern myself with the private lives of my followers!....I love Richard Wagner's music -- must I shut my ears to it because he was a pedagogue? The whole thing's absurd" (Ludecke:477f).

Nietzsche's philosophy was grounded in Greek and Roman paganism, and in his writings he called for "a new Caesar to transform the world" (Peters:viii). Years later, Nietzsche's sister and chief promoter, Elisabeth, would enthusiastically dub Hitler the "superman" her brother had predicted (ibid.:220). Indeed, Elisabeth's adulation of Hitler was mirrored by the *Fuehrer's* admiration for her brother. Hitler and the Nazis were indebted to Nietzsche for his contribution to German nationalism. "It is not too much to say," writes historian George Lichtheim, "that but for Nietzsche the SS — Hitler's shock troops and the core of the whole movement — would have lacked the inspiration to carry out their programs of mass murder in Eastern Europe" (McIntyre:187). And W. Cleon Skousen writes that when "Hitler wrote *Mein Kampf*, it was as though Nietzsche was speaking from the dead" (Skousen:348).

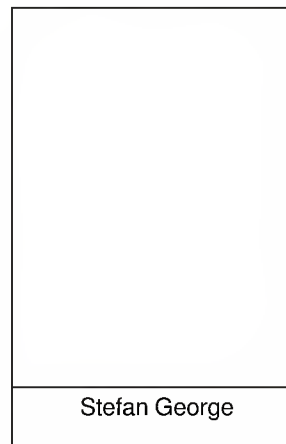
Had he lived in that era, Nietzsche might not have become a Nazi. His works included numerous condemnations of anti-Semitism and nationalism (and thus were selectively censored by Elisabeth). But the best measure of Nietzsche's contribution and importance to Nazism is not

in conjectures about what Nietzsche might have thought about Nazism, but in the actual reverence of the Nazis for him. Nietzsche's most celebrated book, *Also Sprach Zarathustra*, ("Thus Spake Zarathustra") was considered the "bible" of the Hitler Youth and was "enshrined with Hitler's *Mein Kampf* and Alfred Rosenberg's *Myth of the Twentieth Century* -- in the vault of the Tannenberg Memorial, which had been erected to commemorate Germany's victory over Russia in the First World War" (Peters:221). Hitler and the Nazis often used Nietzschean phrases such as "will to power," "live dangerously," and "Superman," but more significantly, Nietzsche became a hero to the masses as well. Certain German intellectuals canonized Nietzsche through the popular media of the day. Peters writes,

Germany's intellectual elite, including poets like Stefan George and writers like Thomas Mann, saw in Nietzsche's "aristocratic radicalism" an answer to the decadent democratic ideals of the West. Ferocious young men and women met for ritualistic readings from Zarathustra. Hymns were composed to celebrate the new religion, and by the time the body of the sick philosopher was finally put to rest, he was proclaimed a saint (Peters:ix).

The Cultural Elites

Who were these "intellectuals" who popularized Nietzschean fascism in Germany? Stefan George, one of Germany's most popular poets of the time, was a pederast and "a guiding example" to the Community of the Elite. "George and his disciples," write Oosterhuis and Kennedy, "...revivified Holderlin's concept of *Griechendeutschen* (Hellenic Ger-



Stefan George

mans), [and] contrasted in their poetry and lifestyle the 'eternal spring of homoerotic friendship' from the family" (Oosterhuis and Kennedy:91). Homosexualist Ian Young wrote that "In George, aestheticism, Nietzscheanism and homosexual idealism were transmuted into a poetic philosophy" (Young:183).

In 1903, George became infatuated with a 15-year-old boy and made him a figure of worship in a 1907 book called *Der siebente Ring* ("The Seventh Ring"). His last book, *Das neue Reich* ("The New Kingdom"), published in 1928, "prophesied an era in which Germany would become a new Greece" (Miles in Grolier). In 1933, when Hitler came to power, he offered George the position of President of the Nazi Academy of Letters (a post which he turned down) (Mosse:60).

Thomas Mann's identification with Nietzsche may also have had something to do with the latter's homosexuality. Among other works, Mann is famous for a 1912 novella called *Der Tod in Venedig* ("Death in Venice"), in which "an aging writer risks life and reputation in his attempts to gaze on the Apollonian beauty of the 14-year-old Tadzio" (Reiter in Grolier). Homosexualist historian A.L. Rowse called this novella "the most publicized homosexual story of the century" (Rowse:212). A recently published biography, *Thomas Mann: A Life*, by Donald Prater, establishes the novelist's homosexuality. A review of this book in *The San Francisco Examiner* (December 23, 1995) states that the book is based in part on Mann's private diaries, which reveal a "secrethomoerotic life."

Mann was married and had six children for whom he was "a remote and sometimes terrifying figure." The article reveals that two of these children, Klaus and Michael, committed suicide. Two of his children became homosexuals (Rowse:212). Mann confesses in his diary that the character Tadzio, the 14-year-old boy in "A Death in Venice," was actually modeled after a boy on whom Mann "devel-

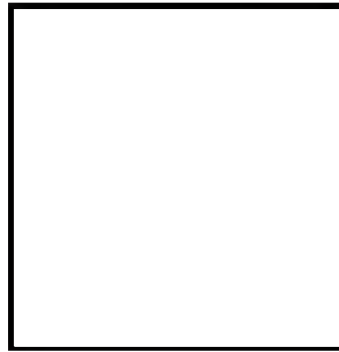
oped a crush while holidaying in Venice.” We must be clear, however, that Mann’s contribution to Nazism, his role in popularizing Nietzsche, was unintended. Mann was personally anti-Nazi, and was *persona non grata* with Hitler’s government..

Nietzsche’s influence extended beyond the German border. Adapting for its subject “the Nietzschean ecstasy” in the Italian art world, playwright Frank Wedekind’s play, *Spring’s Awakening*, features a cast of schoolboys whom he “allowed...to experience all forms of sexuality ...[including] masturbation, heterosexual promiscuity and..homosexual love making between the boys” (Mosse:61). Benito Mussolini himself acknowledged a debt of gratitude to Nietzsche during his dictatorship (Peters:212).

Nietzsche’s sister, Elisabeth, figured prominently in pre-Nazi and Nazi Germany. After Nietzsche’s death in 1900, she assumed control of his estate and relentlessly promoted her brother’s writings, establishing the Nietzsche Archives. During the Weimar Republic the Archives became “the center of a powerful counter-revolutionary current” of German nationalism (ibid.:206). At one point Nietzsche’s followers wanted to build a Nietzsche Temple, complete with statues of Apollo and Dionysos (ibid.:200). While the temple was never built, Adolf Hitler himself commissioned a shrine to Nietzsche, a memorial auditorium and library “where German youth could be taught Nietzsche’s doctrine of a master race” (ibid.:222). The *Friedrich Nietzsche zum Gedächtnis erbaut* (“Friedrich Nietzsche Memorial Building”) was opened in August of 1938 (McIntyre:192).

An interesting aside to this story is the fact that in 1886 Elisabeth Nietzsche and her husband founded a colony in Paraguay, South America called *Nueva Germania* (“New Germany”). After the fall of the Third Reich, *Nueva Germania* sheltered hundreds of fleeing Nazi war criminals, including the infamous Dr. Joseph Mengele

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Hitler is greeted by Elisabeth Nietzsche (insert) at the Nietzsche Archive which he sponsored.

(McIntyre: 5,205ff). Another interesting fact is that Rudolf Steiner, who would later found the occultic Anthroposophical Society, was briefly involved with Elisabeth in the management of the Nietzsche Archives.

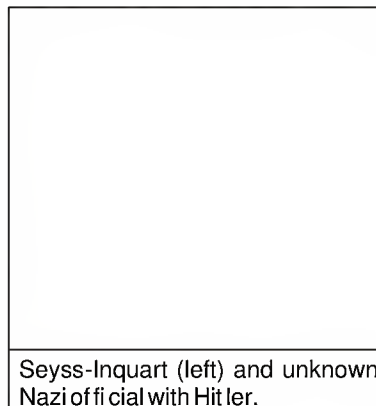
Frederich Nietzsche's influence on the Nazis is reflected in all they did. "Become hard and show no mercy," Nietzsche taught, "for evil is man's best force" (Peters:227). One wonders whether history might have been different if Germans had been aware that the writings of their fascist "genius" may have been influenced by impaired brain function "caused by...the tertiary phase of ce-

rebral syphilis" (ibid.:35). In 1902, a doctor by the name of P.J. Mobius attempted to warn his countrymen "that they should be ware of Nietzsche, for his works were the products of a diseased brain" (ibid.:184). Unfortunately for the world, Mobius's report was squelched by Elisabeth and her powerful friends.

The attraction of fascism for homosexuals appears in the history of other countries as well. As we noted earlier, pro-Nazi fascist organizations in both England and France were headed by homosexuals. In England, the organization was called the Anglo-German Fellowship, and was headed by British homosexuals Guy Francis de Moncy Burgess, and Captain John Robert Macnamara. (As an aside, while we can not state conclusively that they acted with treasonous motives, it must be noted that homosexual political activists played a major role in the appeasement of Hitler prior to World War II (Noebel:128ff)).

In France, the pro-Nazi fascists were represented by two groups, the Radical Socialist Party headed by Edouard Pfeiffer (Secretary General), and the French Popular Party headed by Jacques Doriot. Pfeiffer was openly homosexual. Less is known about Doriot, but, as we have shown, his organization seems to have had an attraction for homosexuals in any case (Costello:300ff.).

The Belgian fascist "Rexist" movement was led by Leon Degrelle "who would come to regard himself as the spiritual son of Hitler" (Toland:410). In Austria, it was Artur Seyss-Inquart, who, after Hitler's ascension to power was "appointed Minister of the Interior, with full, unlimited control of the nation's police



Seyss-Inquart (left) and unknown Nazi official with Hitler.

forces” (ibid.:434). In Norway, it was the infamous Vidkun Quisling, whose very surname became synonymous with “traitor.” Igratifies all of these men as homosexual (Igra:86). A “top leader” of the Nazi Party in Czechoslovakia was also homosexual (Oosterhuis:243).

A connection between homosexuality and fascism in Germany’s military allies is implied by historian Mary Beard. In The Sex Life of the Unmarried Adult she writes that “the Fascist movement in Germany, as in Italy and Japan, is essentially a dynamic of unmarried males...Adolph Hitler, [is] a bachelor like the majority of the thirty or forty leaders of the Nazi Party...A number of the prominent Nazis are men with records of sexual perversions as well as of military daring” (Beard:158). Homosexualists John Lauritsen and David Thorstad report that in the Soviet Union, homosexuality became known as “the fascist perversion” during the 1930’s. They quote the Soviet writer, Maxim Gorky: “There is already a slogan in Germany, ‘Eradicate the homosexual and fascism will disappear’” (Lauritsen and Thorstad:69).

Wilhelm Reich, author of The Mass Psychology of Fascism was a prominent German psychoanalyst when Hitler came to power in 1933. He wrote that homosexuality was the breeding ground of fascism. In 1936, fellow psychiatrist Erich Fromm echoed this view and also linked homosexuality with sado-masochism (Oosterhuis:242). This link has been widely recognized in past decades. Oosterhuis writes,

Dutch liberal anarchist Anton Constandse...claimed that “because most National Socialist organizations are typically all-male societies, homosexuality was inevitable....Everybody knows that the sexual abuse of youths was quite common in Roehm’s SA.” From this he inferred that “the great danger of male bonding, especially in the military, is indeed homosexuality.” The anti-fascist journal *Het Fundament*, published in Holland, also character

ized homosexuality as typical of fascism.... [F]eminist Maria Antonietta Macciocchi ...[wrote of] the extreme misogyny of “the brotherhood of male chauvinist fascists and homosexual Nazis.” Susan Sontag explained the popularity of sadomasochism in the gay subculture... simply as an “eroticizing of Nazism.” According to her, “there is a natural link” between homosexual sadomasochism and fascism. The stereotype was also made visible in such films as Luchino Visconti’s *The Damned* (1969), Bernardo Bertolucci’s *The Conformist* (1971), Pier Paolo Pasolini’s *Salo or the 120 Days of Sodom* (1975), and Volker Schlöndorff’s *The Tin Drum* (1978) - (Oosterhuis:244f).

We can see that the roots of Nazism are fundamentally interrelated with the homosexuality of its philosophers; a fact noted by many prominent writers and thinkers. (Although it may be mere coincidence we are reminded that the Latin root of fascism is *fascies*, “a bundle of rods.” A diminutive of *fascies* is “faggot,” a common pejorative for homosexuals.) In the lives of such men as Plato, Frederick the Great, and Nietzsche, whose writings and deeds were foundational to modern fascism, the common denominator is homosexual behavior. Certainly not every fascist has been homosexual, just as not every homosexual has been fascist. But the glaring truth of history is that contemporary German homosexuals bore a disproportionately large share of the responsibility for the rise of Nazism.

We have now looked at three separate and distinct realms of pre-Nazi German society which contributed to the formation and success of the Nazi Party. In the German “gay rights” movement we saw the pederastic origins of the Hellenic revival and its influence on the youth and *Freikorps* movements. We also saw how the rift between the “Butch” and “Fem” factions of the homosexual movement laid the groundwork for the mistreatment of some homosexuals later on in the Nazi regime.

In the realm of pagan religion we saw the importance of homosexuality in occultism and the influence of occultism in the development of Nazi thought. We have noted that many of the prominent occultists who influenced the growth of Nazism were homosexuals, and that a number of the early Nazis themselves were both homosexuals and occultists. Finally, we have seen that homosexuals and pederasts were integral to the creation and development of fascism and National Socialist philosophy.

Now that we have explored the relationship between homosexuality and the aspects of German thought and culture which led to the development of Nazism, we can begin to examine more closely the formation and early years of the Nazi Party itself, as well as the individuals, including Hitler, who led the Nazi movement.

Chapter Four

THE FOUNDING AND EARLY YEARS OF THE NAZI PARTY

What was to become the Nazi Party began as an outgrowth of the Thule Society in late 1918. It started as a nationalist discussion group called the Political Worker's Circle whose goal was to "extend the appeal of the Thule's nationalist ideology for the working classes" (Goodrick-Clarke:150). The discussion group developed the idea of forming a political party in December of 1918, and did so on January 5, 1919, at the *Fuerstener Hof* tavern in Munich. Adolf Hitler became a member of the German Worker's Party in September of that year. Shirer writes,

There were two members of this insignificant party who deserve mention at this point; both were to prove important in the rise of Hitler...Captain Ernst Roehm...had joined the party before Hitler...A tough, ruthless, driving man — albeit, like so many of the early Nazis, a homosexual — he helped organize the first Nazi strong-arm squads which grew into the SA...Dietrich Eckart...often called the spiritual founder of National Socialism...became a close advisor to [Hitler]...introducing him to...such future aides as Rudolf Hess (Shirer:64f).

In a very short time Hitler and Roehm began to wrest control of the small group from its founders. Within a few months they had forced the resignation of its Chairman, Karl Harrer, and begun to turn the group away from its origins as a secret society and to ward a new identity as “a mass party” (Fest, 1975:120). On April 1, 1920, they changed the name of the party to the National Socialist German Worker’s Party. Historian Joachim Fest describes the process Hitler and Roehm used in these earliest days of Nazism:

At the beginning [Hitler] went at things according to a sensible plan. His first task was a personal one, to break out of anonymity, to emerge from the welter of small-time nationalist-racist parties with an unmistakable image...making a name for himself — by unceasing activity, by brawls, scandals, and riots, even by terrorism if that would bring him to the forefront...[but] Ernst Roehm did more for the NSDAP than any one else. He held the rank of captain as a political advisor on the staff of Colonel Epp and was the real brain of the disguised military regime in Bavaria. Roehm provided the young National Socialist Party with followers, arms, and funds (Fest, 1975:126f).

By August of 1921, Hitler and Roehm had completed their take over of the party. On the third of that month they founded the SA and began to assemble the cadre of sexual deviants who would form the core of Nazi leadership for years to come. A pamphlet circulated by disgruntled Nazi members prior to the Hitler take over shows that the homosexuality of his supporters was no secret. Speaking of Hitler they said, “It grows more and more clear that his purpose is simply to use the National Socialist Party as a springboard for his immoral purposes” (Igra:70f). Former high Nazi functionary and close Hitler confidant, Otto Strasser reports,

Hitler did three things to popularize the party and quiet the threatening clash of wounded vanities. He shortened the name from Nationalsozialistische Deutsche Arbeiterpartei to the letters NSDAP; he adopted the brown shirt of Lieutenant Rossbach's veteran organization for the entire party; and he assumed the all-too-familiar swastika from Erhardt's group (Strasser, 1943:34).

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Left to right: Rudolf Hess, Adolf Hitler, Ernst Roehm, Heinrich Himmler and Wolf von Helldorf. Each of these top Nazi leaders was a known or reputed homosexual.

Hitler's Clique of Pederasts

As we will see, almost all of the new leadership of the party were sexual deviants. But this fact raises a question that is foundational to our understanding of the Nazis. Who chose these men as Nazi leaders? Roehm, with whose lifestyle we are now quite familiar, was to some his torians the true power behind Hitler's throne. As noted above it was primarily Roehm who organized, funded and armed the terrorist military arm of the party, choosing only homosexuals as officers. And it is true that the party met frequently in the *Bratwurstgloekl* (Fest, 1975:135f), a homosexual bar where Roehm kept a reserved table.

Yet, despite Roehm's importance to the party, Adolf Hitler himself was the central figure of Nazism and increas-

ingly it was he who de ter mined the fate of every mem ber of the party. De spite sug ges tions to the con trary, Hit ler was not anti- homosexual. In fact, like Roehm, Hit ler *preferred* homosexual companions and co-workers. In addition to Roehm and Hess, two of his closest friends, Hit ler ap par ently chose homosexuals and other sexual deviants to fill key po si tions near est to him self. Heiden re ports that in fact Hit ler intentionally “sur rounded him self with men of... [ho mo sex ual] ten den cies” (Heiden, 1935:417).

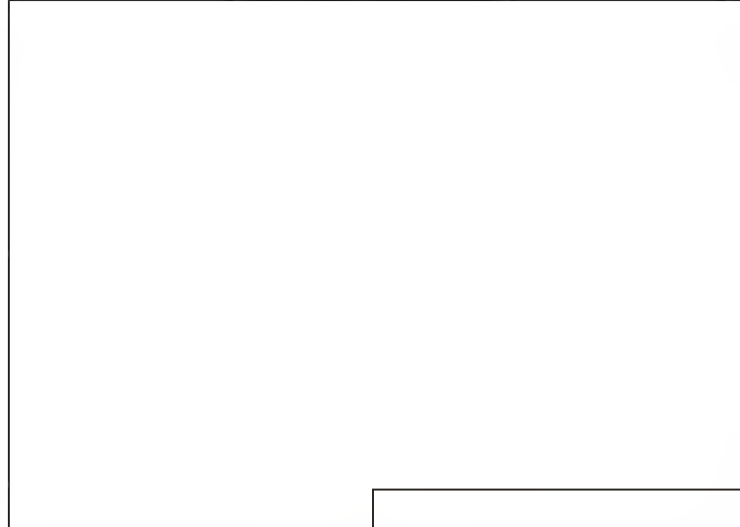
Rec tor at tempts to dis miss sources that at trib ute ho mo sexuality to leading Nazis, but neverthe less lists them in some de tail:

Reportedly, Hit ler Youth leader, Baldur von Schi rach was bisexual; Hit ler’s private at torney, Reich Le gal Di rec tor, Min is ter of Jus tice, butcher Governor- Gen eral of Po land, and pub li c gay- hater Hans Frank was said to be a ho mo sex ual; Hit ler’s ad ju tant Wil helm Bruck ner was said to be

bisexual;...Walther Funk, Reich Minister of Economics [and Hit ler’s personal financial advisor] has fre quently been called a “no to rious” homosexual...or as a jeal ous pre de cessor in Funk’s post, Hjal mar Schacht, con tem ptu ously claimed, Funk was a “harmless homosexual and al co holic;”...[Hitler’s second in com mand] Hermann Go er ing liked to dress up in drag and wear campy make-up; and so on and so forth (Rector:57).

Wil helm Bruckner

Igra, who con fi dently as erts that the above men were ho mo sex u als, cites still other Hit ler aides and close friends who were known homosexuals. He states that Hit ler’s chauff eur and one- time per sonal sec re tary, Emile Maurice, for ex ample, was ho mo sex ual, as well as the porn o grapher,



Julius Streicher, whom Hitler appointed *Gauleiter* of Nuremberg. Igra writes,

Julius Streicher, the notorious Jew-baiter, was originally a school teacher, but was dismissed by the Nuremberg School Authorities, following numerous charges of pederasty brought against him...His paper, *Der Stürmer*, was frequently confiscated by the police, even at the height of the Nazi regime, because of the sexual obscenities displayed in the drawings and described in the text" (Igra:72f).

A rare sight (above) as Hitler relinquishes the stage to his close friend, Julius Streicher. The two are caught on camera (below) on a private outing.

Among the homosexuals closest to Hitler, Heiden lists "Heines, Reiner, Ernst, Von Helldorf, Count Spreti [and]

Count du Mou lin-Eckhardt, jr” (Heiden, 1935:417).

The evidence for homosexual leanings in another leading Nazi, Joseph Goebbels, is rather thin, but adds further insight to the inner workings of the group. Goebbels, Reich propaganda leader and close aide to the *Fuehrer*, is reported to have had a party in 1936 that degenerated into a violent homosexual orgy. The party featured “torch-bearing page boys in tight fitting white breeches, white satin blouses with lace cuffs and powdered rococo wigs” (Grunberger:70). Grunberger writes that Nazi rough necks “were so affected



Gregor Strasser (left), Joseph Goebbels and unidentified boy (possibly his step son).

by the ro coco set ting that they hurled them selves upon the bewigged page boys and pulled them into the bushes. Tables col lapsed, torches were dimmed, and in the en su ing fracas a number of Party old fighters and their comely victims had to be res cued from drown ing” (ibid:70).

Goebbels may not have par tici pated in the rev elry him self, though Klaus Thew eleit writes that “there is a sig nifi cant mo ment in Ross bach’s ac count where he con tests the right of Goebbels ‘of all peo ple’ to act as a ‘moral ar bi ter,’” appar ently as sum ing that his mean ing is “‘com mon knowl edge’ on the in ter nal grape vine” (Thew eleit, Vol 2:327).

Ralf George Reuth, in Goebbels (Har court Brace, New York, 1993), re ports that Goebbels was ac cused by Roehm of pederasty. After Roehm’s homosexuality was exposed in the Ger man press, Goebbels [a long time ri val] tried to get him dismissed from the party. “Roehm took revenge by spread ing in re turn all sorts of ru mors about Goebbels’ re la tion ship with Magda Quandt. He went so far as to sug gest that Goebbels was interested less in Magda than in her young son. So along with Roehm’s homosexualexcesses, people were talking about the “cloven foot’s ‘impossible (and immoral) relationship’” (Reuth:138f). (Goebbels’ club foot apparently gave rise to the epithet.). We also know that homosexual SA figure Wolf von Helldorf escaped as sas si na tion in the Roehm purge due only to in ter ven tion by Goebbels (Reuth:137).

In his own di aries, Goebbels re vealed an an i mos ity to ward homosexuals in the party, although that does not prove he did not have such in cli na tions him self. Di aries are, af ter all, gen er ally writ ten with one’s pos ter ity in mind.

Another close Hitler associate was Albert Speer. An Oc to ber 30, 1995 book re view in *Newsweek*, ti tled “In side a Third Reich Insider” fea tured the book Albert Speer: His Bat tle With Truth by Gitta Ser eny. The ar ti cle speaks of a “homo- erotic (not sexual) re la tion ship” be tween Speer and Hitler that was dis cussed in a pre vious book by a Ger man

psychoanalyst, Alexander Mitscherlich. Sereny writes that “Speer himself acknowledged that Mitscherlich ‘came closest to the truth.’” Although Sereny claims this relationship was non-sexual, he reports that Speer’s secretary said Speer gave himself to Hitler “body and soul.” Sereny also observes that Speer never told Hitler he was married because of his “romantic” feelings for Hitler. (Sereny:109).

In Albert Speer: The End of a Myth, German historian Dr. Matthias Schmidt commented on an “erotic” element to Speer’s relationship with Hitler. While Speer was remodeling Hitler’s official residence, Hitler invited him to lunch. “At lunch, Speer sat at Hitler’s side. The conversation became personal — and the two men ‘fell in love at first sight’” (Schmidt:41f). Aside from these insinuations we have no evidence of an actual homosexual relationship between Hitler and Speer.

Langer writes in the 1940s that “[e]ven to day Hitler derives sexual pleasure from looking at men’s bodies and associating with homosexuals” (Langer:179). He adds, quoting Strasser, that Hitler’s personal body-guard was “almost always 100% homosexuals” (ibid.:179).

It should be remembered that Hitler’s greatest hero was

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Hitler’s personal SS body guard.

Frederick the Great, a well known homosexual (Garde:44). Clearly, Adolf Hitler was not anti-homosexual, at least not in his personal lifestyle. Indeed, the evidence of Hitler's apparent preference for homosexuals is so overwhelming that, as have many historians before us, we naturally ask the question, "Was Hitler a homosexual?"

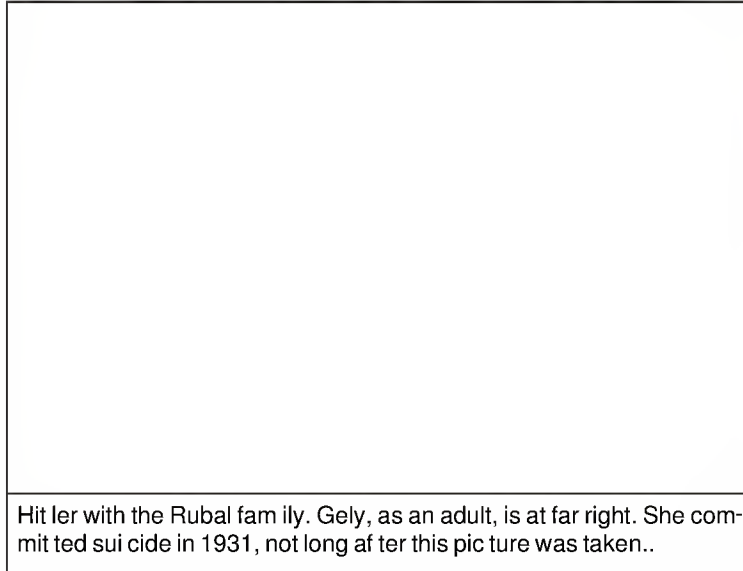
Was Adolf Hitler a Homosexual?

Until the publication of Professor Lothar Machtan's powerful biography The Hidden Hitler in 2001, we were much less confident in stating that Hitler was in deed a homosexual. Machtan, a history professor in Bremen, Germany, set out to prove Hitler's homosexuality and did so most convincingly, drawing upon hundreds of period documents. We shall consider the evidence at length.

One point upon which we remain unconvinced was whether Hitler was exclusively homosexual or whether he had relations with women. Machtan writes,

[A] small number of contemporaries...were pretty explicit on the subject of Hitler's sex life. These include August Kubizek, Kurt Ludecke, Ernst Hanfstaengl, Rudolf Diels, Erich Ebermayer, Eugen Dollman, Christa Schroder and Hans Severus Ziegler. They are all unanimous in stating, quite positively, that Hitler did not have sex with women. Some of them expressly say that Hitler was homosexual; others convey the same thing obliquely (Machtan:23)

There are at least four women, however, including his own niece, Geli, with whom Hitler is reported to have had sexual relationships. These relationships were not normal, if in fact they occurred. Both Waite and Langer write that Hitler was a coprophile (a person who is sexually aroused by human excrement) and suggest that his sexual encounters with women included expressions of this perversion as



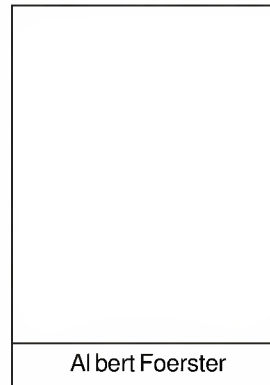
well as other extremely degrading forms of masochism. It is interesting to note that all of these women attempted suicide after allegedly becoming sexually involved with Hitler. Two succeeded (Langer:175f). Hitler contemporary Otto Strasser writes of an encounter he had with Hitler's niece Gely:

Next day Gely came to see me. She was red eyed, her round little face was wan, and she had the terrified look of a hunted beast. "He locked me up," she sobbed. "He locks me up every time I say no!" She did not need much questioning. With anger, horror and disgust she told me of the strange propositions with which her uncle pestered her. I knew all about Hitler's abnormality. Like all the others in the know, I had heard all about the eccentric practices to which Fraulein Hoffmann was alleged to have lent her self, but I had genuinely believed that the photographer's daughter was a little hysteric who told lies for the sheer fun of it. But Gely, who was completely ignorant of this other affair of her uncle's, confirmed point by point a story

scarcely credible to a healthy-minded man (Strasser, 1940:72).

Langer suggests that Hitler may very well have engaged in homosexual behavior, saying “persons suffering from his perversion sometimes do indulge in homosexual practices in the hope that they might find some sexual gratification. Even this perversion would be more acceptable to them than the one with which they are afflicted.” (Langer:179). He reports, for example on the testimony of Hermann Rauschning, a trusted Hitler confidante whom Hitler appointed President of the Danzig Senate in 1932 (Wistrich:240, Snyder:282). He later fell out of favor and fled Germany in 1936 (ibid.). Langer writes,

Rauschning reports that he has met two boys who claimed that they were Hitler’s homosexual partners, but their testimony can hardly be taken at face value. More condemning would be the remarks dropped by [Albert] Foerster, the Danzig gauleiter, in conversation with Rauschning. Even here, however, the remarks deal only with Hitler’s impotence as far as heterosexual relationships go without actually implying that he indulges in homosexuality. It is probably true that Hitler

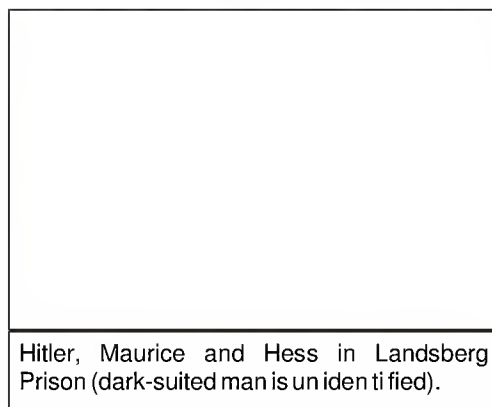


Albert Foerster

calls Foerster “Bubi,” which is a common nick name employed by homosexuals in addressing their partners. This alone is not adequate proof that he has actually indulged in homosexual practices with Foerster, who is known to be a homosexual (Langer:178). [Significantly, Foerster was Julius Streicher’s protégé.]

Waite concurs:

There is insufficient evidence to warrant the conclusion that Hitler was an overt homosexual. But it seems clear that he had latent homosexual tendencies...It is true that Hitler was closely associated with Ernst Röhm and Rudolf Hess, two homosexuals who were among the very few people with whom he used the familiar *du* ["thou"]. But one cannot conclude that he therefore shared his friends' sexual tastes. Still, during the months he was with Hess in Landsberg, their relationship must have become very close. When Hitler left the prison he fretted about his friend who languished there, and spoke of him tenderly, using Austrian diminutives: "Ach mein Rudy, mein Hesserl, isn't it appalling to think that he's still there." One of Hitler's valets, Schneider, made no explicit statement about the relationship, but he did find it strange that whenever Hitler got a present he liked or drew an architectural sketch that particularly pleased him, he would run to Hess — who was known in homosexual circles as "Fraulein Anna" — as a little boy would run to his mother to show his prize to her...Finally there is the nonconclusive but interesting fact that one of Hitler's prized possessions was a handwritten love letter which King Ludwig II had written to a manservant (Waite, 1977:283f). [*Hess was known by other names in the German "gay" subculture.*



Hitler, Maurice and Hess in Landsberg Prison (dark-suited man is unidentified).

In recent years, long sealed Soviet archives have been opened to the West. In Deadly Illusions authors John Costello and Oleg Tsarev report of seeing the "so-called 'Black Bertha'

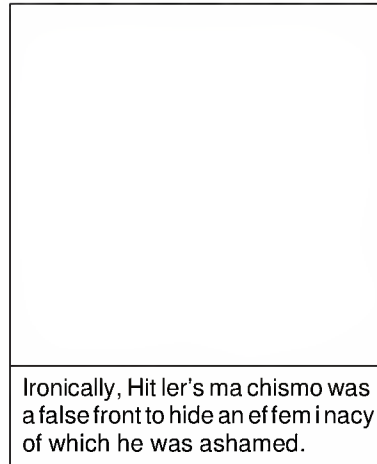
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Adolf Hitler's homosexual chauffeur Emile Maurice is seen here in Hitler's first automobile.

file, named from Hess's reported nick name in Berlin and Munich" (Cos tello and Tsarev:xix).]

Other writers offer similar assessments. According to Wilfried Daim, Frau Elsa Schmidt-Falk of the Nazi Genealogy Office of Munich observed that Hitler was so enraptured by the 'maennerbuendleische' (the young male students) on parade, that on this fact alone she concluded that Hitler was at least unconsciously homosexual (Daim:41). Desmond Seward, in Napoleon and Hitler, quotes Italian dictator, Benito Mussolini, who referred to Hitler as "that horrible sexual degenerate" (Seward:148). He also reports that "the files of the Viennese police list him [Hitler] as a homosexual" (Seward:299). Writer Charlotte Wolff, M.D. quotes Magnus Hirschfeld about Hitler in her book Magnus Hirschfeld. (Hirschfeld, you will remember, was Director of the Sex Research Institute of Berlin which was destroyed by Hitler in 1934.

About three years before the Nazis came to power we had



a patient at the Institute who had a liaison with Roehm. We were on good terms with him, and he told us a good deal of what happened in his circle...He also referred to Adolf Hitler in the oddest possible manner. 'Afi is the most perverted of us all. He is very much like a soft woman, but now he makes great propaganda in the heroic mode'" (Wolff:438).

Adolf, the Boy Prostitute

In Germany's National Vice, Samuel Igra wrote that as a young man Hitler "had been a male prostitute in Vienna and Munich" (Igra:67). Lending credence to this is the fact that for quite a long time Hitler "chose to live in a Vienna flophouse known to be inhabited by many homosexuals" (Langer:192). That "flophouse" was the *Meldemannstrasse* Hostel. Hitler's long-time "gay" friend Ernst Hanfstaengl identified this residence as "a place where elderly men went in search of young men for homosexual pleasures" (Machtan:56). "It was an open secret at the beginning of the 20th century," adds Machtan, "that municipal hostels for homeless males were hubs of homosexual activity...[where many young men] kept themselves afloat by engaging in prostitution. Hitler spent over three years in this environment" (Machtan:51).

This would help to explain Hitler's close relationships to his purportedly homosexual patrons Dietrich Eckart and Karl Haushofer. Rec tor writes that, as a young man, Hitler was often called "*Der Schoen Adolf*" ("the handsome

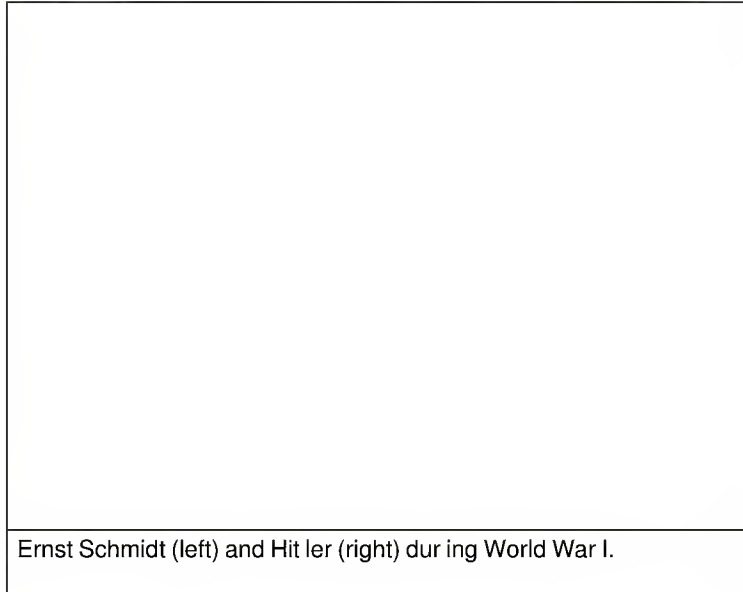
Adolf”) and that later his looks “were also to some extent helpful in gaining big-money support from Ernst Roehm’s circle of wealthy gay friends” (Reich:52).

But Hitler was apparently not involved with homosexuality solely to survive financially. Even in his pre-Nazi years, most of Hitler’s reputed homosexual encounters were consensual meetings in which no money changed hands. Machtan suggests that each of Hitler’s longer-term relationships in his youth -- with Reinhold Hanisch, August Kubizek, Rudolf Hausler and Ernst Hanfstaengl -- were homosexual “love affairs.”

There are numerous other incidents (“one night stands”) in which Hitler was purported to have been the solicitor and not the solicited one. Eugen Dollman, former member of Himmler’s staff and one-time Hitler interpreter, cited testimonies from the files of the Munich vice squad in which a series of young men identified Hitler as the man who had “picked them up” on the streets for homosexual relations (Machtan:135ff). Dollman himself was also homosexual (ibid.).

Additional allegations addressed homosexual conduct by Hitler during the first World War. The so-called “Mend Protocol,” a document prepared by German military intelligence under Admiral Canaris, contains the testimony of Hans Mend. Considered highly credible, Mend had this to say about Hitler:

Mean while, we had got ten to know Hitler better. We noticed that he never looked at a woman. We suspected him of homosexuality right away, because he was known to be abnormal in any case. He was extremely eccentric and displayed womanish characteristics which tended in that direction....In 1915 we were billeted in the Le Febre brewery at Fournes. We slept in the hay. Hitler was bedded down at night with “Schmidl,” his male whore. We heard a rustling in the hay. Then someone switched on his electric flash light and growled, “Take a look at those two



Ernst Schmidt (left) and Hitler (right) during World War I.

nancy boys.” I myself took no further interest in the matter (Ibid:68)

Hitler and “Schmidl” (Ernst Schmidt) were, in Schmidt’s words, “always together” during their war years. They remained very close friends and were occasional housemates for over thirty years (ibid.:89ff).

A year or so after the incident described by Mend, Hitler supposedly “posed nude for a homosexual officer named Lammers -- a Berlin artist in civilian life -- and subsequently went to bed with him” (ibid.:100). This may be the incident to which Rauschning referred when he later told U.S. Investigators “that Lance Corporal Hitler and an officer had been charged with engaging in sexual relations” (ibid.).

The homosexual connection certainly helps to explain how Hitler became involved with the nationalists generally, and Ernst Roehm specifically, after the war. It is likely that Roehm’s homosexual inclinations were the reason that Colonel Ritter von Epp, the Freikorps commander, chose

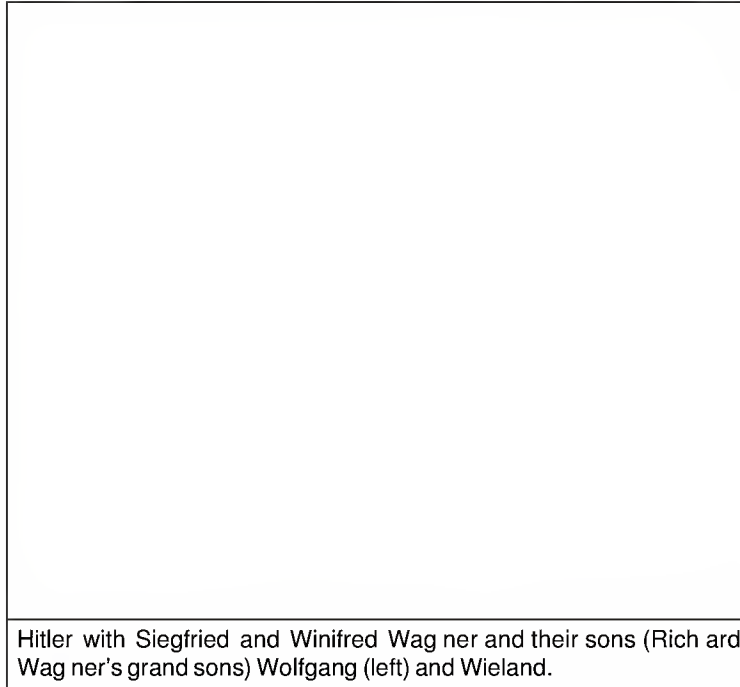
Roehm as his ad ju tant. “There are many in di ca tions that the relationship between Roehm and Epp was homoerotic,” writes Machtan, “and Hitler once let slip in later years that Roehm’s ho mo sex u al i ty first be came known around 1920” (ibid.:106f). Roehm, in turn, brought Hit ler into the ho mo erotic Freikorps broth er hood.

The Bay reuth Connection

We have men tioned above that Hit ler al leg edly iden ti fied his fa vor ite com poser, Rich ard Wag ner, as a ped er ast. We are not cer tain that this is true. What is cer tain is that Wag ner’s Bay reuth was “a no to ri ous in ter na tional ren dez vous for prominent homosexuals” whose absorp tion with Wag ner achieved “a cultlike qual ity” (ibid.:39). One fac tor in this attraction may have been that Wag ner’s sons Richard and Siegfried were homosexuals. Richard later com mit ted suicide (ibid.:254). Siegfried, pres sured to have an heir, mar ried a woman much youn ger than him self and had sev eral chil dren but surreptiously con tin ued his ho mo sex u al af fairs (Wag ner:p.197).

Hit ler was very close to the Wag ner fam ily and spent a great deal of time in Bay reuth. He made nu mer ous pri vate vis its there be tween 1925 and 1933, of ten with male ho mo sex u al com pan ions (ibid.:253ff). One com mon com pan ion was Jul ius Schreck, whose pho to graph hung be side that of Hitler’s beloved mother in his (Hitler’s) private quarters (ibid.:174f). Machtan cites one in ci dent, how ever, in which he and Schreck failed to keep an appointment to vacation with their Bayreuth hosts. Instead, Schreck and Hitler turned aside at the *Bad Berneck* health resort, some 20 miles away, where they spent Christmas alone -- the only guests at the inn (ibid.:174).

Hit ler may have had yet darker mo tives for vis it ing the Wag ner home. Only re cently re vealed is the ac cu sa tion by Wag ner family mem bers “that Hitler sexually abused the



young Wieland [Wagner's grandson, now past 75] during the '20s." These allegations came to light in a *Time* magazine interview with American author and former diplomat to Germany, Frederic Spotts, whose research for the book Bayreuth (about the Wagnerian opera festival of the same name) included interviews with the Wagner family (*Time*, August 15, 1994:56).

"Spotts says that his original source was one of Wieland's own children...Now a respected academic, Spotts says it was while he was researching "Bayreuth" that he interviewed his source -- who, he insists, is totally reliable and has no reason to lie. Spotts writes:

This family member told me Hitler sexually abused Wieland in the 1920s when the boy was a preadolescent'...Hitler, who idolized Richard Wagner's supernationalistic operas (as well as his anti-Semitism),

had become a close friend of Wieland's mother's. Winifred Wagner gave him the run of the child's nursery. Far from being revolted by what allegedly happened to him, Wieland avidly collaborated with his right-wing family during World War II (*Penthouse*, undated:32).

Weiland later became Hitler's protégé (Wagner:228) and was exempted from military service by Hitler's personal intervention (ibid.:105). The weight of the evidence indicates that Hitler was deeply involved in a series of short and long-term homosexual relationships. Even more certain is that he knowingly and deliberately surrounded himself with practicing homosexuals from the time he was a teenager. His later public pronouncements against homosexuality were designed to hide the life-long intimacy -- sexual and/or homoerotic -- which he maintained with the various men he knew and accepted as homosexuals.

Finally, in our look at Adolf Hitler, the man, we turn to Samuel Igra, a Jew who fled Germany in 1939 after twenty years of observing Hitler and the Nazis:

For the purposes of the present investigations Hitler is important for what he has represented...when he embarked the German people on the policy that brought about the world catastrophe. He was the central figure around which a number of men grouped themselves, from the 1920's onwards, in a movement to gain supreme control of the German people. As the movement developed they were aided and abetted and supported financially as well as politically by the industrial capitalists of the Rhineland; but the initiative did not come from the latter. It came from Hitler as the condottiere [leader] of a band of evil men who were united together by a common vice [homosexuality] (Igra:26).

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While the Nazis promoted a hypermasculine ideal, Herman Goering (seen here in rouge and make-up) was reputedly a transvestite.

Yad vashem

The Nazi Rise to Power

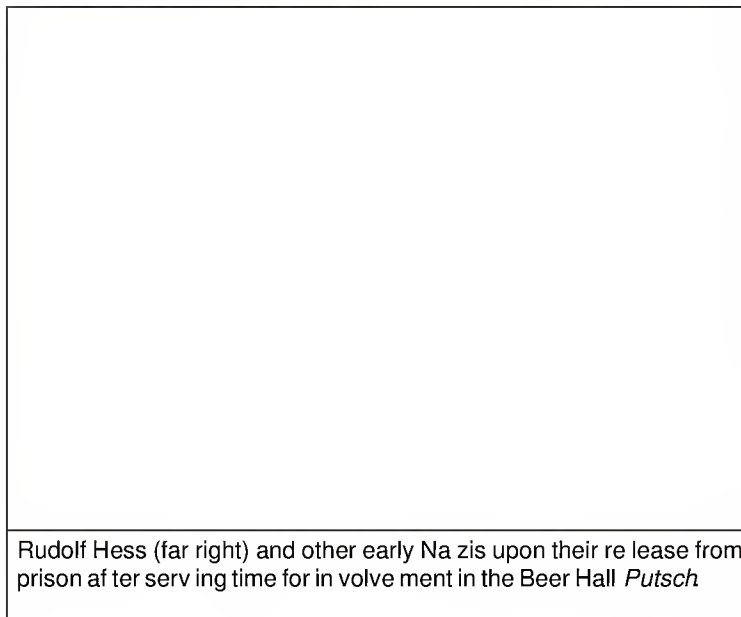
Through the 1920s, Hitler continued to capitalize on the political unrest of the German people to build the Nazi organization. The party's public image was greatly enhanced by the recruitment of Hermann Goering, a former World

War I fighter ace who was revered as a war hero. Goering was probably not a homosexual though he was said to have been very fond of “painting his nails and putting rouge on his cheeks” (Fuchs:160). He joined the party after hearing a speech by Hitler in which he vowed to rebuild Germany’s military and throw off the yoke of the Treaty of Versailles. Hitler immediately set him to the task of training the SA as a military organization (Toland:123), an accomplishment that further increased Nazi power.

By the fall of 1922, Hitler had become the symbol of renewed German nationalism to many in Germany, although the average citizen had little knowledge of Hitler’s personal life or the lives of the Nazi leaders. At this point Hitler believed he would ultimately assume power in Germany through military strength, and he was not terribly concerned with portraying an image of morality. “The Party newspaper,” writes Edouard Calic, “explained that Hitler wanted to organize the movement on a military basis to achieve power, and that if it was necessary he would lead an uprising to renounce the Versailles Treaty” (Calic:33). However, his attempt to implement his plan in the infamous Beer Hall *Putsch* proved so disastrous that Hitler was forced to develop a different strategy.

On November 8, 1923, Hitler attempted to take advantage of a period of political turmoil to seize control of the government of Bavaria. This ill-fated maneuver (later dubbed the Beer Hall *Putsch*) not only failed militarily, it put Hitler in prison for nine months, thus nearly ending the party. When he was finally released from Landsberg prison on December 20, 1924, he announced that thereafter the Nazi Party would seek power through legitimate political means (ibid:64). This decision put the actions and goals of the party to the test of public opinion. Immediately, Hitler was confronted with this challenge. Shirer describes the internal condition of the party:

...in those years when Hitler was shaping his party to take over Germany's destiny he had his fill of troubles with his chief lieutenants who constantly quarreled not only among themselves but with him. He, who was so monumentally intolerant by his very nature, was strangely tolerant of one human condition -- a man's morals. No other party in Germany came near to attracting so many shady characters...pimps, murderers, homosexuals... Hitler did not care, as long as they were useful to him. When he emerged from prison he found not only that they were at each other's throats but there was a demand from the more prim and respectable leaders such as Rosenberg and Ludendorff that the criminals and especially the perverts be expelled from the movement. This Hitler frankly refused to do. (Shirer:173).



Rudolf Hess (far right) and other early Nazis upon their release from prison after serving time for involvement in the Beer Hall Putsch

Hitler learned that public opinion was not with him in the matter of homosexuality, despite Germany's international reputation as a haven for homosexuals. In criminal letters which had been stolen from Roehm by a male

prostitute (Plant:60) became a public matter when Roehm took the matter to court (Hohne:81). This, of course, exacerbated the conflict among Hitler's lieutenants, and led Hitler to initialize the first in a series of public relations efforts to hide Nazi perversions from the German people. The greater part of these conflicts, interestingly, were between the homosexuals themselves who, according to Shirer "quarreled and feuded as only men of unnatural sexual inclinations, with their peculiar jealousies, can" (Shirer:172). He writes,

By 1926...the charges and countercharges hurled by the Nazi Chieftains at one another became so embarrassing that Hitler set up a

party court to settle them and prevent his comrades from washing their dirty linen in public. This was known as the USCHLA from Untersuchung-und-Schlichtungs-Ausschuss — Committee for Investigation and Settlement. Its first head was a former general, Heinemann, but he was unable to grasp the real purpose of the court, which was not to pronounce judgment on those accused of common

crimes but to hush them up and see that they did not disturb party discipline or the authority of the Leader. So the general was replaced by...Major Walter Buch, who was given two assistants. One was Ulrichs Graf, the former butcher who had been Hitler's body guard; the other was Hans Frank, a young Nazi lawyer...This fine judicial triumvirate performed to the complete satisfaction of the

Hitler's personal attorney, Hans Frank, was also a homosexual.

Fuehrer. A party leader might be accused of the most nefarious crime. Buch's answer was, "Well, what of it?" (ibid.:174).

Obviously, the act of as signing Buch, Graf and Frank to this intra-party "court" rendered it a complete sham (at least in regard to homosexual crimes), since all were homosexuals. The only purpose of this and later efforts ostensibly designed to address charges of sexual perversion among the Nazis was to hide the truth from the public. Here is the root of Nazi "anti-homosexual" policies.

As Nazi power grew, Hitler became increasingly dependent on the support of the German population. And, understandably enough, the German people were at the same time growing increasingly disgusted with the debaucheries taking place in German cities. This two fold influence on Hitler led him to take ever more hard-line public stands against homosexuality in order to cover up the truth about the party. The severity of his public reactions to each new scandal (especially the later ones) mitigated the impact of rumors which constantly circulated in German society about Nazi leaders. Hitler's strategy regarding all moral issues was to craft his rhetoric carefully "in order not to offend the sensibilities of the people" (Mosse:159).

Roehm, of course, presented a particularly difficult problem for the Nazis because of his militant support for what we know to day as "gay rights." His SA men began to be referred to by the anti-Nazis as the "Brown Fairies" (Rector:56). Some time after Roehm's exposure as a homosexual (in his 1925 trial against the male prostitute, Herman Siegesmeyer,) he left Germany to take a post in the Bolivian Army. It is unclear whether he made this move in response to a personal sense of disgrace about the publicizing of his pederastic activities, or whether Hitler had convinced him to get out of the public eye for the good

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Roehm's SA troops, seen here leafletting prior to an election, became known as the "Brown Fairies."

of the party. In any case, Roehm's absence was only temporary. Plant writes,

In 1929 a party squabble threatened to tear the SA apart; a rebel group under Captain Walter Stennes had started a mutiny. Stennes taunted Roehm's stalwarts at a rally, dismissing them as "sissies in frilly underwear who couldn't order their boys around." As the rebellion grew more serious, Hitler ordered his old friend to return to Germany. Roehm did not hesitate to heed his Fuehrer's call and his armed squads quickly and ruthlessly suppressed the mutineers (Plant:60f).

While Roehm was away, the Nazis had been fairly successful at keeping their perversions out of sight. Most of the Nazis remained "in the closet," or at least out of situations that their political enemies could use against them. This, of course, changed when Roehm returned. Once again, stories of Roehm's exploits were passed along the

grapevine. It would be old news, however, that hurt the Nazis again when Roehm's damaging letters were published by the newspapers belonging to the Social Democrats. These, along with articles on the homosexual practices of subordinate SA leaders, were published on the occasion of Roehm's appointment to head the SA (Oosterhuis and Kennedy:239n). "Social Democrats and Communists," write Oosterhuis and Kennedy, "suggested [in their newspapers] that nepotism and abuse of power in the SA and the Hitler Youth had contributed to making homosexuality an essential characteristic of the fascist system" (ibid.:251). Herzer comments that the press campaign against Roehm "invoked the possibility that 'large segments of German youth' could be led to homosexuality through abuse of military authority by SA members, most of whom were teenagers" (Herzer:225n). He writes:

The prospect of Roehm's exploiting his military authority over young Nazis for his "private" interests was the target of such headlines in the leftist press as "Captain Roehm Abuses Unemployed Young Workers," "Fox Guards Chicken Coop," or Physical and Moral Health of German Youth at Stake." It could scarcely go unremarked...that regulations otherwise rigorously implemented were sus-

pended precisely in the Nazis private army, that the professional proscription of homosexuality that applied to every teacher, every officer, and every church functionary

Reunion of the "Old Fighters" who had been with Hitler in the early days of the Nazi movement.

did not apply among the Nazis (Herzer:214).

Hitler, confronted with this threat to the Nazi image, responded with a dual strategy. He first offered a limited defense of Roehm, saying, "His private life cannot be an object of scrutiny unless it conflicts with basic principles of National Socialist ideology" (Bluel:98). Hitler also attempted to draw a distinction between the party and the SA by portraying Roehm's proclivities as an aspect of military society. "[The SA] is not an institute for the moral education of genteel young ladies," said Hitler, "but a formation of seasoned fighters" (Bluel:98). The implication seems to have been that homosexuality was an odd quirk of military life that should be overlooked in light of the value of these soldiers' mission and experience. Furthermore, he promised expulsion from the party for any one who continued to engage in "tongue-wagging" and "letter-writing" (Koehl:43).

Homosexuality was clearly not limited to the SA, however. Attorney and Hitler contemporary Erich Ebermayer, also a homosexual, observed in his diary that

During its time of struggle, the National Socialist movement -- and not just the Roehm clique -- was a fraternity such as Blueher portrayed in his books, its motive force being homoeroticism...My exceedingly trustworthy sources of information about these confidential matters...have hitherto...*proudly* stressed the homosexual orientation of the Fuehrer and his inner circle (emphasis in the original. Machtan:232).

Secondly, Hitler strengthened his rhetoric against homosexuality in German society at large. An article that appeared in the official Nazi newspaper went so far as to threaten homosexuals with extermination. Once again this was empty rhetoric. Adolf Brand, whose openly homosexual magazine, *Der Eigene*, was by this time widely read in

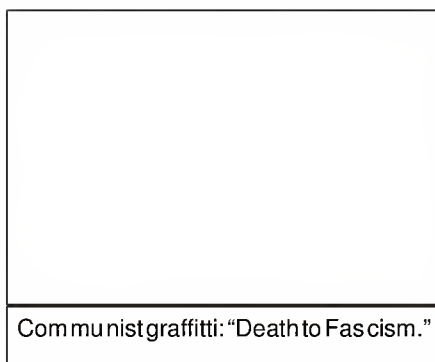
Germany, responded to the Nazi article with one of his own. Brand writes,

Men such as Captain Roehm, are, to our knowledge, no rarity at all in the National Socialist Party. It rather seems there with homosexuals of all kinds. And the joy of man in man, which has been slandered in their papers so often as an oriental vice although the Edda frankly extols it as the highest virtue of the Teutons, blossoms around their camp fires and is cultivated and fostered by them in a way done in no other male union that is reared on party politics. The threatened hanging on the gallows, with which they allege they want to exterminate homosexuals, is therefore only a horrible gesture that is supposed to make stupid people believe that the Hitler people, in the matter of male-to-male inclinations, are all as innocent as pigeons and pure as angels, just like the pious members of the Christian Society of the Virgin...The public threat against the homosexuals has in the meantime not frightened any youth-friend or man-friend into deserting this party. One knows perfectly well that all those public threats are only paper masks (Brand in Oosterhuis and Kennedy:236f).

Power and Abuse

Despite Brand's protestations, Hitler's ruse was quite successful in regard to the Nazis' political fortunes. As

Machtan notes, "What would now be rightly condemned as discriminatory disparagement of a minority was then still regarded as a criminological fact: that homosexuals make exceptionally skillful liars" (Machtan:103). The

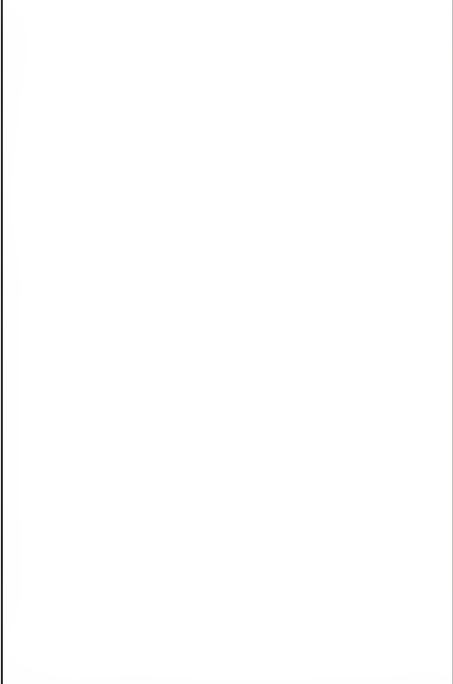


party fared well in the elections of 1932, and on January 30, 1933, Adolf Hitler was appointed Chancellor of Germany. The Nazi Party had finally come to power. However, the elections following Hitler's appointment, called by Hitler himself, were even more critical to the Nazis.

Hitler was demanding the power of authoritarian rule over Germany, but public support for his plan was ambiguous

(Toland:288). The greatest threat came from the Communists who had significant power and support of their own. The Nazis' diabolical solution to this problem involved the burning of the German Reichstag (another famous incident in Nazi history which is tied to the homosexuals in the party). Caroll Quigley, in *Tragedy and Hope* writes,

[I]t was evident a week before the election that the German people were not convinced [that the Nazis should gain the increased power they sought]. Accordingly...a plot was worked out to burn the Reichstag building and blame the Communists. Most of the plotters were homosexuals and were able to persuade a degenerate moron from Holland named Van der Lubbe to go with them...Most of the Nazis who were in on the plot were murdered by Goering during the 'blood purge' of June



The Reichstag was torched by the Nazis.

30, 1934" (Quigley:437f). Van der Lubbe was executed for the crime.

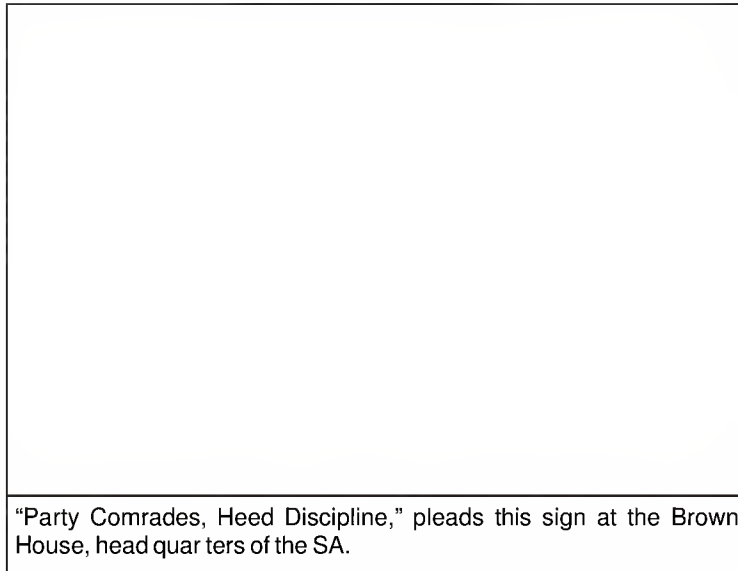
Van Der Lubbe was homosexual as well. Oosterhuis quotes a 1933 book prepared by the World Committee for the Victims of German Fascism:

Enquiries in Leyden have definitely established the fact that he [Van Der Lubbe] was homosexual. This is of great importance for his later history....Van Der Lubbe's homosexual connections with the National Socialist leaders and his material dependence on them made him obedient and willing to carry out the incendiary's part (Oosterhuis:253).

In The Life and Death of Hermann Goering, authors Ewan Butler and Gordon Young list the Reichstag fire conspirators. "The camarilla which finally drew up plans for the 'frame-up' against the Communists consisted, besides Captain Goering, its originator, of Goebbels, Roehm, Heines, Count Helldorf, leader of the Berlin S.A., Karl Ernst, a certain *StandartenFuehrer* (regimental commander) of the S.A. named Sander and two other members of the S.A., Fiedler and von Mohrenschild" (Butler and Young:111).

The strategy succeeded. The people, perceiving the Nazis as saviors in a time of crisis, gave the party complete control of German government. Not every one in Germany, however, was pleased with Hitler's ascension to power. Former Chancellor Kurt von Schleicher gave voice to an inner fear that foreshadowed his own death: "This pack of scoundrels, these criminals, these filthy boy street walkers! Well, they better not come near me" (Rector:64). Schleicher was killed in Munich by Hitler's murder gang during the Roehm Purge (Fest, 1975:465).

Once the party had come to power several homosexuals in the Nazi leadership believed they could act with



impunity in regard to their homosexual exploits. This attitude would lead to severe consequences for these few men and indirectly dictate Hitler's official policy regarding homosexuality.

By the spring of 1934, Ernst Roehm's homosexual activities had become more flagrant than ever, to the extent that Himmler himself made a special trip to plead with Roehm to be more discrete. Roehm pretended to accede but, as Gallo reports

The next morning Himmler's agents report that one of the most fantastic orgies they had ever seen took place the night before at Roehm's headquarters. Bottles thrown from the windows smashed on the pavements below, and the sound of raucous laughter echoed in the street. Roehm himself had been an all-night participant, with his *Lustknaben*, his male prostitutes. Himmler is furious. (Gallo:68).

Roehm's exploits also began implicating the more genteel homosexuals in the party. Roehm's entourage now

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Ernst Roehm with aide-de-camp Count von Spreti.

included “young sons of the nobility, who form a brilliant staff with the faces of perverse angels: Baron von Falkenhausen, Count von Spreti, the Prince von Waldeck: all aides-de-camp to Captain Roehm” (Gallo:46). (Waldeck was the first member of the old nobility to join the Party and had been recruited by Himmler, himself -- Snyder:371).

At this same time Edmund Heines was appointed Chief of Police of Breslau. Gallo writes,

His staff resembles Roehm’s -- they are the objects of its chief’s amorous passion. The homosexual Engels is Obersturmbannfuhrer (Lieutenant Colonel), and the

young Schmidt is aide-de-camp. This twenty-year-old is Heines' latest folly. Whatever that handsome young blonde does, he is protected by his lover. Once, in a moment of drunkenness, he publicly kills a drinking companion with his sword, but the Chief of Police forbids the public prosecutor to intervene....Beside this couple, the depraved Engels, a watchful intriguer, plays the part of Heines' evil genius. He is one of those who use the SA organization and the Hitler Youth to recruit participants for his erotic games (ibid.:70).

Samuel Igra also noted the increasingly public nature of the Nazi leaders' activities:

It was not merely that these men practiced their vices in private and among their own clique; but they made a system, almost a cult, of their moral corruption, and used their positions of power to molest with impunity innocent boys and girls whose features and physique they fancied. When Kube and his staff visited the vil-

lages of his district, *Kube ist da* was the warning passed from mouth to mouth among the people, whereupon parents hid their boys and girls in the cellars or in the back kitchens. The scoundrel needed so much money for his filthy orgies that he had his accomplices appointed to positions in the local savings banks and borough treasurers' offices, where they systematically robbed the tills. In Frankfurt-on-Oder, for instance, Kube's accomplices robbed the Post Office Savings Bank of 180,000 marks

Wilhelm Kube, *Gauleiter* of Ostmark and founder of the anti-Christian "German Faith Movement."

(about £15,000), and though the case was proved against him in court, he was dismissed only for a while and reinstated in the Party again.

These incidents divided the Nazi elite as no other issue had. Amoral scoundrels all, the majority were nevertheless practical men who knew the importance of discretion, even for dictatorial tyrants. The unquenchable arrogance of these SA leaders forced Hitler into an untenable position -- one which Roehm's enemies within the party would soon exploit. Hitler first would soon be compelled by Roehm's powerful enemies to assassinate the worst offenders in his ranks. Second, to counter the public impression that his party was rife with homosexuality, Hitler would be forced to publicly take a harder line against sexual deviance.

Chapter Five

THE PERSECUTION OF HOMOSEXUALS

Homosexualist revisionists assert that Hitler's ascension to the Chancellorship marked the beginning of a homosexual Holocaust in Germany. For example, as early as 1978, homosexual political activists claimed that "[m]any thousands and hundreds of thousands [of homosexuals] were...imprisoned in concentration camps where they died" (ONE Letter, May, 1978). Over the years the story has assumed ever more fantastic proportions. In 1986 Plant wrote, "After years of frustration...Hitler's storm troopers now had the opportunity to smash their enemies: the lame, the mute, the feeble-minded, the epileptic, the homosexual, the Jew, the Gypsy, the Communist. These were the scapegoats singled out for persecution. These were the 'contragenics' who were to be ruthlessly eliminated to ensure the purity of the 'Aryan race.'" (Plant:51). Rector writes, "Hitler's homophobia did not surface until 1933-1934, when gays had come to affect adversely his New Order designs -- out of which grew the simple solution of murdering them en masse" (Rector:24).

Unsupported assertions such as these have allowed the theory of a "Gay Holocaust" (in which homosexuals are portrayed alongside the Jews as victims of a campaign of

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Cover of Richard Plant's popular revisionist history, The Pink Triangle.

extermination) to gain currency in the United States. The evidence does not support this theory. Unfortunately, the portrayal of homosexuals as Nazi victims has assumed a kind of "untouchable" status among supporters of "gay rights," probably because the success of the movement depends so heavily on public sympathy. Thus, today we see active suppression of information linking homosexuals to the Nazis and misrepresentation of homosexuals' experience in the Third Reich.

A few "gay" academics are more forthright. For example, homosexualist scholar Manfred Herzer admits:

As far as the scope of homosexual men's support of the Nazis is concerned, we face a self-imposed void in our knowledge that has taken on the dimensions of an ideologically motivated taboo. Within gay historiography, even such a repugnant figure as the Nazi leader Ernst Röhm has repeatedly been consigned to the role of victim, first of leftist and then of Nazi "homophobia," for only by doing so has it been possible to perpetuate a slanted account of history that persistently portrays homosexuals as persecuted martyrs and passive victims (Herzer:199).

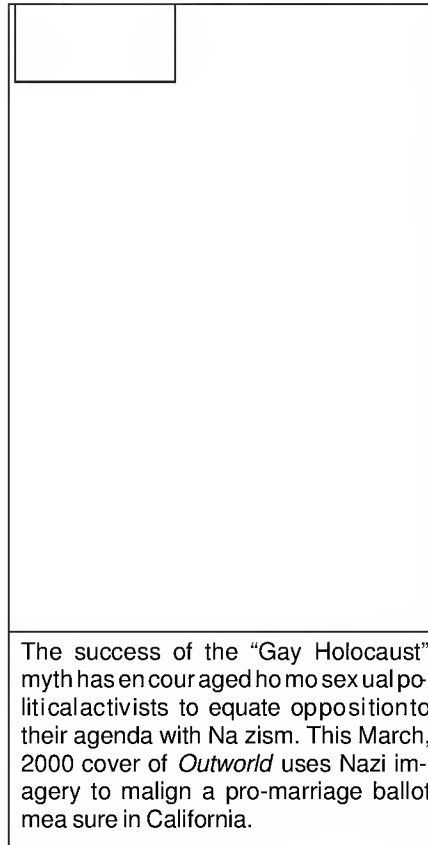
Homosexualists Johansson and Percy promote the use of "outing" (exposing public figures, past and present as

“gay”) to influence public opinion about homosexuality and the “gay” agenda. They advise that “[a]ctivists should clearly not out a notorious criminal or mass murderer as they would a famed medical missionary or celebrated inventor” (Johansson and Percy:284). They acknowledge that “[a]polo gists generally prefer to deny that ho mo sexu al-ity was widespread among Nazi leaders after the purge of Roehm and his associates....[although Italian “gay” activ-ist] Mas simo Con soli has re versed this ten dency by dwell-ing at length on the ho mo sexu al-ity of the early fol low ers of the NSDAP (National Socialist Party). (Consoli is, how-ever, a leading proponent of the “Gay Holocaust” public rela-tions ploy -- Grau:5).

Then we have the problem of simple error in claims such as that made by ho mo sexu al-ist Clau dia Schopp mann. She has claimed that German “gay rights” leader Martin Radszuweit was murdered in a concentration camp (Herzer:226). Herzer states authoritatively that Radszuweit did *not* die in a con cen tra tion camp: “...he died in the 1980s in his house in Berlin- Kopenick” (ibid.:226).

The Harvard Gay and Lesbian Re view (Summer 1995) contains an admirably candid re view of the book Hidden Holocaust? by Gunter Grau (in which Schoppmann was a minor contributor):

Grau and Schopp man con clude that there was no “holo-caust” of gays — hence the ques tion mark in the book’s title. This as sess ment is based on the wide range of con-temporary documents...Grau discounts the current wild es ti mates of the number of gays killed by the Na zis, sug-gest ing a fig ure closer to 5,000...How, then are we to read the widely quoted in cen di ary state ments by Na zis like SS leader Himm ler, who con sis tent ly called for the ‘erad-ication’ of homosexuals?...Much of this rhetoric, Grau says, was propaganda meant for public consumption...Gays were never the sub ject of po groms, and never faced

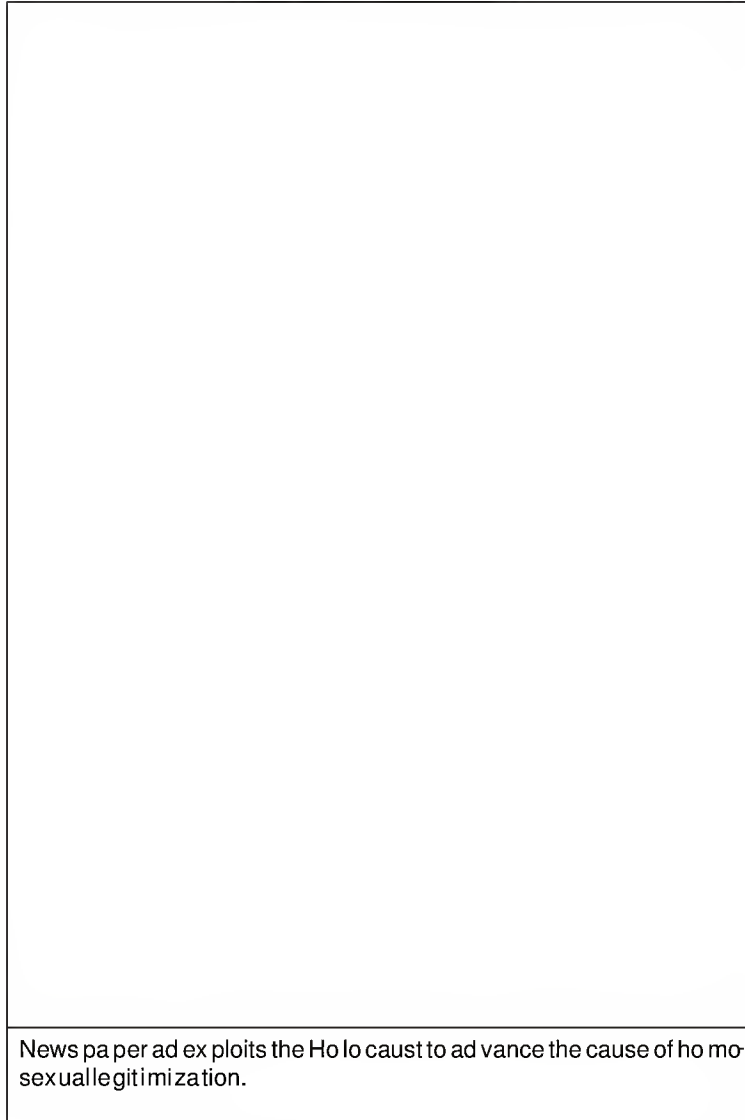


the danger that the Jews did in Germany and occupied Europe.

Dr. Judith Reisman, in "The Pink Swastika and Holocaust Revisionist History," wrote this comparison of the fate of the two groups under the Nazis:

Were homosexuals treated like Jews, 2-3 million out of 2-3 million German homosexuals should have lost their businesses, their jobs, their property, their possessions and most would have lost their lives. Ho-

mo sexuals would have been forced to wear pink triangles on their clothing in the streets, they would have had their passports stamped with an "H," been barred from travel, work, shopping, public appearances without their armbands, and we would have thousands of pictures of pink triangle graffiti saying "kill the faggots," and the like. If German homosexuals were not Nazis, these 2-3 million men would have been homeless, walled in ghettos, worked as a mass labor pool, then gassed and their abuse recorded in graphic detail, as were the millions of Jews. And, if Germany's several million "gays" were not Nazi victims, they were Nazi soldiers, collaborators or murderers (Reisman: *Culture Wars*, April 1996).



The fact is that relatively few ho mo sex u als died in concentrations camps. They were never murdered “en masse” or “ruthlessly eliminated” by the Nazis. Yet many ho mo sex u als were jailed and some did die in Nazi work camps. (Of course, those who were jailed were males; there was

never a systematic prosecution of lesbians -- Grau:15). What is the truth about Nazi persecution of homosexuals?

There are several incidents in Nazi history which are most often cited as evidence of their persecution of homosexuals. This list includes (1) the sacking of the Sex Research Institute of Berlin, (2) a series of increasingly harsh public pronouncements and policies against homosexuality by Hitler and Himmler, (3) the Roehm Purge (also known as "The Night of the Long Knives"), and (4) the internment of homosexuals in work camps. We will look at each of these issues in turn.

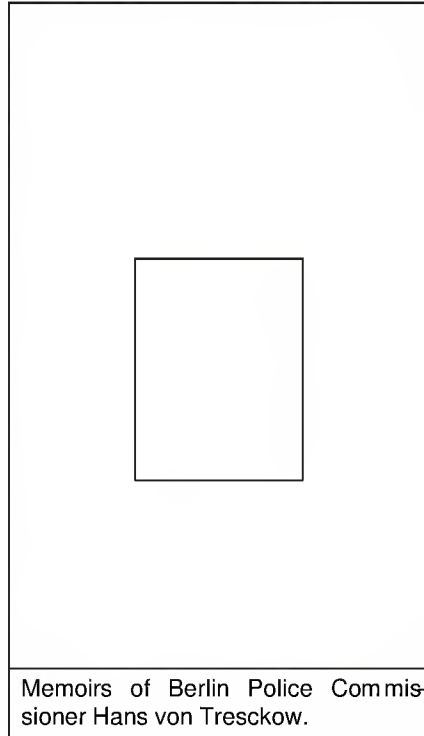
The Path of the Paranoid

One overarching factor must be kept in mind as we examine the history of Nazi persecution of homosexuals: the paranoia of Adolf Hitler. Hitler was deathly afraid that his own homosexuality would be exposed to the German people, undoing all that he had worked for in his ascension to power. Indeed, Lothar Machtan argues convincingly that the entire Nazi campaign against homosexuality, from the initial anti-sodomy policies to the Roehm purge to the internment of homosexuals in the camps, was orchestrated to prevent the truth about Hitler from coming out. Machtan writes

Hitler's determination to destroy anything that might have provided an insight into his private life is well documented. He got rid of anything he could, and his arm was long, even before 1933. Those privy to his secrets were bribed, sworn to secrecy, blackmailed or killed....Hitler's...homosexuality...was the secret from his past that threatened at any time to rear its head as he rose politically....and he defended that secret by all available means (Machtan:20f).

One of Hitler's greatest problems was black mail. Black mail of ho mo sex u als by es tranged part ners and pros- titutes was a simple fact of life in Germany. "[H]omosexuals were particu larly vul ner a ble to black mail- ers, known as *Chanteure* on the ho- mo sexual scene," write Burleigh and Wippermann. "Black- mail, and the threat of public exposure, re- sulted in frequent sui- cides or suicide attempts" (Burleigh and Wipperman:184).

Police Com mis- sioner Hans von Tresckow, who served in Berlin during the years that Hit ler was on the streets in Munich and Vienna, wrote the following in his mem- oirs:



One of the worst features of homosexuality is that it gives rise to an enormous amount of male prostitution. Many per sons who are per fectly nor mal find it a lu cra tive though dis grace ful trade. In Berlin there are many cen ters where homosexuals make the ac quain tances of ac com- plices who will serve their requirements. And there are many cafés and tav erns which are fre quented al most ex- clu sively by such peo ple. The po lice are pow er less to put down this prac tice, be cause they re quire le gal au thori za- tion to in ter fere. My ex pe ri ence is that male pros ti tu tion has been steadily increasing for some de cades past and cases of black mail are be com ing more nu mer ous accord-

ingly; for a person who goes in for this profession is almost always a black mailer. (Treschow in Lively:18).

For Hitler, the list of blackmailers included numerous political opportunists. Igra reports that Heinrich Hoffman, the official Nazi photographer, gained his position by using information about Hitler's perverse abuse of his (Hoffman's) daughter, Henny, to blackmail the future *Fuehrer* (Igra:74). (Henny Hoffman was later married off to reputed homosexual Baldur von Schirach, probably to quell rumors about his exploits with Hitler Youth boys). Heiden relates another story in which Hitler bought an entire collection of rare political writings to regain possession of a letter to his niece in which he openly revealed his "masochistic-coprophil inclinations" (Heiden, 1944:385).

Even more dangerous than the political opportunists were the political enemies who could not be bought off. As early as 1923, Hitler's enemies were relying on their proof of his perversion to secure an advantage, even if that advantage were only their own self-preservation. Eugen Dollman recorded his experience at a dinner meeting with General Otto von Lossow at the Bavarian war ministry.

Since November 9 [said Lossow], Hitler and his supporters have been well aware that any attempt on my life or those of my officers would cause a European scandal. I have some good friends in this world, and Adolf would lose that game just as he did on November 9 [date of the failed "Beerhall Putsch"]....The general produced from a desk drawer a police file containing secret reports and depositions about the private life of Herr Adolf Hitler dating from the time that he again turned up after the war -- all from the vice squad or police headquarters on Ettstrasse....What a dangerous weapon Otto von Lossow had forged during the years when he was at the height of his authority in Munich (Machtan:135).

Lossow would in fact survive unscathed until his death in 1938, despite "Hitler's well-documented hatred of the 'traitor Lossow'" (ibid.:137).

Others without benefit of hidden documentation of Hitler's sexual sins did not fare as well, even those with whom he had been intimate. Sklar writes that "Hitler attempted to bury all his earlier influences and his origins, and he spent a great deal of energy hiding them...[In this campaign to erase his past] Hitler ordered the murder of Reinhold Hanisch, a friend who had shared his down and out days in Vienna" (Sklar:21). Hitler was enraged that Hanisch had collaborated with Konrad Heiden, the Hitler biographer who had aired the Nazis' dirty linen (Machatan:52).

Until Hitler and his crew finally gained power in Germany, their methods for dealing with those privy to Nazi secrets were limited in form and scope. Afterwards, however, there were more and better ways to solve these kinds of problems and to punish their enemies at the same time.

The Sacking of the Sex Research Institute

The Nazis' hunt for incriminating evidence was obvious in the attack on Magnus Hirschfeld's Sex Research Institute on May 6th, 1933. As noted previously, the Sex Research Institute of Berlin had been founded by Hirschfeld in 1919 as a center for the "study" of homosexuality and other sexual dysfunctions. For all intents and purposes, it served as the headquarters for the effeminate branch of the German "gay rights" movement. For this reason alone, the "Butch" homosexuals of the Nazi Party might have destroyed the Institute. Indeed, throughout the preceding years the Nazis had increasingly harassed Hirschfeld personally.

Victor Robinson, editor of an autobiographical sketch by Hirschfeld, wrote in 1936 that "[a]lthough the Nazis themselves derived great profit from Hirschfeld's theories

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Adolf Hitler speaking to the German parliament. Once he had taken power, Hitler quickly fashioned a political climate in which he could control, jail or kill all potential blackmailers.

(and called on him personally for help) they continued his persecution relentlessly; they terrorized his meetings and closed his lecture halls, so that for the safety of his audiences and him self, Hirschfeld was no longer able to make public appearances (Haeberle:368). Homosexualist James Steakley acknowledges the “Butch/Fem” aspect of the in-ci-

dent, saying that some German homosexuals “could conceivably have approved of the measure, particularly if they were Nazi sympathizers or male supremacists” (Steakley:105).

Ignorance of the “Butch/Fem” conflict in the German “gay” subculture left many contemporary writers puzzled as to why the Nazis would attack Hirschfeld. An obituary for Hirschfeld written in 1934 exemplifies this confusion:

There is a darker and more savage irony in the fact that the Nazis should have treated him as an arch enemy; for the Nazi ranks are notoriously honeycombed with all degrees of homosexuality, and Hirschfeld is indisputably the man to whom it is mainly due that the rights of these 2 percent of sexual abnormals in the masses of the European populations to exist and to function on their own lines is now a matter for public discussion and public agitation (Herzer:221).

The attack against the Institute, however, was not motivated solely by the Nazi enmity against effeminate homosexuals. It was also an attempt to cover up the truth about rampant homosexuality and other perversions in the Nazi Party. Hitler also knew that Hirschfeld’s facility had extensive records that could be damaging to himself and his inner circle. This was the reason for the raid, according to Ludwig L. Lenz, the assistant director of the Sex Research Institute, who was in charge on the day of the raid. His description of the situation, part of which was quoted previously, is given here at greater length.

[O]ur Institute was used by all classes of the population and members of every political party...We thus had a great many Nazis under treatment at the Institute. Why was it then, since we were completely non-party, that our purely scientific Institute was the first victim which fell to the new regime? The answer to this is simple...We knew

too much. It would be against medical principles to provide a list of the Nazi leaders and their perversions [but]...not ten percent of the men who, in 1933, took the fate of Germany into their hands, were sexually normal...Many of these personages were known to us directly through consultations; we heard about others from their comrades in the party...and of others we saw the tragic results: I refer here especially to a young girl whose abdomen was covered with pin scratches through the sadism of an eminent *Nuremberg* Nazi; I refer also to a thirteen year old boy who suffered from a serious lesion of the anal muscle brought about by a senior party official in *Breslau* and to a youth from *Berlin* with severe rectal gonorrhea, etc., etc....Our knowledge of such intimate secrets regarding members of the Nazi Party and other documentary material — we possessed about forty thousand confessions and biographical letters — was the cause of the complete and utter destruction of the Institute of Sexology (Haberle:369).

Burleigh and Wipperman report that the ransackers had “lists” of materials they were looking for (Burleigh and Wipperman:189) and that they carted away two truck loads of books and files. The materials taken from the Institute were burned in a public ceremony, captured on film, on May 10th (Steakley:105). The spectacular and oft-replayed newsreel footage of this event has caused the burning of books to become synonymous with Nazism. What information went up in smoke on that day will never be known, but we can be sure that the pile of burning paper contained many Nazi secrets. According to homosexual sources who were in Germany at the time, the Nazis destroyed twelve thousand books and thirty-five thousand photographs.

The building itself was confiscated from the SHC and turned over to the Nazi Association of Jurists and Lawyers (ibid.:105). This may perhaps be interpreted to mean that it remained in the hands of homosexuals. We know that at least Hans Frank, Hitler’s private lawyer, and the Nazi

party's star attorney Dr. Alfons Sack were homosexuals (Machtan:219).

Anti-Homosexual Policies

Whenever the Nazis arrested homosexuals and raided even the homes of their supporters they were looking for incriminating evidence against themselves. Machtan writes:

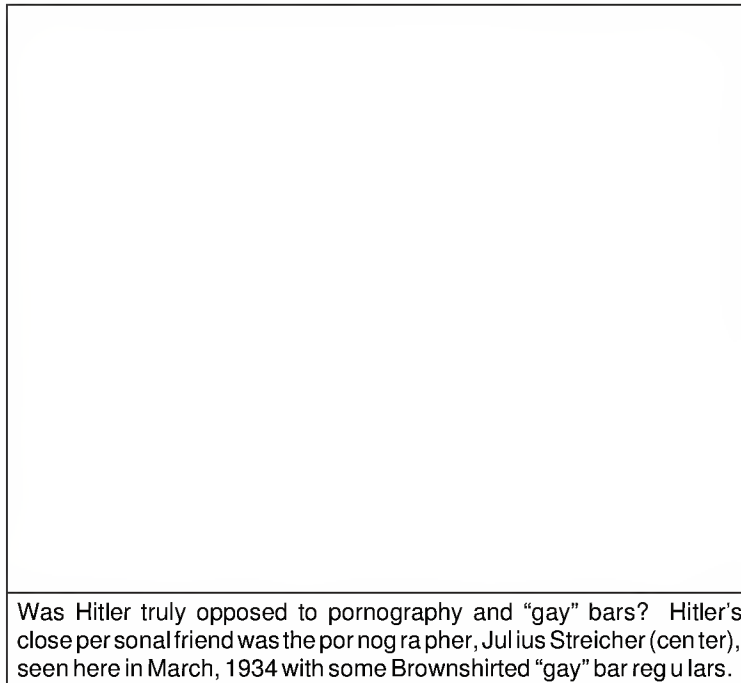
Hitler was mortally afraid of the obscurity of the homosexual milieu, which he himself had experienced first-hand in Vienna and Munich. He knew that this demimonde could at any time yield up disreputable secrets -- even some, perhaps, that might affect him personally....Although not interested in a policy of repression toward "ordinary" homosexuals, he was doubly so in cases where definite interests were involved (Ibid.:226).

However, there were also old scores to settle with the effeminate homosexuals who had opposed the Nazi rise to power. What developed, then, was a policy designed primarily to prevent embarrassment to Hitler in which all things homosexual were closely scrutinized by Himmler's secret police. But action was taken only when the Nazis caught enemies of the party or of the regime. These activities occurred independently of normal police functions in which violators of German anti-sodomy and anti-pederasty laws continued to be processed through the courts.

The law against homosexual conduct had existed in Germany for many years prior to the Nazi regime as Paragraph 175 of the Reich Criminal Code, to wit: "A male who indulges in criminally indecent activity with another male, or who allows himself to participate in such activity, will be punished with imprisonment" (Burleigh and Wipperman:188). When Hitler came to power he used this law as a means of tracking down and punishing those homosexuals who, in the words of one victim, "had defied

the Weimar Republic, and who had tried to forestall the Nazi threat” (ibid.:183). Later he expanded the law and used it as a convenient tool to detain other enemies of the regime.

In February of 1933, Hitler banned pornography, homosexual bars and bath-houses, and groups which promoted “gay rights” (Plant:50). Ostensibly, this decree was a blanket condemnation of all homosexual activity in Germany, but in practice it served as just another means to find and destroy anti-Nazi groups and individuals. In deed, it is likely that Hitler had been a patron of some of the homosexual-oriented businesses that he shut down. The Berlin “Eldorado” club, for example, was a favorite haunt of the Berlin SA under Captain Paul Rohrbein, a close friend of Roehm and Karl Ernst (Machtan:185).



The “masculine” homosexuals in the Nazi leadership enforced the new policy selectively, “employ[ing] the

charge of homosexuality primarily as a means to eliminate political opponents, both inside his party and out” (Oosterhuis and Kennedy:248). Revisionist Frank Richter also admits that the decree “was not enforced in all cases” (Richter:66). Oosterhuis and Kennedy write that “Although he was well known as a gay-activist, [Adolf] Brand was not arrested by the Nazis” but nearly all of his files were confiscated (Oosterhuis and Kennedy:7) .

The Washington Blade, the newspaper of the homosexual community in Washington D.C., reported on the research of John Fout, a “gay” history professor at Bard College in New York:

The Nazis shut down the two or three active Gay political organizations that had been operating in German (sic) as soon as Hitler took power in 1933. However, according to Fout, Gay bars and bath houses remained open until the late 1930s.... ‘The Gay urban subculture survived the Nazi period,’ said Fout (Researcher says Nazi persecution not systematic, *The Washington Blade*, May 22, 1998).

Jewish homosexual Gad Beck, Director of Berlin’s Jewish Adult Education Center, also challenges “gay” dogma on the degree to which homosexuals were persecuted in Germany. In his book, An Underground Life: Memoirs of a Gay Jew in Nazi Berlin, Beck claims “There was no problem being a homosexual Jew. Everyone turned a blind eye to whatever we boys were up to with each other” and cited only one case of the Nazi’s persecuting a homosexual man (Beck in “Fearless under the Führer,” *The Advocate*, October 26, 1999).

In 1935, Paragraph 175 was amended with Paragraph 175a which broadened the scope of the law restricting homosexual conduct (Burleigh and Wiperman:190). (Interestingly, the new criminal code addressing homosexuality deleted the word “unnatural” from the definition --

Reisman, 1994:3). This new law provided the Nazis with an especially potent legal weapon against their enemies.

It will never be known how many non-homosexuals were charged under this law, but it is indisputable that the Nazis used false accusations of homosexuality to justify the detainment and imprisonment of many of their opponents. "The law was so loosely formulated," writes Steakley, "that it could be, and was, applied against heterosexuals that the Nazis wanted to eliminate...the law was also used repeatedly against Catholic clergymen" (Steakley:111). Kogon writes that "The Gestapo readily had recourse to the charge of homosexuality if it was unable to find any pretext for proceeding against Catholic priests or irksome critics" (Kogon:44).

The charge of homosexuality was convenient for the Nazis to use against their political enemies because it was so difficult to defend against and so easy to justify to the populace. Since long before the Nazis assumed power, homosexuals generally lived clandestine lives, so it was not unusual for revelations of their conduct to come as a surprise to their communities when it became a police matter. This is not to say that actual homosexuals were not prosecuted under the law. Many were. But the law was used selectively against the "Fems." And even in this case, many effeminate homosexuals, especially those in the arts community, were given protection by certain Nazi leaders (Oosterhuis and Kennedy:248). Plant writes,

The most famous example is that of the actor Gustaf Grundgens...Despite the fact that his homosexual affairs were as notorious as those of Roehm's, Goering appointed him director of the State Theater...[And] On October 29, 1937...Himmler advised that actors and other artists could be arrested for offenses against paragraph 175 only with his personal consent, unless the police caught them *in flagrante* (Plant:116).

Even the most visible “Fems,” however, were treated far differently than were the Jews. Kurt Hiller, successor to Magnus Hirschfeld in the “Fem” faction of the German “gay” movement, was interned in a concentration camp but released (battered but alive) after nine months (Steakley:103).

An unknown percentage of homosexual prisoners were arrested not for sexual offenses at all, but for political reasons. A document from the Buchenwald archive states,

In the spring of 1942 a Berlin writer called Dahnke was sent to the camp as a homosexual. The main reason for his internment, however, was political statements which had brought him to the attention of the Gestapo (Grau:267).

A study of the Hitler Youth offers more examples that expose the meaninglessness of the Nazi’s harsh rhetoric against homosexuals. We have already noted Koehl’s observation that Himmler “mitigated his penalties privately” and tried to keep every incident of homosexual molestation of the Hitler Youth boys by the SS “as secret as possible” (Koehl:51f). But Koehl goes on to cite the records of the RJF, the security division of the Hitler Youth administration. “[D]uring the first six months of 1940,” he writes, “[there were] 10,958 crimes committed by Hitler Youths, the most common were theft (5,985), [and] homosexuality (901)” (ibid.:84). When he compared the number of homosexual offenses to the list of expulsions from the organization (an absurdly mild punishment for a supposed capital crime), however, Koehl found a low rate of expulsions for homosexuality:

Since the RJF Report listed 900 cases of homosexual crimes during a six month period alone, and only a third of that number were expelled during a twenty-five month period by court action, it suggests that the RJF was more

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Hitler Youth were frequent targets of the sexual predators in the SA and SS.
Yad Vashem

hesitant to uphold Article 175 of the Criminal Code than its official propaganda would have the public believe...[One] young delinquent with a record of minor thefts, for which he had spent eight weeks in jail, was not expelled from the HJ [Hitler Youth]. In September 1940...[officials] surprised him and several prison work-

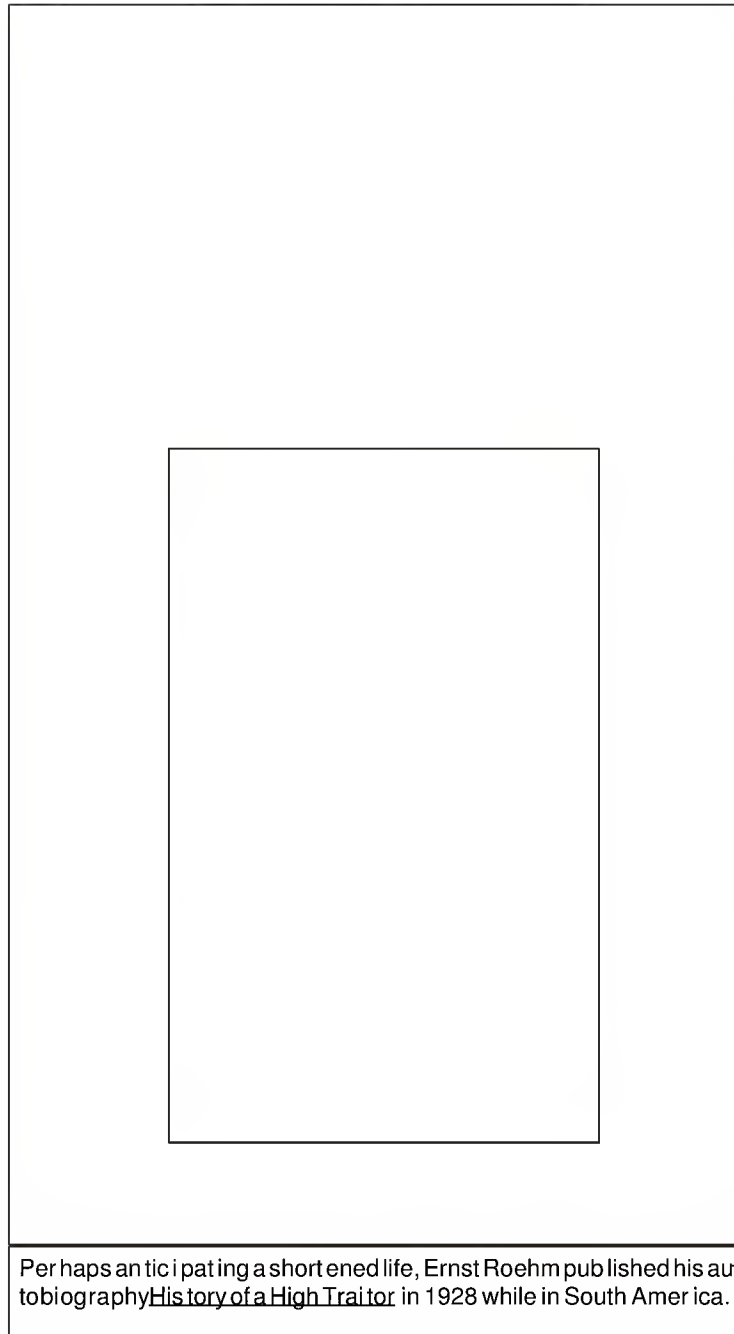
ers in a wild homosexual orgy in broad daylight on a road side. With sensational evidence like this in hand, the...leader then sought to have the culprit expelled from the HJ. But it took some time before this occurred, suggesting that the enforcement of Article 175 was lax (Koehl:85ff).

The increasing indifference of Hitler Youth officials toward homosexuality was an attitude reflected in the larger society as well. In 1937 the Reich Minister of the Interior issued a change of policy regarding Paragraph 175. Under the new ruling only four-time repeat offenders could be jailed or sent to camps for homosexual offenses. This was reaffirmed in 1940 by Himmler (S. Katz:146).

The Roehm Purge

The event in history most frequently cited as evidence of Nazi persecution of homosexuals is known variously as the Blood Purge, the Night of the Long Knives, and the Roehm Purge. Steakley writes that “[t]he indisputable beginning of Nazi terror against homosexuals was marked by the murder of Ernst Roehm on June 28, 1934, ‘the night of the long knives’” (Steakley:108). It was on this night (actually over an entire weekend), that Adolf Hitler’s closest aides orchestrated the assassinations of hundreds of his political enemies in one bloody sweep. Included in this purge were Roehm and several of the top officers of the SA.

We have emphasized that the leadership of the SA was mostly, if not entirely homosexual. The fact that SA leaders were the primary targets in the massacre could therefore be construed as a sort of “moral cleansing” of the Nazi ranks, which, in fact, Hitler claimed it was. But Hitler lied. The Roehm Purge was driven by political, not moral concerns. Hitler feigned disgust and outrage about the homosexuality of the murdered SA leaders to justify himself



Perhaps anticipating a shortened life, Ernst Roehm published his autobiography History of a High Traitor in 1928 while in South America.

to the German people; it was a tactic he had used previously to allay public suspicions about the sexual deviancy of his inner circle. The importance of this fact is asserted in many leading works by both mainstream and homosexualist historians. The following are excerpts from four different historians who have examined the issue:

Hitler eliminated his closest friend Roehm and certain SA leaders as potential rivals. The strictly political motivation of this ruthless power play was initially too obvious to be entirely denied, but later it was conveniently obscured by charges of homosexual depravity (Haberle:369f).

The formal accusations against Roehm and those arrested with him centered on their homosexual activities, which Hitler had of course known about for fifteen years and shrugged off, it being alleged that these activities disgraced the party. For those victims without any homosexual background, "the Great Blood Purge" continued all over Germany, as Nazi leaders got rid of all their most hated enemies, as well as the inevitable "mistakes" (Garde:726f).

Ernst Roehm wasn't shot because the Nazi Party felt outraged by the abrupt discovery that he was "having" his storm troopers — that had been known for ages; but because his sway over the SA had become a menace to Hitler. In the Hitler Youth the "dear love of comrades" was evilly turned into a political end. And if the Nazi hierarchy was well larded with homosexuals, so was Wilhelm II's court and so was the Weimar Republic (Davidson:152).

Hitler himself, of course, had been well aware of Roehm's sexual orientation from the earliest days of their long association....So strong was Roehm that the Wehrmacht [German Army High Command] was con-

cerned that he might seize control of the army. In 1934, Hitler became fearful that the Wehrmacht was plotting a coup against him to prevent such a takeover. To forestall this danger, Hitler had Roehm and about one thousand other men murdered one weekend in June 1934, the famous "Night of the Long Knives" (Crompton:79f).

There is some dispute among historians about whether Roehm had planned a coup against Hitler after Hitler's refusal to replace the regular army with Roehm's troops. This takeover of the army had apparently been part of the Nazis' original plan for the maximization of their political strength. Upon his appointment as Chancellor, Hitler was confronted with new and different challenges which required new and different alliances. For some time it appeared that Hitler would remain true to his pact with Roehm. From the time Hitler assumed control of the German government in January of 1933, until the spring of 1934, he allowed the SA to grow from 300,000 to over 3 million members (Plant:54). During this period of rapid growth, Roehm's rivals within the Nazi inner circle grew increasingly alarmed, as did the powerful industrialists and military leaders.

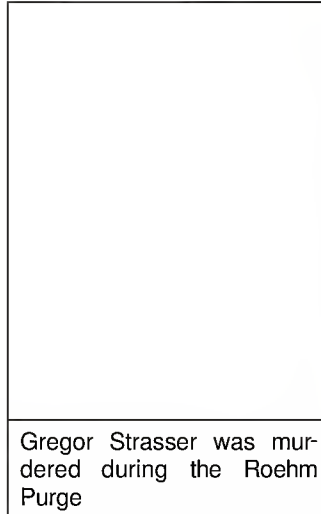
Tension between the SA and the army increased. General Walther von Brauchitsch, speaking for the majority of his fellow officers, said, "[t]hat gang of homosexuals, thugs and drunks should be allowed no part of [German rearmament]" (Gallo:87). For their part, the SA taunted the regular army soldiers, singing "The grey rock will be drowned in a sea of brown" (ibid.:87), meaning that the grey uniformed army would be swallowed up by the Brown shirts. Strasser writes,

At a meeting of the Cabinet, to which he belonged, [Roehm] demanded the incorporation of the Brown Shirts into the regular army, the Brown Shirt officers to retain their ranks. In other words he demanded supreme com-

mand of the Reichswehr, the S.S., and the S.A.. He confidently believed that he had Adolf's support...but Hitler remained silent...Blomberg, the Minister of National Defense, suddenly declared that the only course open to President Hindenburg would be to refuse outright. "The discussion is closed," Hitler then said, without daring to look his old friend in the face. Roehm, speechless with fury, walked quickly from the room. After June 30, General von Reichenau declared in an interview with the *Petit Journal* that Roehm's death sentence was virtually signed that day (Strasser, 1940:178).

As the conflict came to a head, SA conspirators created a "hit list" of Army officers who were to be killed (ibid.:218) and allegedly selected *Standartenfuhrer* Julius Uhl to assassinate Hitler himself (ibid.:237). It may be, however, that these allegations were invented as part of a fall-back rationale for the purge. It is well known that Himmler, Goering and Himmler's deputy, Reinhard Heydrich, worked behind the scenes to limit Roehm's power; and it has been reported by some sources that they generated rumors of a Roehm plot to drive a wedge between Roehm and Hitler. In any case, the Roehm Purge was not motivated by the homosexuality of its victims. The great majority of victims were not homosexuals at all. Otto Strasser, a high Nazi functionary whose brother, Gregor, was murdered that night, lists some of the casualties in Hitler and I:

Klausener and several other Catholic leaders were executed, as well as [Vice Chancellor] von Papen's secretaries. At Hirschberg, in Silesia, all the Jews, all the members of the Stahlhelm, and a few communists were arrested...beaten with rifle butts...and eight people were murdered...[V]on Kahr, an old man of sixty three...was taken from his bed, taken to Dachau, and tortured to death...His crime had been his failure to support the Munich *putsch* in 1923. Ballerstaedt...who had been in-



strumental in Hitler's being sentenced to three months imprisonment, was murdered by a special killer squad. [And] death was the penalty paid by Father Staempfle for having edited *Mein Kampf*, and therefore being familiar with the author's weaknesses (ibid.:200).

Igra provides us with a long and detailed account of the power struggle which led to the purge,

beginning with a refutation of the idea that it represented a policy of extermination of homosexuals by Hitler:

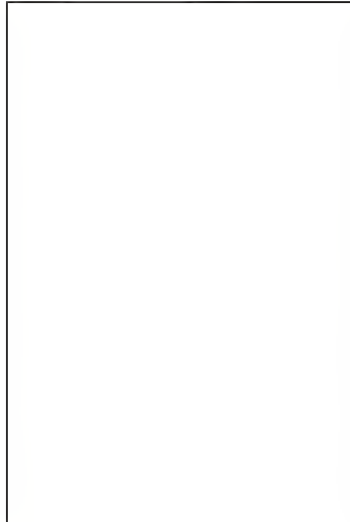
We shall find that, far from eliminating the sex perverts from his party, Hitler retained most of them, and that he moved against those whom he did eliminate only with the greatest reluctance and after he had been relentlessly pushed by outside forces and circumstances. On June 14 and 15 Hitler was in Venice to see Mussolini. It soon became common knowledge that the German Dictator and his entourage had made an unfavorable impression upon the Italians...Mussolini was never a stickler for puritan morality, to say the least, but there was one vice which the Italians particularly loathe; they call it *il vizio tedesco*, the German vice. The conduct of some members in Hitler's entourage at Venice disgusted the Italians. Mussolini protested against the moral character and political unreliability of the leading personnel in the Nazi Storm Troops and warned Hitler that he would have to sacrifice his favorite colleagues if he wished to save his own personal prestige and that of his regime. Among those colleagues, Roehm, Heines and Karl Ernst were mentioned.

What chagrined [Hitler] the most was that he knew Mussolini had been prompted...by...[German] President

Hindenberg...On June 21, Hitler went to Neudeck, Hindenberg's country seat...[He] was literally dumbfounded when confronted on the steps of the Hindenberg family home by General Blomberg and Goering, both in uniform. They informed him that the President would not receive the Chancellor, and that if the heads of the SA were not dismissed martial law would be declared, whereupon Goering would take over civilian control as Chief of Police, and Blomberg, as Minister of War, would take over military control.

Hitler was still recalcitrant and conceived the idea of rallying the Storm Troops around him, as a gesture of defiance against those gentlemen of the right...But an event occurred...which led Hitler to change his plan...He was summoned to Krupp's headquarters and there was received by Goering, and the heads of the Krupp firm and other industrialists...[T]hey delivered their ultimatum: Either Hitler should get rid of his companions or the Goering-Krupp-Blomberg combination would withdraw their support for the regime. Hitler accepted the alternative, but in his own way. He would double-cross Roehm, but he would also double-cross his taskmasters to the Right. He would eliminate a few of the elements that had proved objectionable to the Right, but he would maintain the bulk of them. Besides, he would take the opportunity of the general massacre to remove those against whom he had a grievance -- General Streicher, General Bredlow, Gregor Strasser, etc.(Igra:77f).

Lothar Machtan's analysis, benefitting from an additional fifty years of hindsight, adds an other important perspective on this critical event. His study emphasizes that while the German powers were forcing their will upon Hitler, the Fuehrer was confronted with one unescapable truth: the very men he must betray were the ones who held his own darkest secrets in trust. These were already hinting at blackmail due to the increasing tensions in the party. Machtan writes:



Roehm was not only acquainted with the shady beginnings of Hitler's political career, he was one of the very few people who knew about his homosexuality. It must have been Hitler's night mare that he would one day launch a smear campaign....Roehm's friend Edmund Heines [once threatened in 1933] "Adolf hasn't the slightest reason to open his trap so wide -- one word from me, and he'll shut up for good"....As Hitler him-

self put it, he was faced with "a crisis that could only too easily have had truly devastating consequences for the foreseeable future." His political instinct for self-preservation, if nothing else, compelled him to escalate matters. At the same time, he was urged on by the prospect of concealing his own homosexuality forever by the elimination of dangerous witnesses (Machtan:211f).

Edmund Heines was an especially dangerous threat if for mer Freikorps soldier Pe ter Mar tin Lampel is to be believed. In his unpublished memoirs *Niemandes Knecht*, Lampel claimed to know "a lot about Hitler's homosexuality," including specific knowledge of a liaison with Heines (ibid.:138). Roehm, too, was alleged to have been a sex partner of Hitler, although these rumors were considered "highly exaggerated" by one-time Hitler favorite Putzi Hanfstaengl (ibid.:113).

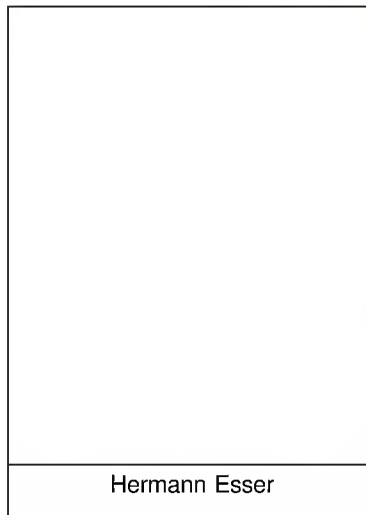
Pushed to the wall, Hitler chose the Nietzschean path of merciless self-interest. Machtan writes:

Hitler could defend himself only by going to extremes, so the few people who knew that he, too, was homosexual

had to be either murdered or thoroughly intimidated. This is revealed by a closer look at the individual victims...Roehm, Ernst and Heines...Gregor Strasser...Karl-Gunther Heimsoth and Paul Rohrbein...senior civil servants privy to potentially explosive evidence about Hitler, for instance, [Prussian Police officials] Erich Klausener...and...Eugen von Kessel; Reichswehr Minister...Kurt von Schleicher and his right hand man, Ferdinand von Bredlow, the Munich police chief August Schneidhuber, the ex-premier of Bavaria, Gustav Ritter von Kahr....the attorneys of Roehm, Strasser, Ludecke and other senior Nazis...the Munich journalist Fritz Gerlich...and....Karl Zehnter [of the “gay” bar] *Bratwurstglockl*.

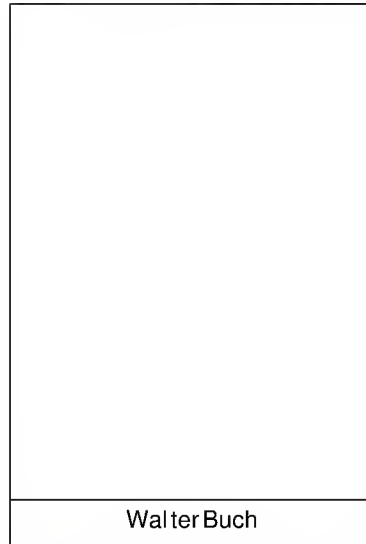
It may readily be inferred from these few examples that the operation carried out on and around June 30 was....a carefully planned campaign against people who knew, or were suspected of knowing, too much about Hitler (Machtan:216ff).

The Roehm Purge, then, was not a “moral” cleansing of the Nazi ranks, but a political one. Equally it was a realignment of power behind the German government which



Hermann Esser

was primarily forced upon Hitler by powerful political elements, whose support he needed to maintain control. Igra points out that not only did the majority of the SA homosexuals survive the purge, but that the massacre was largely implemented by homosexuals. He cites Strasser that the “Chief Killers of Munich [were] Wagner, Esser, Maurice, Weber and Buch.” These men



Walter Buch

“were all known to be sex pervers...of one type or another,” concludes Igra (ibid.:80). Plant records that the larger campaign of assassinations across Germany was orchestrated by Reinhard Heydrich, also a homosexual (Plant: 56). Igra addresses Hitler’s justification for the purge:

In his defense before the Reichstag a week later Hitler talked of “traitors.” That

was his alibi...In his speech to the Reichstag he admitted that one of the motives for ordering the massacre was to get rid of the moral pervers in his party and that they were traitors because they practiced homosexuality. But under the dictatorship it was not possible for any one to put Hitler a question. No body asked him to explain how it was that, if his purpose was to get rid of homosexuals, he really didn’t rid himself of them but used them as the instruments of his own murder lust and still retained most of them as members of his personal entourage, as well as in key positions of the party organization and the government. Otto Strasser, in his book, The German St. Bartholemew’s Night (which has not been published in English), mentions sixteen of these highly placed homosexualist officials who survived the massacres of June 30 and retained their posts (Igra:82).

Following the purge, Hitler received a telegram from Hindenberg “expressing his ‘profoundly felt gratitude.’” ““You have saved the German people from a grave peril,’ the President wired” (Fest, 1975:470). Likewise, “Defense Minister von Blomberg congratulated Hitler for the successful completion of the ‘purge.’ (ibid.: 470). The army,

too, was pleased by Hitler's move. Only a week after the purge an anti-Nazi Reichswehr officer told the French military attaché in Berlin that the army was 25% pro-Nazi before the purge, but 95% pro-Nazi after the purge (Gallo:312).

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Hitler with German President Hindenberg. Yad Vashem

After the Purge

While it is certainly true that several of the most prominent homosexuals in the Nazi regime were killed on the "Night of the Long Knives" the fact of history is that Adolf Hitler did not purge his regime of homosexuals in this incident or at any subsequent time. On the contrary, a simple review of the historic record reveals that Hitler continued not only to surround himself with homosexuals, but to place them in key positions in the Third Reich.

Judith Reisman notes that "Kazimierz Mocazarski, a Polish resistance fighter, confirmed that homosexuals 'remained party members...got promotions...were protected by the top [Nazi] brass' and served on the battle field and in prisons" (Reisman, 1994:3). Of the thirteen corps

commanders of the SA, all known or suspected homosexuals, only seven were killed in the Roehm Purge (Gallo:16). The rest, along with the probable thousands, perhaps tens of thousands of homosexuals remaining in the SA, were quickly reassigned by Hitler, who put the entire SA under the authority of Heinrich Himmler's SS. Many of these sadistic, brutal men had been useful to Hitler since the beginning, and he made certain that their talents would remain available to him. It is likely that some of these SA survivors were among the participants in Goebbels' dinner-party-turned-orgy in 1936 (Grunberger:70).

Not all SA homosexuals remained loyal to Hitler, however. Snyder records that at least 155 SS leaders were killed in late 1934 and 1935 by a group called "Roehm's Avengers" who "identified their unit on a slip of paper pinned to the body of each victim" (Snyder:298). These assassinations help to explain why Himmler's "anti-homosexual" policies were initially strictly enforced, but later (after the Roehm loyalists had been arrested) were much less rigorously applied.

Aside from the SA, Hitler retained all of the sexual deviants of his inner circle, including Goering, Streicher, Frank, Maurice, Schaub, Wagner, Brueckner, Weber and Karl Kaufman, gauleiter of Hamburg. Hess was to remain until 1941, when he left (whether of his own accord or as an emissary of Hitler is still unknown) on his ill-fated "peace" mission to England. As an aside, the loss of Hess must have been very difficult for Hitler. As Ebermayer noted, Hess "was for many years the Fuehrer's [homosexual] partner, especially during their joint detention in Landsberg" (Ebermayer in Machtan:232).

Hitler later openly rewarded some of these men with top jobs in the government. Rector, for example, writes that "Hitler knew about [Walther] Funk, a 'notorious' homosexual, when he appointed him Reich Minister of Economics on February 5, 1938" (Rector: 63). SS

Lieutenant-General Albert Foerster, the homosexual who is mentioned in Langer as a possible sexual partner of Hitler (Langer:178), and whose “black record of atrocities against the Poles” earned him a death sentence in later war trials, was appointed Reich Regent of the Dan zig Free State just prior to World War II (Wistrich:178). And Graf von Helldorf, one of Rossbach’s original homosexual Brownshirts (Strasser, 1940:26), was appointed by Hitler to the post of police president of Berlin in 1935 (Snyder:145).

Hitler’s personal financial advisor Walther Funk

As he had turned on Ernst Roehm, several of the homosexuals in his inner circle eventually turned on Hitler himself. Johansson and Percy write,

One gay scholar, Richard Dey, for years has with others collected data computerized into what he dubs the Encyclopedia Homophilica. Recent publicity about Deputy Fuehrer Rudolf Hess’s homosexuality has led him to conclude that the tragically unsuccessful plot to assassinate Hitler in 1944 carried out by Colonel Count von Stauffenberg was masterminded by Admiral Canaris and backed by a *network of other conspirators, like them, right est homosexuals* (emphasis ours. Johansson and Percy:285).

Discretion would be the watch word for Nazi homosexuals after 1934, however. In light of its public stance following the Roehm purge, the Party could no longer protect flagrant homosexuals in leadership positions. A case in point is mentioned by Oosterhuis. He writes that “[i]n

1937, a top leader of the Nazi movement of the *Sudeten* Germans in Czechoslovakia was arrested for a homosexual offense, once again embroiling the party in a scandal that resembled the Roehm affair” (Oosterhuis:243). In response to this incident, newspaper reporter Walther Bartz (undoubtedly at great personal risk) wrote a series of articles in *Die neue Weltbuehne* on “the homosexual roots of Nazism” (ibid.:243).

One additional incident must be mentioned here which, aside from exposing homosexuals in the post-Roehm party, has great historical significance in its own right: the assassination of Austrian Chancellor Engelbert Dollfuss, July 25, 1934. Dollfuss opposed *Anschluss* (the Nazi plan to annex Austria) and Adolf Hitler's personal ally. Igra writes,

A few days after the murder of Dr. Dollfuss in Vienna (July 25, 1934) the semi-official Italian newspaper, *Il Popolo di Roma*, published the comment:

Pederasts and assassins rule in Berlin.

By intimating that the authors of the Vienna crime were directly associated with the ‘pederasts and assassins’ who ruled in Berlin, Mussolini's paper made a grave accusation against the German government at a time when friendly relations existed between the two countries. Under ordinary circumstances the publication of such a statement would have given rise to a diplomatic protest and demanded an explanation. Yet, as far as is known, Hitler made no such protest. Moreover, Mussolini backed up his accusation by ordering the mobilization of Italian troops on the Austro-Italian frontier, as a gesture against Hitler's designs on Austria. But Hitler made no counter-move.

The explanation of Hitler's silence and inactivity in the face of the Italian challenge may be, and probably is, that he was cowed by Mussolini's blackmail. Mussolini knew that the murder of the Austrian Chancellor had been ordered by Hitler and that this was not done from political

motives exclusively. He knew that personal revenge against Dollfuss was the chief motive working in the dark recesses of Hitler's mind. For Dollfuss had come into possession of an authentic affidavit which connected Hitler directly with the moral scandals I have spoken of...he had certified copies of the affidavit made and entrusted to the diplomatic representatives of [several] governments in Vienna. That is the account which has been

Austrian Chancellor
Engelbert Dollfuss

given me, and I have every reason to believe it to be at least substantially true. Among others Dr. Hermann Rauschning assured me that he had seen a copy of such a document, which was in the hands of a foreign government. *It declared that Hitler had been a male prostitute in Vienna at the time of his sojourn there, from 1907 to 1912, and that he practiced the same calling in Munich from 1912 to 1914.* Mussolini obviously knew of the existence of this document, and had a copy of it at his disposal when he charged Hitler with pederasty and murder at one and the same time (Igra:66f).

Igra goes on to relate that the “leader of the gang who murdered Dr. Dollfuss and who actually fired the shots into the Chancellor’s body was a certain criminal named [Otto] Planetta who was also a well-known sex pervert” (ibid.:78). Hitler failed to take control of Austria at this time. That would occur in 1938 when Hitler forced the resignation of Dollfuss’ successor, Kurt von Schuschnigg in favor of Artur Seyss-Inquart (leader of the Austrian Nazis and also a homosexual -- ibid.:86, Snyder:8).

A few additional words are in order about the extent to

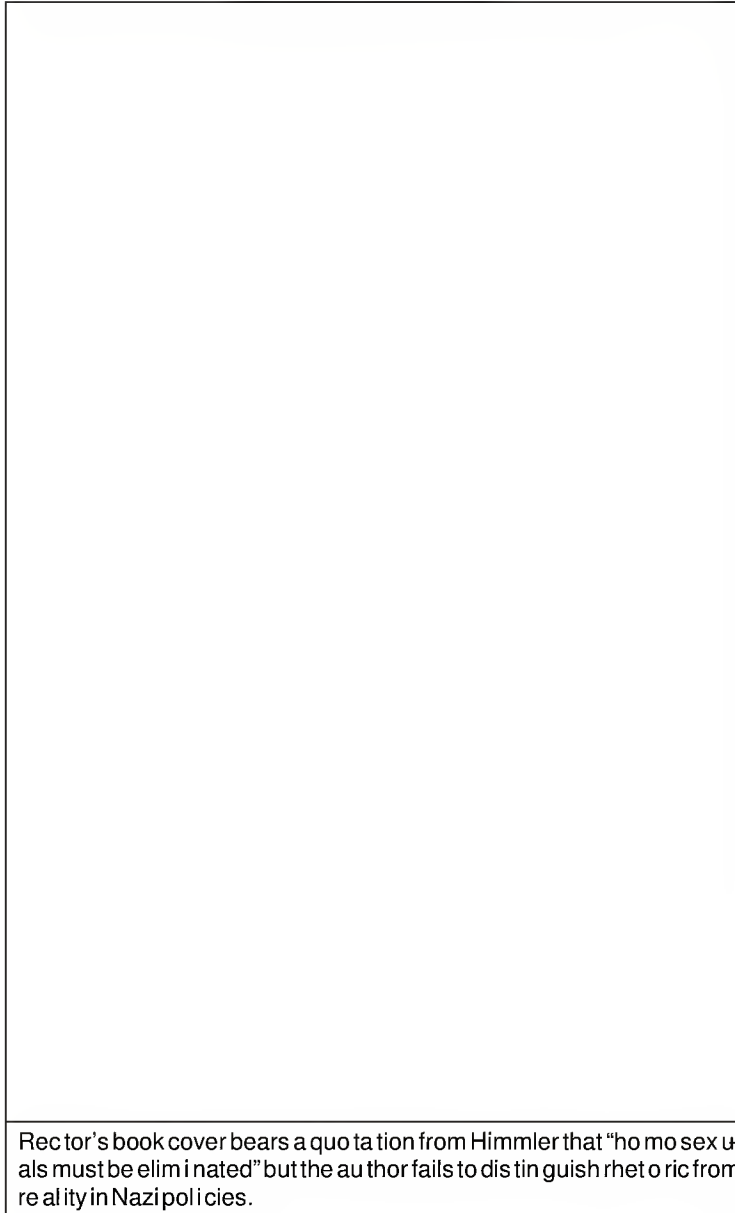
which Hitler's personal fear of disclosure dictated Nazi policy about homosexuality after the purge. Machtan writes:

The violent imposition of a "state of emergency" was intended to enable the authorities to gain possession, at a stroke, of documents considered dangerous by Hitler... His principle motive for taking action against "Roehm and associates" was fear of exposure and black mail. What additionally confirms this is that the mountains of confiscated documents were not to be used in trials of any kind.... Only six months after the Roehm murders, the so-called Malignant Practices Act came into force. This act penalized any remark that might "seriously prejudice the welfare of the Reich".... most of the remarks... related to Hitler himself and his homosexuality.... from 1943, remarks to the effect that the "Fuehrer" was homosexually inclined were punishable by death (Machtan:220ff).

It is in this context that we must examine Hitler's instruction to Himmler to clamp down on homosexuality in the nation: "He wanted to get such a grip on the "problem" of homosexuality that it could never again present a threat to his position of power" (ibid.:225). For this reason he required a system of complete control over the homosexual community. The fact that he gained such control and did not use it beyond what was necessary to protect himself (and punish his enemies) is testament to his continued sympathy for his fellow "gays." In deed, there was really never a campaign to eliminate homosexuality from German society, despite Nazi rhetoric to the contrary.

Heinrich Himmler and the SS

Heinrich Himmler is an extremely important figure in Nazi history. He joined the Nazis in the early years of the party and "participated in the Munich Beer-Hall *Putsch* of November 1923 as a standard-bearer at the side of Ernst



Roehm" (Wistrich:138). After holding a number of mid-level positions in the party he was appointed "head of Hitler's personal bodyguard, the black-shirted Schulzstaffel

(SS), at that time a small body of 200 men" (ibid.:138). Over the next dozen years Himmler's "astonishing capacity for work and irrepressible power-lust showed itself in his accumulation of official posts" (ibid.:138), eventually winning him the most powerful position in the Third Reich under Hitler himself.

The role of Himmler is also critically important to the assertions of homosexual revisionists. "Heinrich Himmler, Reichsfuehrer SS and head of the Gestapo," writes Steakley, "richly deserves a reputation as the most fanatically anti-homosexual member of the Nazi leadership" (Steakley:111). Indeed, if one were to accept Himmler's public pronouncements against homosexuality at face value, he would certainly deserve this distinction. For example, in a speech in which he commemorated the Roehm Purge, he said:

Two years ago...when it became necessary, we did not hesitate to strike this plague with death, even within our own ranks...in our judgment of homosexuality — a symptom of degeneracy which could destroy our race — we must return to the guiding Nordic principle: extermination of degenerates" (ibid.:111f).

However, as we have demonstrated, homosexuality was not the reason for the Roehm Purge. And if we look at other evidence we find that Himmler's practice regarding homosexuals was far different than his rhetoric would imply. Grau notes in Hidden Holocaust? that

In these speculations about a supposed "final solution" to the problem of homosexuality, there is clearly a failure to differentiate what was said in Nazi programmes from what was actually carried out. If Himmler's eradication rhetoric is thought to reflect the fate of individual homosexuals, then obviously the Nazi's policy will be seen as a drive to exterminate them all in the literal sense of the

term. But things appear in a different light once we distinguish between anti-homosexual propaganda for public consumption and the reality on the ground....what he had in his sights was the *homosexual type*. (Grau:6, emphasis ours).

What the Nazis considered the “homosexual type” was the effeminate homosexual male who showed no interest in sexual relations with women. Let us recall the Friedlander distinction between “Butches” and “Fems.” Remember that Friedlander, together with the masculine homosexuals of the Community of the Elite, referred to effeminate homosexuals as “degenerates.” Clearly, in his speech, Himmler rhetorically lumped the masculine Roehm with all homosexuals, but it is probable that the distinction would have been lost on this particular audience anyway.

Himmler’s opposition to homosexuality was directly proportionate to the attitudes of homosexuals about procreation. For him, the individual’s highest duty to the state was the improvement of the race through proper breeding.

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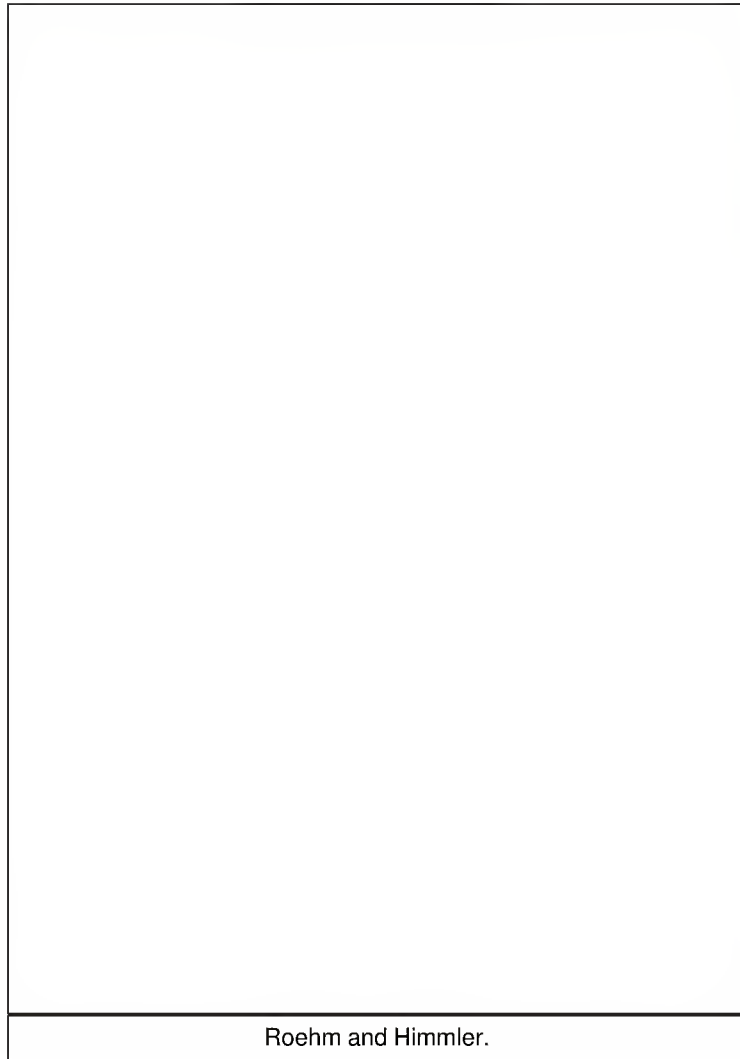
Just as women in Nazi Germany were valued primarily for procreation, the fate of male homosexuals in Nazi Germany hinged primarily on their willingness to rejoin the breeding pool.

Himmler was obsessed with creating a race of “super men.” But in his view, some of the most perfect specimens of Aryan manhood were being lost to this effort due to homosexuality. Himmler felt this “loss” more keenly in light of the fact that Germany had lost two million men in World War I. He also believed there were two million homosexuals in the population. “This meant,” write Burleigh and Wippermann, “that Germany’s ‘sexual balance sheet’ had gone into deficit because ‘four million men capable of sex’ had either died or had ‘renounced their duty to procreate’ on account of their sexual proclivities” (Burleigh and Wippermann:192).

Himmler’s solution to this problem was, logically enough, not the extermination of the delinquent males. Instead he placed great hope in the use of medical “treatments” to reclaim homosexuals for the race. One experiment involved implanting artificial glands in homosexual subjects to introduce additional male hormones to the body. Other efforts paired homosexual prisoners with female prostitutes (ibid.:195f). While the idea of forced medical experiments is abhorrent, the fact that Himmler invested time and resources in such projects shows that he had a very different view of homosexuals than of other prisoners, even of those effeminate homosexuals who were held in such contempt by the Nazi “Butches.” Himmler was determined to rehabilitate rather than dispose of them.

Was Himmler a Homosexual?

Himmler may himself have been a homosexual. Filmmaker Walter Frenz, who worked closely with the Nazi elite (including a stint as Hitler’s private filmmaker), is reported to have traveled to the Eastern front with Himmler “whose pederastic proclivities he captured on film” (*Washington City Paper*, April 4, 1995). We also know that Gauleiter Helmut Bruckner of Silesia, upon being de-



nounced as a homosexual by a Himmler underling in the month after the Roehm Purge, sent a veiled black mail threat via Hess and Goering to expose Himmler's alleged homosexual tendencies (Machtan:226).

Himmler began his Nazi career as an aide to Ernst Roehm, a fact which clearly refutes the idea that he was a priggish anti-homosexual zealot. On the contrary,

Himmler's service to Roehm was not performed grudgingly. Himmler voluntarily wrote his own oath of loyalty to Roehm and repeated it ceremoniously each year in Roehm's presence. Gallo records a portion of a letter written to Roehm by Himmler: "As a soldier and a friend, I wish you all you could desire in obedience and loyalty. It has been and always will be my greatest pride to be counted among your most faithful followers" (Gallo:57). For many years Himmler had been pleased to serve the most brazen and outspoken homosexual in the Nazi Party.

It must be noted that even though Himmler helped to orchestrate the Roehm purge, the homosexual components of his personality had not substantially changed. Herman Glaser, in The Cultural Roots of National Socialism, writes,

[Even after]...the murder of Roehm and the leading SA personalities...in a certain sense the sodomite romanticism continued to assert itself. The virтуally manic search for beautiful male figures perpetrated by Heinrich Himmler, for example, could not just be explained by the delusions of the breeder; it was also compensation for a repressed physical inferiority complex, which especially in people with homosexual tendencies gives rise to neuroses" (Glaser:132).

Himmler, like Hitler, was closely associated with homosexuals throughout his adult life. His path to Nazi leadership, however, was not, like that of so many others, through the German "gay rights" movement. Instead it was through the occult movement, and his Nazi career was defined by his passion for the occult. We have seen how Himmler was profoundly influenced by Guido von List and Jorg Lanz von Liebenfels, the homosexual gurus of nationalistic and anti-Semitic occultism. It was List's dream of a hierarchical male supremacist social order which formed the blue print for the SS. And it was from List that Himmler

appropriated the “SS” symbol. From Lanz, Himmler adopted other occult themes. Wistrich writes,

For him, the SS was at one and the same time the resurrection of the ancient Order of the Teutonic Knights with him self as Grand Master, the breeding of a new *Herrenvolk* aristocracy based on traditional values of obedience, courage and loyalty, and a vast experiment in modern racial engineering (Wistrich:140).

Lanz originated both the revival of the Teutonic Knights theme and the plan for German racial engineering. The latter idea manifested itself in Germany in 1936 as the “State-registered human stud farm known as *Lebensborn* [meaning “fount of life”], where young girls selected for their perfect Nordic traits could procreate with SS men” (ibid.:138). By 1945 over 11,000 births had resulted from the program (Conway:273), which Himmler was later to claim as his greatest contribution to the Third Reich. But the plan, down to some of its details, must be attributed to Lanz. Goodrick-Clarke writes,

The similarity between Lanz’s proposals and the latter practices of Himmler’s SS *Lebensborn* maternity organization... indicate the survival of these mental reflexes over a generation. Lanz’s advocacy of brood mothers in eugenic convents (Zuchtkloster), served by pure-blooded Aryan stud-males (Ehehelfer), was revived in the Third Reich (Goodrick-Clarke:97).

Despite his homoerotic inclinations, Himmler was dedicated to the fantasy of an Aryan super race through eugenics, which necessitated heterosexual breeding as a cultural priority. As long as a man performed his procreative duties to the state, Himmler had no problem with his other sexual practices. This attitude is easily recognized in the case of

his second-in-command, Reinhard Heydrich, whose own contribution to the Third Reich deserves special attention.

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The homosexual Gestapo leader Reinhard Heydrich was one of the most feared men in Germany. Yad Vashem

Reinhard Heydrich: "The Blonde Beast"

In an organization which exemplified evil, Reinhard Heydrich was considered the quintessential member. "Tall, slim, blonde-haired, with slanting, deep set blue eyes," writes Wistrich, "Heydrich with his military bearing and ice-cool hardness seemed to epitomize the 'Nordic-Aryan type' of Nazi mythology" (Wistrich:134). Himmler selected Heydrich as his right hand-man in 1931, and within a few short years he was feared by everyone but Hitler himself (Reich:61). Wistrich describes him well:

...ruthless, cold and calculating, without any compunction to carrying out the most inhuman measures, Heydrich made himself indispensable to the masters of the Third Reich...His cynicism and contempt for human beings led him to exploit the basest instincts...in weaving his gigantic spider's web of police surveillance in the Third Reich. He filed extensive dossiers, not only on enemies of the Party but also his rivals and colleagues. The 'Blonde Beast,' who controlled the sole intelligence service after 1935, specialized in various methods of blackmail alongside weapons of open terror and persecution. His hand was most probably in the Tukhachevsky Affair — which led to the purge of Red Army generals in the Soviet Union — and he fabricated the scandalous intrigue which brought down the leading German generals von Blomberg...and von Fritsch...[He] masterminded the mock attack on the Gleiwitz radio transmitter which provided Hitler's excuse for invading Poland...[But] The most satanic consequence of this accumulation of power was revealed in Heydrich's implementation of the order for the wholesale extermination of European Jewry (Wistrich:134f).

Like so many of the Nazis, Heydrich had been a member of the *Freikorps* and "was strongly influenced in his early years by the racial fanaticism of the volkish

circles” (ibid.:134). Heydrich also shared the sexual vice that marked Hitler’s circle of power. Stevenson created a profile of Heydrich taken directly from the BSC (Allied Intelligence) profile of Heydrich.

[Reinhard Heydrich] was the protégé of Heinrich Himmler, Reich Commissioner for Consolidation of German Racial Stock. Heydrich was fanatical in his hatred of Jews, having himself some Jewish blood. For this reason, Himmler considered him safe. It was always useful to have the means of blackmailing one’s colleagues.... “Nobody,” Heydrich declared in his anxiety to reach the top, “has greater contempt for Jews than my self. I intend to eliminate the strain.”

The fate of “sub-humans” herded into Germany’s new mercy-killing centers to be executed on the strength of a physician’s oath that the victim was no use to society, the preparations that moved inexorably forward to redesign Europe’s entire railroad system to serve the future death camps, all such obscenities before war were made tolerable by the pretense that if you could not actually see them, they could not be happening. In this atmosphere, Heydrich moved with single-minded purpose to a position so close to the Führer that none dared touch him except perhaps Admiral Canaris, who directed the German High Command intelligence service (HICOMINTEL). But even Canaris lost control over young Heydrich. The Admiral had a dossier on Heydrich’s homosexual activities after he had been cashiered from the navy, but Heydrich had also become expert at ferreting out embarrassing information about colleagues and superiors...

Heydrich’s career was guided and dominated by his relationship with an older friend, Friedrich Karl von Eberstein, son of Count Ernst von Eberstein, Heydrich’s godfather. Friedrich von Eberstein was Heydrich’s senior by ten years and had served in the navy during World War I. More importantly, Eberstein was one of the original Nazi

leaders in the SA and was a personal friend of Adolf Hitler (Calic:33). Historian Calum MacDonald writes,

While Heydrich was serving on the Naval staff in Kiel, von Eberstein had been leader of the Nazi Stuermaabteilung or SA, in Munich and upper Bavaria... In 1931, however, von Eberstein joined another organization, the Schutzstaffel or SS... On the recommendation of von Eberstein, now an officer on Hitler's staff, Heydrich became a member of the Nazi Party, number 544,916, in June 1931. He joined the SA in Hamburg and was soon involved in bloody street battles against the communists and other opponents of the Nazis. He took this step on the understanding that his association with the beer hall brawlers was to be purely temporary and that von Eberstein would use his influence to secure a speedy transfer to the SS... [Later, Hitler] began to look for someone capable of organizing the SS intelligence service on a professional basis and was handed Heydrich's file by von Eberstein (MacDonald:16f).

Outside of his involvement with the early SA we have little evidence to conclude that von Eberstein was homosexual, but we strongly suspect that he was. Other of Heydrich's close associates were known homosexuals. In 1931, when Ernst Roehm was faced with accusations of homosexuality under Paragraph 175, it was Heydrich who came to his defense (Lombardi:12). Heydrich's mentor in the navy, Admiral Wilhelm Canaris, was also alleged to be homosexual -- by Heydrich's successor in the position of Chief of the SD-SS, Ernst Kaltenbrunner (Rector:62). Rector questions this allegation because Kaltenbrunner "once said that 80% of the Abwehr [German Military Intelligence] were sexually perverted" and believed it "to be a center of every form of vice" (ibid.:62). This allegation, however, seems quite consistent with what we have come to know of certain segments of the German military, though

the specific statements are perhaps exaggerated. Heydrich and Canaris were very close during Heydrich's tenure in the navy (MacDonald:12), but Canaris later came to fear the man he had trained in intelligence tactics, and kept a dossier on Heydrich's homosexuality as insurance to protect his own career (Steven son: 349). Much later Canaris was discovered to be a leader in the attempt to assassinate Hitler and was executed at Flossen berg concentration camp on April 9, 1945.

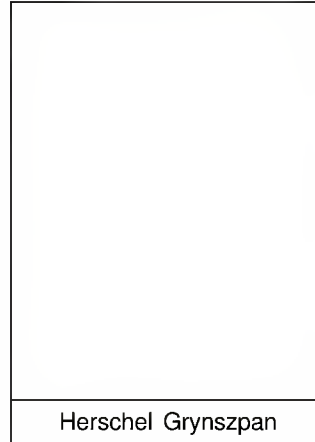
Heydrich's loyalty to Hitler never wavered. Rector writes that "Hitler considered him the ideal Nazi, and Nazi inner circles regarded Heydrich as a likely successor to Hitler even though Hermann Goering was officially slated for the post of Fuehrer" (Rector:62). Hitler's support gave Heydrich nearly unlimited power. As Snyder writes, "Heydrich could order immediate arrests and preventive detention, and he could send any persons to concentration camps at any time. He was the absolute master of life and liberty in the Third Reich" (Snyder:317).

The Grynspan Affair — Kristallnacht

Perhaps the single most infamous incident orchestrated by Heydrich was the November 9, 1938 *pogrom* known as *Kristallnacht* ("Crystal Night"), in which hundreds of Jews were killed and synagogues and businesses were destroyed across Germany. "In fifteen hours," writes Snyder, "101 synagogues were destroyed by fire, and 76 were demolished. Bands of Nazis systematically destroyed 7,500 Jewish-owned stores. The pillage and looting went on through the night. Streets were covered with broken glass, hence the name *Kristallnacht*" (ibid.:201). Michael Berenbaum, in *The World Must Know*, adds that ninety-six Jews were killed and thirty thousand were arrested and sent to the camps. Jewish cemeteries, schools and homes were destroyed. As a final insult, the Jews were held responsible

for the damage and collectively fined one billion Reichsmarks (Berenbaum:54).

The Nazis characterized this wave of terror as the German people's spontaneous response to the assassination of German Embassy Councilor, Ernst vom Rath. While the "spontaneous" rioting was actually a calculated act of terrorism, the incident that allegedly sparked it was not



planned. Ernst vom Rath's murder was a legitimately spontaneous occurrence which the Nazis exploited to justify an attack on the Jews which they had undoubtedly been planning for some time. Interestingly, however, the one common element in the story of the assassination and the story of *Kristallnacht* is homosexuality.

Ernst vom Rath was a high-level SA official who had received a diplomatic posting to the German embassy in Paris. While serving there he had taken up with a seventeen-year-old male prostitute by the name of Herschel Grynszpan, a Polish Jew (Read and Fisher:33). In partial payment for his services, Grynszpan had extracted a promise from vom Rath that his parents would be spared the consequences of a recent law that "revoked the citizenship of Polish Jews who had been living abroad for more than five years and who still retained Polish citizenship" (Rector:57). But vom Rath apparently failed to keep his promise; Grynszpan's family, along with thousands of others "were herded into camps in a no-man's land along the border region of Zbonszyn in freezing weather" (ibid.:58). In retaliation, Grynszpan shot vom Rath on the night of November 7, 1938. Two days later the Nazis staged the "Night of Broken Glass."

Grynszpan was seized by the Gestapo in 1940 (ibid:58).

When at last they had him in their possession, however, their planned high-profile courtroom prosecution went up in smoke. “At the last moment the trial was canceled on Hitler’s orders: Grynszpan had threatened to reveal a homosexual relationship with Rath” (ibid.:58). The Nazis were furious. “Vom Rath had been sold to the world as an official martyr, shot down in the service of the Fuehrer. He had even

been given a state funeral at which Hitler himself had been a mourner. Was he now to be portrayed in the world’s press as a queer with a taste for seventeen-year-old boys?” (Read and Fisher:252).

Of course, the Nazis claimed that the confession was a lie, but apparently there must have been enough evidence to support the story, or the prosecutors could have easily refuted it. Instead, they delayed the trial. Read and Fisher explain:

The delay gave Goebbels the time to create a new myth about the late Ernst vom Rath, and he set about it in a highly ingenious manner. He arranged for the letters of French prisoners of war to be specially vetted by one of his men, who seized the more passionate and erotic messages. The letters were then doctored to make it appear that they had all been written to vom Rath by various mistresses, with the aim of producing them in court as written evidence of his heterosexuality. At one stroke, Goebbels would have created a new Don Juan, a German womanizer irresistible to French women (ibid:253).



Joseph Goebbels.

Clearly the Nazis could produce no legitimate evidence that vom Rath was a heterosexual. But even their falsified evidence went unused because, in the meantime, the Justice Ministry had obtained additional information that made a public trial impossible. “[A] story had been circulating in public that Herschel had in fact been vom Rath’s male whore and procurer for some time in 1938, and that vom Rath had been known in Parisian homosexual circles as ‘the ambadress’ and ‘No tre Dame de Paris’” (ibid.:253). Additionally, it was learned that vom Rath’s brother “had been dismissed from the service for homosexual offenses” (ibid.:253). This was too much for even Hitler’s propaganda machine to overcome, so the trial was again postponed.

To be fair, we must acknowledge that Read and Fisher concluded that the allegations of a homosexual affair between vom Rath and Grynszpan were untrue, merely the creation of Grynszpan’s lawyer. A review of all the evidence, however, including much which was apparently unknown to Read and Fisher, compels us to conclude that the incident occurred as we have described it herein. Our conclusion is further bolstered by the fact that the Nazis had placed pederastic homosexuals in other foreign posts. The German consul in Casablanca, Morocco, Dr. Theodor Auer, was homosexual as well. His “affair with the son of a local sheikh and his ‘behaviour’ with Arab, French and Jewish ‘bum boys’ were detailed by the British Secret Operations Executive (SOE) (‘How sex became a weapon of war,’ *Daily Telegraph*, July 23, 1998).

Grynszpan’s young life began and ended in tragedy associated with homosexual perversion. His home town of Hanover (perhaps not coincidentally the birth place of Karl Heinrich Ulrichs) “was a center of homosexuality,” according to Read and Fisher:

There were no fewer than 500 male prostitutes on the police books in 1918, and the chief criminal inspector put the number of homosexuals in the city at about 40,000, out of a total population of 450,000. The Grynszpan's neighborhood earned particular notoriety during the early years of Herschel's childhood through the activities of one Fritz Haarman, known as "the Butcher of Hanover," who picked up his victims, mostly adolescent boys, in the railway station, and took them home...When he had finished with them, he strangled them, butchered their corpses, and sold the flesh as meat. He was executed in 1925 (ibid.:33).

Grynszpan never did go to trial, though he remained in Nazi custody. Interestingly, the organization which came to his aid during this time was called the Society for Human Rights (ibid.:245). [We are not certain if this was the same "homosexual rights" group which had once boasted Ernst Roehm as a member, but it may have been.] Victor Basch, then head of the SHR "had pleaded for 'liberty or judgment'" in an effort to get him freed, but to no avail (ibid.:245). After 1942 Grynszpan just disappeared, probably killed secretly by the Gestapo.

Kristallnacht, the "spontaneous" incident which Grynszpan's act had supposedly sparked, has also been described as being defined by homosexuality. As all of Europe struggled to understand the cause for this horror, an answer was offered by British Consul-General, R.T. Smallbones. Smallbones was a "self-confessed Germanophile" who had served in Germany, from 1932 to 1939 and "had developed great admiration and respect for the sterling qualities of the people" (ibid.:127). "His opinion, therefore," writes Igra, "rests on first-hand experience of the German people for a long period of years" (Igra:7). He continues:

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Victims of the Lidice massacre.

[Small bones authored] a British White Paper, "Concerning the treatment of German Nationals (including the Jews) in Germany," in which the following statement is made: "The explanation of this outbreak of sadistic cruelty may be that sexual perversion, and, in particular, homosexuality, are very prevalent in Germany. It seems to me that mass sexual perversion may offer an explanation of this otherwise inexplicable outbreak"...I am convinced that this explanation is the correct one [writes Igra]. For, as a matter of fact, the widespread existence of sexual perversion in Germany...at the time the Hitler movement rose to power...is notorious. And authorities on criminal sociology are agreed that there is a causal connection between mass sexual perversion and the kind of mass atrocities committed by the Germans (ibid:7).

Heydrich, the man most responsible for this atrocity, met his death in May, 1942, at the hands of two Czechoslovakian resistance fighters. A bomb was tossed into his car, shattering his spine. He died on June 4, 1942. In retaliation "the Germans took savage revenge, after the manner of the

old Teutonic rites, for the death of their hero” (Shirer:1288f). Over 1,500 people were immediately executed and thousands more followed, including the entire population of Lidice (ibid.:1289). The Lidice massacre was orchestrated by Heydrich’s replacement, Kurt Daluege, formerly a unit leader in Rossbach’s notorious homosexual *Freikorps* (Wistrich:43).

As for the official legal resolution of the *Kristallnacht* affair, that matter was handed to homosexual Walter Buch. A former early SA leader, now President of the Nazi Party Supreme Court, Buch concluded that the Nazi rank and file who had participated in the murderous pogrom were innocent of any crime (ibid:33f).

Chapter Six

HOMOSEXUALITY IN THE CONCENTRATION CAMPS

We have now arrived at one of the most sensitive topics in our discussion of homosexuality in Nazi Germany. As we have noted, revisionists have attempted to define homosexuals as a class of people who were “targeted for extermination” by the Nazis. One homosexual group went so far as to stage a high-profile “pilgrimage” to the Yad Vashem Holocaust Memorial in Jerusalem in May of 1994. They were met by a delegation of Jewish Holocaust survivors who were so overcome with outrage that some of them had to be restrained from physically assaulting the contingent of (mostly American) political activists. One man cried, “My grandfather was killed for refusing to have sexual relations with the camp commandant. You are desecrating this place...” (*The Jerusalem Post*, May 30, 1994).

Yet, as we have noted, some homosexuals did in fact die in Nazi concentration camps. We do not diminish the tragedy of any life lost under the Nazi reign of terror; however, we must reject the implication that homosexuals as a class should be given moral equivalency to the Jewish people and other victims of genocide. There are five reasons why we must reject this claim of the revisionists.

First, we know that regardless of Himmler's anti-homosexual rhetoric, homosexuals as a class were never targeted for extermination, as their continued role in the Third Reich demonstrates.

Second, those homosexuals who died did so primarily as the result of mistreatment and disease in slave-labor camps -- not in the gas chambers. As reported in the *Washington Blade*

John Fout, professor of history...said his research shows that about 50,000 men were imprisoned for homosexual related "offenses" by the Nazis between 1933 and 1945. Most of them, he said, were imprisoned for relatively short sentences and in regular German prisons, not concentration camps as has been generally believed (Researcher says Nazi persecution not systematic, *The Washington Blade*, May 22, 1998).

Third, though we cannot condone the form of punishment meted out by the Nazis, homosexual sodomy was a legitimate crime of long-standing for which individuals were being jailed both before and after the Nazi Regime (and in this country during the same time period). In deed, Fout acknowledges that rather than being arrested in discriminately simply for "being" a homosexual, "the overwhelming majority of those arrested...were charged with engaging in sex in public places, such as parks and public restrooms" (ibid). This is in contrast to the internment of Jewish people, whose ethnicity is morally (and in pre-Nazi Germany, legally) neutral.

Fourth, the *actual* number of homosexuals in the camps was a tiny fraction of both the estimated number of homosexuals in Germany and the estimate of the camp population. The camp homosexual population, estimated at 5,000-15,000 by Fout and by Joan Ringelheim of the US Holocaust museum (Rose:40), contained an undetermined percentage of non-homosexuals falsely labeled as homo-

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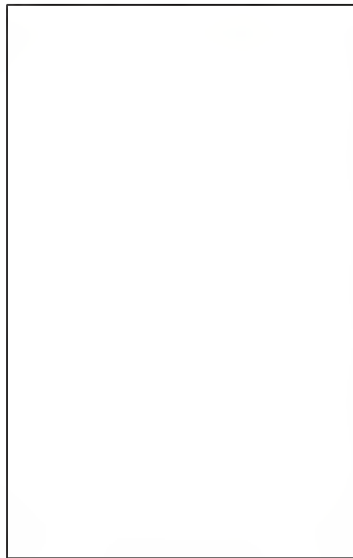
Dachau Concentration Camp was the first to open.

sexuals (see section titled “Anti-homosexual Policies” above). Homosexuals who died were “a small fraction of less than 1 percent” of homosexuals in Nazi-occupied Europe (S. Katz:146), compared to more than 85 percent of European Jewry. To be more specific, Buchenwald was the camp with the highest number of supposed homosexual prisoners. According to Grau, its annual population count of “pink triangles” peaked at just 189 in 1944, with fewer than 100 such prisoners in the years prior to 1942. “The figures were small in comparison with the total number of prisoners there -- well below one percent in every year” (Grau:264).

Fifth and last, many of the guards and administrators responsible for the infamous concentration camp atrocities were homosexuals themselves, which negates the idea that homosexuals *in general* were being persecuted and interned.

The Nazi system of concentration camps began with Dachau in 1933, but by the fall of the Third Reich the number of sites which had held prisoners in German occupied

territory surpassed 10,000 (Parshall:57). It is not generally known that only six of these camps were the notorious “death camps.” In his introduction to Jean-Francois Steiner’s Treblinka, Terrence des Pres addresses this distinction:



The first Nazi camps, which were set up soon after Hitler came to power in 1933, were designed as places of detention and as training grounds for the SS. Dachau and Buchenwald were among the most notorious, and although we cannot forget that thousands of people perished in these places, we should keep in mind that camps of this kind were not intended or equipped to be instruments of genocide...however, as the Nazi policy of extermination took shape with the Jews as primary target, the

major “killing centers,” as they came to be called, began to operate...The great killing centers were six: Auschwitz-Birkenau, Sobibor, Chelmno, Belzec, Maidanek, and Treblinka (Steiner:x-xi).

We make this point simply to show that the internment of homosexuals in the concentration camps was not equivalent to that of Jews and other racial groups who were, under Nazi policy, targeted for extermination. As terrible as life could be in the work camps, it offered better chances than being herded into gas chambers or shot in front of mass graves.

An additional point that deserves mention here is that the uniform pattern of brutality for which the camps are

known was established as a deliberate and calculated policy by the SA under Ernst Roehm in 1933. Heiden writes that “[t]he S.A. had learned...that the will of an imprisoned mass must be broken by the most loathsome cruelty” (Heiden, 1944:565). He later adds that “[f]rightening reports also trickled through from the concentration camps, and the public began to realize that the Fuehrer’s picked troops had organized artificial hells in Dachau...Roehm admitted publicly that these things seemed unbearable to many people, but said he saw no reason for stopping them” (ibid.:732f). Though Roehm was soon killed, his system of mass torture and degradation endured.

The Guards and Kapos

There is one aspect of life in the concentration camps that is seldom noted by historians, yet is profoundly significant in this discussion. That aspect is the unique status of homosexuals in the camps. For while any prisoner could be chosen as a *Kapo* (a slave overseer), none other of the interned groups *except* homosexuals had counterparts among the Nazi guards and administrators (for example, there were no Jewish guards or administrators). Stephan Ross, founder of the New England Holocaust Museum, estimates that “about 20 percent of those guarding Jewish prisoners were homosexuals.” Ross was himself interned for five years in Nazi camps as a child and was repeatedly sexually abused by the guards. “[T]hey would beat you and make you do that [perform oral sex]” he said. “To this day I am very angry about it” (“Holocaust Survivor: Molested by Guards,” *The Massachusetts News*, April 5, 2000).

Examples of the homosexuality of the concentration camp guards can be found in many of the personal accounts of Holocaust survivors. Elie Wiesel, sent to the Buna factory camp in the Auschwitz complex, for example, acknowledges this in his book *Night*:



The head of our tent was a German. An assassin's face, fleshy lips, hands like wolf's paws. He was so fat he could hardly move. Like the leader of the camp he loved children...(Actually this was not a disinterested affection: there was a considerable traffic in young children among homosexuals here, I learned later) (Wiesel:59).

In Treblinka, the narrative account of the Treblinka uprising, Steiner records the story of another Nazi administrator, taken from interviews with survivors:

Max Bielas had a harem of little Jewish boys. He liked them young, no older than seventeen. He had a kind of parody of the shepherds of Arcadia, their role was to take care of the camp flock of geese. They were dressed like little princes...Bielas had a little barracks built for them that looked like a doll's house...Bielas sought in Treblinka only the satisfaction of his homosexual instincts (Steiner:117f).

Walter Poller, a German political prisoner who was interned in the Buchenwald concentration camp, also noted the homosexuality of certain guards. In Medical Block Buchenwald Poller describes the camp practice of mass beatings, and reports on the perverse pleasure these guards derived from the torment of the prisoners:

If the camp doctor happened to pass by after a mass whipping, and knew that a certain type of homosexual Scharführer [platoon leader] and SS officer stood at a certain gate, he arranged a little special entertainment for them, which he called a medical examination (Poller:103).

Poller leaves the details of these “medical examinations” to our imagination. But this brief glimpse into the ranks of the SS guards reveals much about the camps. Poller’s distinction between “types” of homosexual SS officers, for example, implies that there were more than a few such guards. Furthermore, their homosexuality was a matter of public knowledge. Both of these inferences are supported in another passage which tells of the retaliation against the Jewish prisoners following the attempted assassination of Hitler in July, 1944:

Two Scharführer came along the empty camp roads at about nine o’clock. One of them was...an Oberscharführer [commander of platoon leaders] known to the prisoners by the nick-name of “Anna,” because of his undisguised homosexuality. They entered one of the Jewish barracks, and there indiscriminately chose five Jews and brought them outside. From a second barracks they brought out eight more. From a third they selected another seven...the twenty Jews were ...[marched] off under Anna’s orders...Some time later we heard a burst of firing from the direction of the stone quarry. It was now clear that the earthly existence of our...Jewish comrades had ended (ibid.:136f).

Plant, though a revisionist, admits that “a few SS guards were homosexual” and that they “made some younger inmates, usually Poles or Russians, their ‘dolly boys’ (Pielpel)” (Plant:166). These homosexual antics were not carried out in secret. Plant writes that such guards would “occasionally compete with *Kapos* for these teenagers. They even drew lots to determine who should go to whom” (ibid.:166). Primo Levi, in *Survival in Auschwitz* notes that “young attractive homosexuals” had a much higher survival rate than average prisoners (Levi:81).

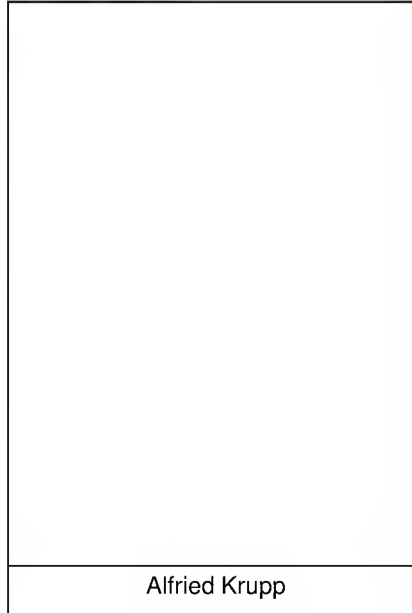
Younger children were not spared from abuse, but in fact many suffered more harshly. Dr. Judith Reisman writes that Nazi industrialist Alfried Krupp maintained a “children’s concentration camp” called *Buchmannshof* where very young children were used in sexual experiments.

In infants and children under six years of age were torn from their Krupp enslaved mothers and interned in Buchmannshof for their brief lives. Buchmannshof children died at the rate of some 50 per day for years, newly born or taken from parents brought to the Krupp slave camps. Krupp’s older slave children were called “slave youth” and little is known about their lives (Reisman, Kinsey: Crimes and Consequences:311).

Reisman believes that the Krupp camp was one source of the appalling “child or gasm” statistics cited in Table 34 of the 1948 Kinsey report (ibid.). Krupp, an exceedingly ruthless and cruel man, was tried and convicted at Nuremberg, but not for his involvement with *Buchmannshof*. The existence of the camp was never mentioned in the Krupp indictment (Manchester:537). (Significantly, Alfried was the grandson of Fritz Krupp, the notorious pederast who committed suicide when his sexual abuse of boys became public knowledge in Germany. The Krupp scandal exposed a powerful and corrupt homosexual clique in the government and led to high-profile courtroom

trials between 1907 and 1912. For more on this chapter of German history see Lively, "Germany's National Vice Revisited," in The Poisoned Stream, 1997).

Although homosexuals constituted one of the smallest numerical minorities in the camps (Plant:153), they apparently were appointed in disproportionately large numbers as *Kapos* (roughly the equivalent of "trusties" in our penal



Alfried Krupp

system). Psychoanalyst and medical doctor Edmund Bergler writes that "[i]t is...well known that the *capos* in Hitler's concentration and extermination camps were only too frequently recruited from the ranks of homosexual criminals...I had firsthand information on this point from a patient who had spent six years in the infamous camp at Dachau (Bergler:279). Jan D. (who wishes to remain anonymous), in Auschwitz and Gross Rosen from 1940-1945, comments on the role of these prisoners: "The most cruelty inflicted on the Concentration Camps prisoners was done by the '*Capos*' (work detail supervisors), mostly German criminals and homosexuals" (Private letter).

In Hidden Holocaust?, Gunter Grau includes a report from the Buchenwald archives. It reads,

The kapo, Herzog, was a former member of the foreign legion, extremely brutal, apparently homosexual-sadistic

and with a frightening tendency to become frenzied; if some one was beaten by him it was all over (Grau:268).

These testimonies are supported by Raul Hilberg, author of The Destruction of the European Jews and a member of the (U.S.) President's Commission on the Holocaust. Rec tor cites a De cem ber 10, 1979 *Village Voice* article in which Hilberg said "that homosexuals were highly valued prisoners [relative to the Jews], and that many kapos — inmates who administered the barracks and dispensed instant discipline (beatings and killings were common) were gay" (Rec tor:139).

There seems to have been a great dichotomy between the experiences of homosexuals in the camps. While on the one hand, Plant claims that homosexuals were treated more harshly than the members of other groups, citing Kogon's Dachau memoir, The Theory and Practice of Hell, other researchers refute this. Shelly Roberts, one of the Shoah Foundation's researchers posted the following comment on the World Wide Web, March 6, 1997.

I am one of the privileged who is interviewing holocaust survivors for the Spielberg video history project....I have encountered at least half a dozen survivors who offer fragments and indications and scraps of information that some German lesbians and international homosexual men were in fact treated better (a really relative term here) than the average Jewish prisoner....This is separate to any Nazi officer who collected young boys to keep in his private collection (read harum [sic]). These boys were not given any options.

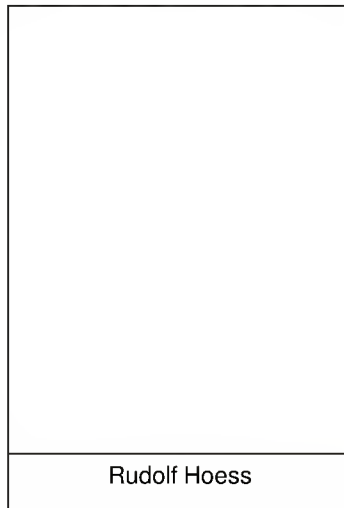
If the information I am hearing from these nice Jewish survivors, who don't appear to have any axes to grind, is true, than [sic] it WOULD seem that (some?most?all?) homosexuals...may have been given some kind of favored status.

Roberts, interestingly, is no fan of The Pink Swastika, which she (or he) characterizes as “a spite-filled revisionist document on the net that purports to be a reality-based treatise on privileged gays” (ibid).

In any case, there are conflicting claims about the status of homosexuals relative to other prisoners in the camps. To some extent this may simply reflect the differences between camps and the philosophies of their administrators. But the enduring “Butch/Fem” conflict clearly had a substantial bearing on the treatment of homosexuals.

Plant writes of one survivor who reported that “the guards lashed out with special fury against those who showed ‘effeminate traits’” (Plant:172). And Rector records a statement from an interview with a former Pink Triangle named Wolf (a pseudonym) in which the issue of effeminacy was raised. “The ones who were soft, shall I say, were the ones who suffered terribly” (Rector:157).

Rudolf Hoess, the infamous commandant of Auschwitz, defined “genuine homosexuals... [by their] soft and girlish affectations and fastidiousness, their sickly sweet manner of speech, and their altogether too affectionate deportment toward their fellows” (Hoess in ibid.:137f). These “genuine homosexuals” were considered incorrigible and held in special barracks, while many non-effeminate homosexuals were released (ibid.:137). It is probable that Hoess was homosexual. He had been a member of Gerhard Roszbach’s homosexual *Freikorps* and a close friend of Edmund Heines (Snyder:301), the procurer of boys for Roehm’s pederastic



Rudolf Hoess

orgies.

Wolf's testimony about the homosexual behavior of the SS guards also reveals the sadistic characteristic of the "Butches." "In the cell next to mine was a young male prostitute from Steglitz who the SS forced into [sexual acts]" (Rector:156). He also described a game the SS played each evening. "There were holes in the walls and they would reach through the holes and play with the genitals of the men sleeping close to the holes. Then they would say that they had caught them jacking off, and they would beat them" (ibid.:156). During his imprisonment, Wolf was also forced to witness an execution of six political escapees who had been recaptured by the guards. "They were stripped naked, tied to the table spread-eagle face up, and beaten to death with clubs, one by one," he reported. "You could see that the SS executioners became sexually stimulated while beating the screaming prisoners to death" (ibid.:157).

This extreme savagery exhibited by the "Butch" homosexuals of the camps was not rare, but some accounts of brutality are more gruesome than others. At Auschwitz, for example, *Kapo* Ludwig Tiene became the most prolific mass murderer of all time by strangling, crushing and gnawing to death as many as 100 boys and young men a day while he raped them (ibid.:143). Incidentally, the second most prolific serial killer in history was also homosexual, the infamous "Blue beard." The man believed to be the legendary mass killer, Bluebeard, is Gilles De Rais, born in Machecoul, Brittany, in 1404. In The Gay Book of Days, Martin Greif, reports that after being arrested on charges of blasphemy, Gilles de Rais "confessed to having killed some 150 boys 'for the pleasure and gratification of my senses'...He decided that sodomizing his victims would satisfy both his needs and the Devil's, and so more and more boys disappeared into his castle, never to be seen again" (Greif:21).

Perhaps the most grotesque story of all, however, is told by Rector in his chapter on the camps, grotesque not because it is bloodier, but because it reveals how widespread and acceptable these extremes of perversion had become among the Nazi elite. He writes,

As for the SS, their behavior was typical among those who engaged in sexual bestiality. An example is a film, in color with a sound track, that was secretly made for the pornographic enjoyment of a select coterie of Nazis showing a wild drunken orgy of beautiful boys and handsome young men being whipped, raped and murdered by the SS (Rector:144). (Note: Rector adds that this film is still to day “very discreetly and very privately shown to only an inner circle of certain homosexuals in Europe”).

No study of homosexuality in the Nazi concentration camps would be complete without mentioning a book called The Men with the Pink Triangle. In recent years this book has become a standard text for revisionists because it is purportedly the only autobiography written by a former pink triangle prisoner. The book itself, however, written by Heinz Heger, can not be considered reliable. It is presented as an autobiography, yet translator David Fernbach admits in his introduction that Heger’s account is *not* his own but is the story of “an anonymous victim of the Nazis, an Austrian” (Heger:9). And though it contains quite a number of anecdotes about homosexuality among the SS guards which would otherwise be useful in this discussion, these stories all have a distinct quality of sexual fantasy. We are asked to believe that nearly every male authority figure whom “Heger” encounters requires him to perform oral sex, for example.

Other ostensibly true-life histories of camp survivors are sober chronicles of enslavement and degradation, but “Heger’s” account is almost whimsical in places and includes numerous implausible scenes, such as one in which

“He ger’s” *Kapo* lover countermands an order to punish “He ger” which comes from the camp com man dant him self. For this rea son we will not credit the many ex am ples of ho mo sex ual sa dism re ported in this work.

Before we leave the subject of guards and *Kapos*, we must men tion one of the few ac counts of les bi ans in Nazi history, again in connection with the prison system. In *Paris Under the Occupation*, His to ri ans Per rault and Azema de scribe the ac ti vi ties of the French Ge stapo. They iden tify “Sonia Boukassi, a drug addict, and Violette Morris, onetime French weight-lifting champion, both lesbians, [as] the chief women’s in ter rog a tors” in the no tor i ous tor ture cham bers of *La Carlingue* (Per rault and Azema:38).

The Prisoners

Homosexual prisoners did not integrate well into the prison popu la tions, writes Eugen Ko gon. The pris on ers os tracized “those whom the SS marked with the pink tri an gle” (Kogon:44). Kogon attributes this dislike to the fact that the homosexual population included “criminals, and especially blackmailers...Hostility toward them may also have been partly rooted in the fact that homosexuality was at one time wide spread in Prus sian mili tary cir cles, as well as the SA and the SS” (ibid:44).

Kogon implies that the pris on ers as so ci ated ho mo sex u al ity with their tor men tors and thus saw the “pink tri an gles” as ob jects of fear and ha tred. Plant sup ports this view, not ing that “homosexual prisoners were often tainted by the crimes of the ho mo sex ual guards—even though they themselves were often the victims” (Plant:167). There is evi dence, as well, that the ho mo sex u als in the camps al ien ated their fellow prisoners because of the predatory nature of their sex ual drive. Pol ish so ci o lo gist, Anna Pawelc zyn ska, in *Values and Vio lence in Auschwitz*, de scribes this situa tion:

Sometimes a confirmed homosexual would lead a prisoner of normal inclinations into homosexual practices. Such relationships were usually deeply immoral or deeply demoralizing. A prisoner-functionary's [*Kapo's*] desire to satisfy his or her pederastic sexual needs could also manifest itself in various brutal forms of terror and black mail used to bring the partner into compliance (Pawelczynska:98).

Pawelczynska's record also refutes Plant's suggestion that homosexual prisoners were "utterly disunited" and therefore powerless. She cites the use of prostitution as a form of currency among the homosexual prisoners. This was likely a common means of getting favors from the homosexual guards as well. She writes,

...paid prostitution existed in the camp and the choice of erotic partners was dictated by one's ability to pay — either in the form of help in gaining a better place in the camp structure or, at each visit, in the form of food or better clothes. Homosexual erotic availability became a coin of incommensurate worth, in return for which the chance of biological survival could be won, depending on the client's possibilities (ibid.:99).

In Buchenwald, however, we are told that "[a]ssisted by isolation from the other camp and more supported than supervised by the SS, a number of bandits were completely terrorizing the workforce, stealing the packets they were supposed to receive since winter 1941, and holding real orgies of brutality and the most shameless sadism. Sexual abuse and the foulest murder were the order of the day" (Grau:268).

There is one other distinction between homosexual and other prisoners. Toward the end of World War II, many homosexuals were released from the concentration camps and drafted into the *Wehrmacht* (Shaul:688). A leading his-

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Founder of New England Holocaust Memorial tells of his abuse by homosexual guards in a concentration camp.

torian of the period, Steven Katz cites records that “indicate that 13% of all homosexual camp inmates were reprieved and released” (S. Katz: 146). This, of course, happened as the Nazis frantically increased their “production” in the death camps, trying to exterminate every last Jew in Europe before the Allies could liberate the camps.

Were these homosexual volunteers mere cannon fodder in the Nazi military? Not for those with the right sadistic temperament. Many homosexual men chose to “transfer to a delinquent battalion like the vicious ‘Strafbataillon Dirlewanger’ (*IGLA Euroletter* 52, August, 1977).

Oskar Dirlewanger, a former Freikorps commander in the 1920s, was the creator of this extremely barbarous unit,

also known as the *Sonderkommando*

Dirlewanger, “the most notorious of Waffen-SS units under perhaps the most sadistic of commanders” (“36th

WaffenGrenadier-Division der SS,” www.wssob.com).

Dirlewanger put together this unit from concentration camp inmates after he himself was released from a camp after serving a sentence for sexual assault of a female child under fourteen “and other sex crimes

of a vile nature” (www.eliteforcesofthethirdreich.com).

Survivor Stephan Ross says that many homosexuals were released without any requirement of military service:

All they [those accused of homosexuality] had to do to get out [of the camp] was to sign a paper to say that they had been rehabilitated and wouldn't do it [engage in homosexual behavior] any more... They were not targeted to die. Not like we were. (*The Massachusetts News*, April 5, 2000).

Before we leave this subject we should mention the fact that many of the non-effeminate homosexuals interned in Nazi work camps were former Storm Troopers whose allegiance had been to Ernst Roehm and not to Hitler. When “Roehm's Avengers” began killing SS leaders in retaliation for Hitler's assassination (Snyder:298), Himmler cracked down on these homosexual former SA soldiers and many were sent to the camps. (This would account for many of the incidents of sadism and brutality.) Holocaust survivor Eugen Zuckerman wrote the following in a letter

to the *New York Post*, protesting the portrayal of homosexuals as Nazi victims in the New York Holocaust museum.

As a Jewish ex-inmate of several concentration camps, including Mauthausen, and as one who grew up in Berlin from the late 1920s until October 1939 and knows the history that led to the internment of gay men in concentration camps, I am opposed to a memorial to homosexuals...The first thousands of homosexuals interned were all members of the Sturm Abteilung (SA), the Nazi Storm Troopers (*New York Post*, February 16, 1997).

(For the reasons he cited above, Raul Hilberg also believes that the inclusion of homosexuals in any memorialization of Holocaust victims "would be a travesty" -- Hilberg in Reector:139).

Thus, if we add up the numbers, it appears that very few of the millions of European homosexuals were ever sent to concentration camps and of those who were, only a fraction were interned for purely sexual reasons. If, of the 5,000-15,000 homosexuals interned, the "first thousands" were SA Brownshirts and many others were non-homosexuals falsely charged with homosexuality, it is possible that mere dozens or hundreds were actually sent to camps for homosexuality over the twelve years of Nazi rule.

DEBUNKING THE “GAY” HOLOCAUST MYTH BY COMPARING “GAYS” TO JEWS		
Variables	Jews	Homosexuals
1. Number of victims	As many as six million.	5,000-15,000 of which an undetermined number were political prisoners falsely accused of homosexuality.
2. The % of population sent to concentration camps	Up to 85% of all Jews in Germany and German-occupied countries.	Less than 1% of European homosexuals were interned.
3. The % sent to camps of those who were arrested	Virtually all Jews arrested were sent to extermination camps.	Of all homosexual arrests, criminal and political, 10-15% were sent to work camps.
4. Destination upon arrest	Directly or indirectly to one of six death camps: Auschwitz-Birkenau, Sobibor, Chelmno, Belzec, Maidanek or Treblinka	Homosexuals were sent to several of the 10,000+ work camps.
5. Reason for arrest	Genocide. Jews were targeted for extermination. Compare to Gypsies, Slavs and other ethnic groups.	Criminal acts. Homosexuals were arrested for violating laws against sodomy and child molestation which predated the Nazi regime. Compare to thieves, black mailers and other behavior-based groups.
6. Number that died in the camps	As many as six million.	Probably less than 6,000
7. Primary cause of death	Mass execution by firing squad, gas chamber, etc.	Starvation, disease, mistreatment by guards. Homosexuals as a class were not targeted for extermination
8. Chance of release	Jews had almost no chance of release.	Homosexuals were routinely released if they convincingly renounced homosexuality or joined the military.

Variables	Jews	Homosexuals
9. Use in medical experiments	Jews were used as guinea pigs in horrific experiments which usually resulted in mutilation or death.	To increase the breeding population, some homosexuals received surgical implants to raise testosterone levels or were forced to have sex with female prostitutes. Some were castrated. Death was rare and unintended.
10. Punishment for harboring	Punishment for hiding Jews was death.	There was no punishment for harboring homosexuals. Many were protected by Nazi leaders.
11. Representation among camp guards	There were no known Jewish guards in the concentration camps.	By some estimates, up to 20% of camp guards were homosexuals.
12. Responsibility for the Holocaust	The Jews were not in any way responsible for the Holocaust.	A high percentage of Hitler's cronies associated with Nazi atrocities were homosexuals.
13. Use of Holocaust "victim status" as a political tool	Jewish groups do not flaunt the yellow star or exploit the Holocaust for political gain.	"Gay" activists use the pink triangle as their movement's symbol and routinely invoke the "Gay Holocaust" myth for political advantage.
14. Relationship of Holocaust memorial sponsors and benefactors to victims	Jewish sponsors and benefactors of Holocaust memorials are often family members of victims. Non-relatives still share a 6,000 year ethnic and cultural heritage.	The only bond that links homosexuals in today's movement with those interred in Nazi work camps is the common practice of sodomy and a shared sense of social ostracism because of it.

Chapter Seven

THE NAZI HATRED OF JUDEO-CHRISTIAN MORALITY

A common misperception held by present day Americans is that the Nazi campaign against the Jews was driven solely by racism. However, the Nazis were equally motivated by a vicious hatred of Biblical morality. In fact, the two were inseparable. Samuel Igra addressed this question in *Germany's National Vice*

Why should it be the Jews particularly that the German forces arrayed under Hitler want to exterminate?... What does this small people stand for which was accounted hateful and obnoxious to the Nazi rulers of Germany? Or, to put the question in another way, what is there in the Jewish traditional code of morals which induced Hitler to come forward as the protagonist of the German people against the Jews?.... He was.... the *condottiere* of a band of evil men who were united together by a common vice [homosexuality, whereas] Jewish national tradition for thousands of years has been actively opposed to this particular evil; because it is germinal vice, a virus that poisons the whole life-blood of human existence (Igra in Lively, *The Poisoned Stream*, p.13f) .

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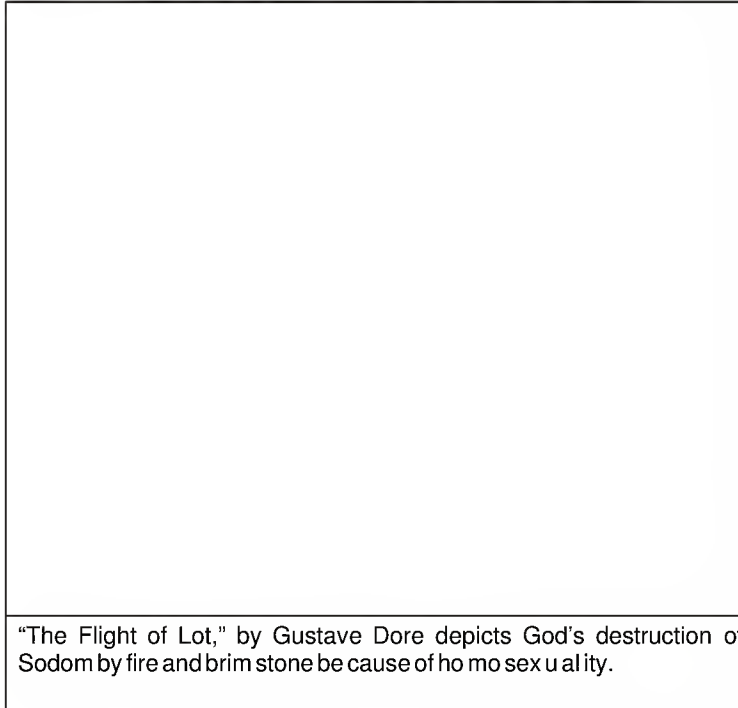
Race Defilement by Dietrich Hutton, published by "Deutsche Revolution" of Duesseldorf, was widely distributed in Germany.

A widely circulated German publication by racial theorist Dietrich Hutton, titled Defilement of Race, helps to illuminate this point. It preached that Germany could only achieve its racial goals (and its destiny) by destroying Judeo-Christian morality.

Through the German soul and through unadulterated German blood, the world will be able to return to a state of health, but only after it has been freed from the curse of Judaism and of Christianity....The mission of German nationality in the world is to free this world of Jews and Christians....It is the very essence of Christianity...for all people to become "united in brotherhood." To achieve this, all barriers of race must fall. The maintenance of such barriers means the preservation of national individuality, which is essentially irreconcilable with the Christian aim of universal brotherhood....Because this disintegration of racial culture has been consciously and systematically pursued by Christianity, and is still being pursued to day, it is race defilement. (Hutton:3ff).

The Nazi regime viewed Judaism as the *source* of the problem but identified Christianity as the essential and willing tool by which the Jews sought to gain world domination. Hutton writes,

The way in which Christianity is directed in the interests of world Jewry and its attitude toward Judaism is traceable to the undeniable fact that the founders and proclaimers of the teachings of Jesus of Nazareth were full-blooded Jews....It cannot therefore be coincidence, or negligence or ignorance that consciously makes Christians...deviate from the fundamental tenets of conserving nationality and cultivating race. The reason for this is to defile non-Jewish races, weaken and destroy them so that Judaism, as the "chosen people," can...[erect] a world



sovereignty on the ruins of the non-Jewish races which Christianity has de stroyed. (ibid:19).

Signifi cantly, Hutton's ar gu ment is not fun da men tally an at tack upon race, but upon theol ogy. Both Jews and Chris tians are evil be cause of what they *be lieve* and how they thus or ga nize their so ci et ies.

Why then did the Na zis main tained a mur der cam paign against all Jews but only against certain Chris tians? One factor was obvi ously po lit ical prag matism since a siz able num ber of Ger mans iden tified them selves as Chris tians. But an other fac tor was that, dis tinct from Chris tian ity, the Jew ish iden tity is eth nic as well as re li gious. The sim ple so lu tion to the "Jew ish prob lem," there fore, was to scape goat and kill all eth nic Jews (even those who had aban doned Bi blical mor al ity).

In con trast, Chris tian ity was per ceived by the Na zis as

merely the theological puppet of Judaism; a tool to enslave the minds of otherwise rational people of every race. Thus, the Nazi approach to Christianity was a campaign of “reeducation” by advancing Nazi ideology through relentless propaganda, while simultaneously suppressing the opposing Christian view.

If we wish to create something new [writes Hutton] we can not permit the existence and operation of disorganizing factors such as Christianity...we must overthrow and shatter all opposing and destructive forces -- unsparingly and without compromise. Germanic blood and Christian baptismal water can never mix” (ibid:15).

The Biblical Condemnation of Homosexuality

A brief review of the Judeo-Christian perspective of homosexuality is appropriate here to show *why* Nazi homosexuals reacted so harshly to it. We will see that homosexuality is condemned in every place in which it is mentioned; that all forms of homosexuality are equally condemned; and that homosexuality is always linked to personal and/or social destruction. The primary passages addressing homosexuality in the Torah (1-3, 7a) and the Christian Bible (1-7) read as follows:

1) Sodom & Gomorrah, Genesis 19:19. [T]he men of Sodom...surrounded the house. And they called to Lot and said to him, ‘Where are the men who came to you tonight? Bring them out to us that we may know them carnally.’...Then the angels said to Lot... ‘We will destroy this place, because the outcry against them has grown great...and the LORD has sent us to destroy it.’

2) The Curse on Sexual Perversion, Leviticus 18:22-30 You shall not lie with a male as with a woman. It is an abomination. Nor shall you mate with any animal,

to defile yourself with it...It is perversion...[F]or by all these the nations are defiled...therefore I visit the punishment of its iniquity upon it, and the land vomits out its inhabitants. You shall therefore keep My statutes and My judgments and shall not commit any of these abominations...I am the Lord your God.

3) The Benjamite Wars, Judges 19-21 [S]uddenly certain men of the city, perverted men, surrounded the house and beat on the door...saying, 'Bring out the man who came to your house, that we may know him carnally!'...Then the tribes of Israel...[said] 'What is this wickedness that has occurred among you? 'Now therefore, deliver up...the perverted men who are in Gibeah...But the children of Benjamin would not listen to the voice of their brethren...Instead...[they] gathered together...to go to battle against the children of Israel.'

4) The Reprobate Mind, Romans 1:18-32 Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed for ever. Amen. For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.

5) Homosexuals Must Repent To Go To Heaven, 1 Corinthians 6:9-11 Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. And such were some of you. But you

were washed, but you were sanc ti fied, in the name of the Lord Je sus Christ and by the Spirit of our God.

6) The Reason God Destroyed Sodom, Jude 1:7

Sodom and Go mor rah...hav ing given them selves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.

7) Regarding Homosexuality Generally, see also (a)

Gen 2:24, 9:22, Deut 23:1, 1 Kings 14:24, 15:9-12, 22:46, 2 Kings 23:7, Job 36:14, (b) 1 Tim 1:9-10, Rev 22:15.

While today certain “gay theologians” misinterpret these pas sages to try and strip them of their pro scrip tive au thor ity, these ar gu ments were un known to the Ger mans in the Nazi era. What was known, es pe cially in faith ful Jew ish circles, was that the To rah (Old Tes ta ment) des ig nates ho mo sex ual ity as *toeva*, or abom i na tion. This Hebrew word is in fact the se ver est term of op pro bri um in the Bi ble. Used par tic u lar ly in con nec tion with ho mo sex ual ity, *toeva* con notes a de gree of moral per ver sion so hei nous that (as cited above) the land will literally “vomit out” the na tion which prac tices it (Rabbi Sam uel Dresner: Pri vate let ter).

In light of this, Nazi hos til ity to Jews and Chris tians (es pe cially those who re mained true to their faith) is thus eas ier to understand. Yet even this insight does not fully ex plain the depth of Nazi ha tred.

Towards the Final Solution

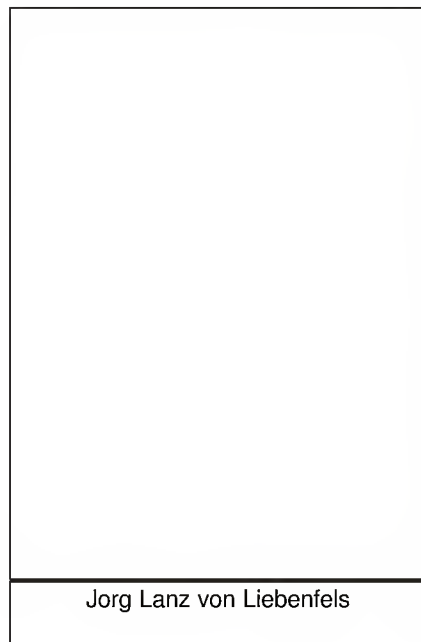
There is per haps no more ter ri ble ex pres sion in hu man speech than the “Fi nal So lu tion.” In it is con tained an evil so pro found as not to be easily assimilated by the human mind. How could peo ple be so filled with mal ice, we won der, that they would seek to ex ter mi nate whole races of fel low human beings from the face of the earth? Only in a

spiritual context can we truly understand the meaning of the “Final Solution,” the Holocaust of the Jews.

It is not surprising, then, that the roots of the Nazi evil are found in the neo-pagan revival of the late 1800s, which manifested itself in the glorification of occultism and the subversion of the Judeo-Christian foundations of German culture.

We have addressed many elements of the neo-pagan revival in previous chapters, but to find the specific roots of the Holocaust we must revisit the occult ideologue, Jorg Lanz von Liebenfels. Remember that Lanz, the homosexual male supremacist, was called “the man who gave Hitler his ideas,” by Austrian psychologist Wilhelm Daim. Anti-Semitic pamphlets by Lanz and Guido von List shaped Hitler’s early hatred of the Jews. It was Lanz who originated the concept of Himmler’s *Lebensborn*, the Aryan breeding colony. And it was Lanz, again, who can be seen behind Hitler’s answers to “the Jewish question.”

Goodrick-Clarke writes,



The similarity between Lanz’s proposals...and the Nazi plans for the disposal of the Jews and the treatment of the enslaved Slav populations in the East [is unmistakable]. Lanz’s specific recommendations for the disposal of racial inferiors were various and included: deportation to Madagascar; enslavement; incineration as a sacrifice to God; and use as

Jorg Lanz von Liebenfels

beasts of burden. Both the psychopathology of the Nazi Holocaust and the subjugation of non-Aryans in the East were presaged by Lanz's grim speculations (Goodrick-Clarke:97).

We are all too familiar with the Nazi enslavement of “non-Aryans” and with their incineration of the Jews in the death camps, but these atrocities, though they agree perfectly with his ideas, do not by themselves prove any special influence by Lanz. In the Nazis’ “Madagascar Plan” (which was nothing more than a proposal to put all the Jews on the island of Madagascar), however, we find an indisputable connection to Lanz. In Harvest of Hate: The Nazi Program for the Destruction of the Jews of Europe, historian Leon Poliakov writes about the “Madagascar Plan,” but reveals that he was unaware of Lanz’s influence:

Goering had mentioned the “Madagascar Question” during the...meeting of November 12, 1938. Himmler had been dreaming of it since 1934, as one witness testified. Putting all the Jews on a large island — moreover, a French island — would satisfy the Nazi love of symbolism. At any rate, the idea was put forth by the Minister of Foreign Affairs...[and] was accepted by Himmler as well as by the Fuehrer himself. Great inventions always have several originators; other more or less famous dignitaries can claim the honor of fathering this “philanthropic solution.” For example, Philip Bouhler, Chief of the Fuehrer’s personal chancellery...hoped to become the governor of the island (Poliakov:43).

Guido von List directed *his* hatred more specifically against Christians, and developed an elaborate mythology to justify attacks against Christianity. Goodrick-Clarke explains List’s ideas:

[List developed] a conspiracy theory that identified Christianity as the negative and destructive principle in

the history of the Ario-Germanic race. If it could be shown that Christian missionaries had been intent upon the destruction of Armanist culture, its actual non-existence in the present could be related to empirical events...List's account of Christianization in the historic German lands reiterated the debilitation of Teutonic vigour and morale and the destruction of German national consciousness. He claimed that the Church's gospel of love and charity had encouraged a deviation from the strict eugenics of 'the old Aryan sexual morality'...it was he who had demonized the Church as the sole source of evil in the pan-German scheme of belief (Goodrick-Clarke:68f).

Unfortunately, the occult dimension of Nazi history is overlooked by many historians who must attempt, therefore, to find materialist answers to ideological questions. And if the occult dimension has been ignored, this is doubly true of the homosexual dimension. As Duberman, Vicinus and Chauncey have stated in the title to their "gay studies" text, the role of homosexuals and pederasts has been Hidden from History. They, of course, imagine the influence of homosexuality to be positive. Yet the rise of homosexuality in a Judeo-Christian-based culture necessarily represents the diminution of Biblical morality as a restraint on human passions. Consequently, where Judeo-Christian ideals decrease, violence and depravity increase.

It was the pederasts of the Community of the Elite who, in large part, sponsored the revival of Hellenic pagan ideals in German society. These men were fanatically anti-Jew and anti-Christian because of the injunctions against homosexuality implicit in the Judeo-Christian sexual ethic. Johansson notes that Hans Blueher, one of the leading theoreticians of the Community of the Elite, "maintained that Judaism had suppressed the homosexual aspect of its culture, with concomitant hypertrophy [enlargement] of the family" (Johansson:816). Benedict Friedlander, in an essay

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Worship of Adolf Hitler was promoted as an alternative to Christianity.

for *Der Eigene* titled “Seven Propositions,” chose as his first proposition an attack on Christianity. “The white race is becoming ever sicker under the curse of Christianity, which is foreign to it and mostly harmful,” writes Friedlander. “That is the genuinely bad ‘Jewish influence,’ an opinion that has proven true, especially through the conditions in North America” (Friedlander in Oosterhuis and Kennedy:219).

For his part, Adolf Brand called Christianity “barbarism” and “expressed his desire to fight ‘beyond good and evil,’ not for the sake of the masses, since the happiness of ‘the weak’ would result in a ‘slave mentality,’ but for the human being who proclaimed himself a god and was not to be subdued by human laws and ethics” (Oosterhuis and Kennedy:183). We should not forget Nietzsche, who called Christianity “the lie of millennia” (MacIntyre:188).

Much has been made of the reported silence, and in some cases complicity, of the supposed Christian churches during the Third Reich. But few have noted the long period of “Biblical deconstruction” that preceded the rise of Nazism, and fewer still have chronicled the systematic per-

sion of German religious culture by the Nazis themselves.

While the neo-pagans were busy attacking from without, liberal theologians undermined Biblical authority from within the Christian church. The school of so-called “higher criticism,” which began in Germany in the late 1800s, portrayed the miracles of God as myths; by implication making true believers (Jew and Christian alike) into fools. And since the Bible was no longer accepted as God’s divine and inerrant guide, it could be ignored or reinterpreted. By the time the Nazis came to power, “Bible-believing” Christians, (the Confessing Church of Barth and Bonhoeffer) were a small minority. Francis Schaeffer writes of this phenomenon in The Great Evangelical Disaster:

In the late nineteenth century it was these ideas [the all-sufficiency of human reason and the falsehood of supernatural religion] which began to radically transform Christianity... This started especially with the acceptance of the “higher critical” methods that had been developed in Germany. Using these methods, the new liberal theologians completely undercut the authority of Scripture... in spite of the efforts of... [theologians Hodges, Warfield and later Machen], the destructive methods of biblical criticism came into power and control in the denominations. By the 1930s liberalism had swept through most of the denominations and the battle was all but lost (Schaeffer:34).

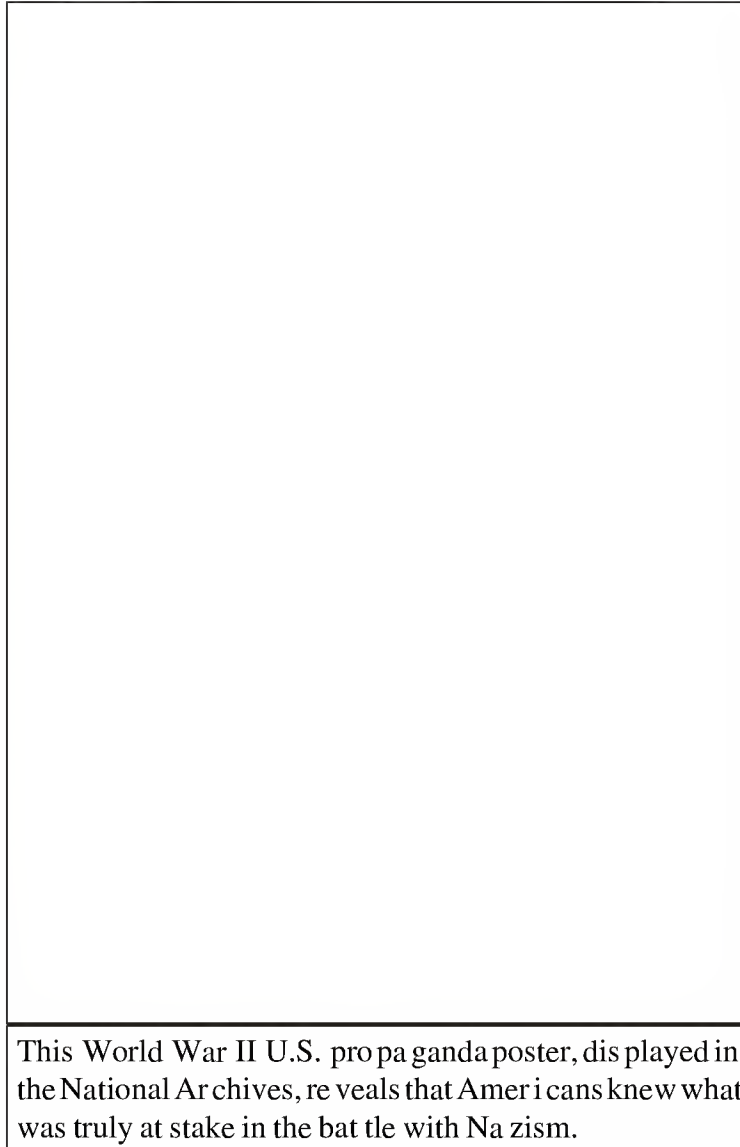
The replacement for Biblical Christianity in Germany was a pseudo-Christian “pietism” that grew increasingly more bizarre as devotion to the social ideals of traditional Christianity was divorced from its source. In The Twelve Year Reich, social historian Richard Grunberger writes of Nazi-sponsored “charity” drives, for example, in which collectors of surplus goods for the poor became irrational fanatics:

[Collectors] indefatigably pounded the staircases of apartment houses in the large towns, rooting out the last possible donor...Small rural communities erected what were known as Boards of Shame, listing those who, 'despite financial ability, refuse to make donations.' Not infrequently, 'selfish elements' were victims of organized physical violence: 'Widow B. of Volksdorf, who had only contributed riding boots to a Winter Relief collection of clothing, had to ask the police to take her into protective custody after a threatening crowd gathered outside her house and started to smash her green houses.' Hereditary farmer, Bernard Sommer Kempdorf, who had told the collectors that if they wanted any fruit from him they were at liberty to pick it off the trees themselves, had to be taken into protective custody when a crowd of hundreds gathered around his farm chanting demands for his imprisonment. (Grunberger:88).

The Germans under Hitler developed a "purely German i.e. de-Romanized and de-Judaicized form of Christianity," writes Grunberger, while the growing "New Heathenism" rejected Jesus entirely and substituted "either Wotan worship or a cult of nature centered on the Sun" (ibid.:482). Soon, this neo-paganism had entered the weakened churches. "German Christianity [began to focus] on the Aryan savior Jesus...[and theological studies appeared] under such titles as 'Wotan and Jesus,' 'Baldur and the Bible,' and 'The German Savior'" (ibid.:482).

Despite all this, however, it would be a mistake to believe that the German church, as liberal and/or heretical as it had become, would have supported Hitler's total agenda on its own. On the contrary, Hitler and the Nazi elite were forced to conduct a slow and methodical takeover of the German churches to silence their dissent.

In September of 1933, a pro-Nazi cleric named Ludwig Muller was appointed by Hitler to bring all evangelical congregations into one State Evangelical Church. Heiden



writes that “The Reich Bishop [Muller] was not formally inducted into his office before the year had expired and the last independent Churches in Bavaria and Wurttemberg had been suppressed” (Heiden, 1935:405). Justice Robert Jackson, prosecutor of the Nazi war criminals at Nurnberg many

years later noted that “the policy toward the Evangelical Churches...was to use their influence for the Nazis own purposes” (Jackson:51). This was perhaps best evidenced by Muller’s decision in December, 1933 to transfer the Evangelical youth organization into the Hitler Youth which caused a complete break with the so-called Confessing Church of anti-Nazi congregations (Zentner and Bedürftig:608). Pastor Niemoller, leader of the Confessing Church, was later sent to a concentration camp (Jackson:51).

In March of 1935 seven hundred Protestant priests were arrested by the Gestapo in Prussia “for issuing condemnations of neo-paganism from the pulpit,” and later a similar number of clergy in Wuerttemberg had their teaching credentials stripped for “violating the moral instincts of the German race’ by references to Abraham, Joseph and David in the course of their teaching” (ibid.:494). The Nazis confiscated Protestant seminaries in Wuerttemberg and Catholic convents and monasteries in the Rhineland (ibid.:500). In May of 1941, a Nazi decree banned all Catholic periodicals and newspapers (*Fact on File Yearbook*, 1941:240).

As Grunberger asserts, Nazism itself was a “pseudo-religion” (Grunberger:79) that competed, covertly, with Christianity and Judaism. The Nazi regime, attempting to usurp the role of the church and eliminate its influence on German culture, “spawned an unending series of relatively minor, but cumulatively effective, anti-Church measures” (ibid.:500). The Nazi Party’s spiritual adjunct, the German Faith Movement (*Deutsche Glaubensbewegung*), represented one of several fronts in this war on the church. Its most profound attack upon Christianity, expressed by a Faith Movement leader, was the doctrine that “God has manifested himself not in Jesus Christ, but in Adolf Hitler” (Snyder:104). Grunberger writes,

The movement...could best be defined by its negative articles of faith of which the chief was enmity to Christianity and the established churches. Planning to use neo-pagan "conversion" to complement its own more general anti-Church measures (such as hamstringing communal and youth organizations, or attenuating religious instruction in schools), the Party therefore launched a drive to make individual parishioners withdraw from Church membership. The "Church Secessionist Campaign" was particularly effective among professionals materially dependent on the regime: civil servants, municipal employees, teachers, [and] full-time party workers (Grunberger:491).

As soon as the Nazis came to power they replaced many Christian holidays with pagan celebrations: "The Day of the Summer Solstice," "The Day of the Winter Solstice," and "Mothering Sunday" (which featured the so-called "Rune of Life" as a symbol to honor births) (ibid.:80f.). Marriage ceremonies increasingly invoked "Mother Earth" and "Father Sky" as the deities by whom the covenant was blessed (ibid.:492). Birth and death announcements began to feature the life and death runes, respectively, as part of a campaign to eliminate the star and the cross from public life, and crucifixes were gradually removed from hospitals and schools (ibid.:494). The Nazis made all religious activities which were not centered in the churches dependent on official permission and confiscated lists of churchgoers who were on active duty in the military (ibid.:500).

The schools were heavily targeted in the strategy to deChristianize the young. Mandatory prayer in schools was stopped in 1935, and from 1941 onward, religious instruction was completely eliminated for all students over fourteen years old (ibid.:494f). The Nazi Teachers Association actively discouraged its members from taking religious instruction, while at the same time many teachers of religious studies (who were all required to be licensed by

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This poster from the National Archives contrasts Nazism with Christianity as opposing and incompatible views.

the state) “inculcated neo-paganism into their pupils during periods of religious instruction.” Later, teachers were outright prohibited from attending voluntary religion classes or organized by the Catholic church (ibid.:495).

In an obscene twist, the Nazis used former Christian religious facilities, seized by the government, to establish schools in which students were trained in male supremacist ideology, using teachings from the works of homosexual theorists such as Otto Weininger (Rosenthal:69). Igra writes,

[Weininger’s Sex and Character] was revived as a kind of text book in the Nazi Ordensburgen, those schools for the training of future German leaders which have been set up in the confiscated monasteries and convents. There they learn the doctrine that ‘the lowest type of male is infinitely higher than the noblest woman,’ and that ‘by her

very nature, woman is deceitful, mentally inferior to man and unmoral' (Igra:99).

The de-Christianization of German society was carried out in the Nazis' characteristically duplicitous style. Ever masters of the euphemism and of political sleight-of-hand, they kept the general population confused about their true motives. When Hitler needed the support of the churches in the early days of the regime, for example, the SA attended Sunday services *en masse*, creating "veritable SA church parades" (Grunberger:485). But just months later these same troops marched in the Nuremberg Party Rally alongside the Hitler Youth as they sang anti-Christian songs. "No evil priest can prevent us from feeling that we are the children of Hitler," the children sang. "We follow not Christ, but Horst Wessel. Away with incense and holy water...The swastika brings salvation on earth" (ibid.:489). For their part, the SA sang, "Storm Trooper Comrades, hang the Jews and put the priests against the wall" as the refrain to one of their favorite tunes.

In Hitler and I, Strasser records a conversation he had with Hitler, in which Strasser criticized Nazi propagandist Alfred Rosenberg for his pagan ideals. "Hitler stopped and looked me in the eyes," writes Strasser, "'Christianity is, for the moment, one of the points in the programme I have laid down. But we must look ahead.

Horst Wessel was declared a martyr by Hitler after being killed in the "Beer Hall Putsch" in 1923. As an early SA member, he was probably "gay."

Rosenberg is a fore-runner, a prophet. His theories are the expression of the German soul” (Strasser, 1940:96). Much later, as Hitler’s religion of hate appeared to have completely overwhelmed the German culture, Hitler proclaimed, “Do you really believe the masses will ever be Christian again? Non sense, that tale is finished” (Newton:16).

From the early years, leading Nazis openly attacked Christianity. Joseph Goebbels declared that “Christianity has infused our erotic attitudes with dishonesty” (Taylor:20). Himmler is reported to have considered Christianity “the greatest plague delivered by history, and demanded that it be dealt with accordingly” (Ziegler:85).

Martin Bormann, who replaced Hess as Deputy *Fuehrer*, issued a decree to the Party *Gauleiters* titled, “The Relations Between National Socialism and Christianity” in which he said “National Socialist and Christian conceptions are incompatible. The Christian churches build upon men’s ignorance...The people must be increasingly wrested from the churches...Never again must the churches be allowed any influence over the leadership of the people. This must be broken totally and forever” (Fest, 1970:132f). The Nazis’ ultimate goal was the elimination of all the Christian churches. Grunberger points out that “[j]ust as the geno-

Martin Bormann authored a vicious anti-Christian directive that called for regional Nazi leaders to eliminate the Christian faith in Germany.

cide programme provided for certain areas to be made 'free of Jews' before others, so the Warthegau [the Posen-Lodz civil defense region] was envisioned as the first region to be 'free of churches' in the Reich" (Grunberger:498).

It is in the Nazi campaign against Judeo-Christian morality that we find one of the reasons for the German people's acceptance of Nazism's most extreme atrocities. Their religious foundations had been systematically eroded over a period of decades by powerful social forces. By the time the Nazis came to power, German culture was spiritually bankrupt. Historians have largely ignored the spiritual element of Nazi history, but if we look closely at Hitler's campaign of extermination of the Jews, it becomes clear that his ostensible racial motive obscures a deeper and more primal hatred of the Jews as the "People of God."

The probable reason for Hitler's attack on Christianity was his perception that it alone had the moral authority to stop the Nazi movement. As late as March 19, 1942, Julius Streicher, in an article appearing in his publication *Der Sturmer* complained that Christian teachings stood in the way of a "radical solution the Jewish question in Europe" (Jackson:54). But Christians stumbled before the flood of evil. As Poliakov notes, "[W]hen moral barriers collapsed under the impact of Nazi preaching...the same anti-Semitic movement that led to the slaughter of the Jews gave scope and license to an obscene revolt against God and the moral law. An open and implacable war was declared on the Christian tradition...[which unleashed] a frenzied and unavowed hatred of Christ and the Ten Commandments" (Poliakov:300).

As we examine the issue of Nazi hatred for Christianity we are reminded of the common moral standard shared by believing Christians and Jews. It is a standard which unequivocally condemns homosexuality. This fact assumes enormous significance in the context of this book and causes us to question the common wisdom, which explains

the Ho lo caust in purely racial terms.

We have shown how homosexuality figures prominently in the history of the Ho lo caust. The ideas for disposing of the Jews originated with Lanz. The first acts of terrorism against the Jews were carried out by the homosexuals of the SA. The first *po grom*, *Kristallnacht*, was orchestrated in 1938 by the homosexual Reinhard Heydrich. And it was the sometime transvestite Goering who started the “evolution of the Final Solution...[with an] order to Heydrich (Jan. 24, 1939) concerning the solution of the Jewish question by ‘emigration’ and ‘evacuation’” (Robinson:25).

H omosexuality and I slamist Terrorism

We turn next to the relationship between the Nazi regime and the Islamist terror groups which share its militarism and its anti-Semitism. We distinguish the Islamist terrorists from the specifically fascist and “neo-Nazi” successors to the Third Reich which will be addressed in the next chapter. Interestingly, while Hitler ranted against Judaism and Christianity, he contrasted the “[Judeo-Christian] theological doctrines devoid of any depth” with “those of...Mohamed [which provided spiritual] sustenance of a much different value” (Angebert:246).

Islamist terrorism has become an issue of great interest since the attacks of September 11th, 2001, against the United States. Interestingly, the leaders of the nineteen terrorists, including ring leader Mohamed Atta, have been reported to be homosexuals. “Gay” journalist Rex Wockner, quoting what he described as “the sensationalistic-yet-often-accurate *National Enquirer*” reported that “‘Atta’s gay lover for the past two years was his right-hand man, Abdulaziz Alomari, who was with Atta when he crashed the plane into the North Tower’Atta and other terrorists believed that ‘women are for procreation

only and men are for recreation” (Wockner Wire, www.PlanetOut.com, November 9, 2001). Uncharacteristically, the left-leaning *Newsweek* magazine “scooped” the *Enquirer* with a piece about the *Enquirer* story before it was released. “gay” strategist Michelangelo Signorile produced an editorial which, while not denying the truth of the *Enquirer* claims, dismissed them as irrelevant to the evil behavior of the terrorists.

Few are aware that some of the earliest terrorism of the modern era sprang from a Nazi/Arab collaboration. According to Icelandic historian, S. G. Bergsson, in Muftism and Nazism, the leading figure in this collaboration was Haj Amin Hussein, the Mufti (supreme religious leader) of Jerusalem. One of the leaders of the massacre of Jews in the 1920 Arab riots in Palestine, he became Mufti in 1921 and celebrated by organizing a Jewish *pogrom* that year.

Hussein first made contact with the Nazi regime in 1933, and by 1936 was carrying out anti-Jewish riots “with funds supplied by the Nazis” (Bergsson:chapter 3, p.2f.). In 1937, “during the celebration of Mohammed’s birth, the German swastika flag was flying high as well as pictures of Hitler” (Ibid.). When the British stopped secret arms shipments to the Mufti in 1938, he declared *jihad* against them, was quickly defeated and fled to Germany. From then on he coordinated a large and active worldwide network of pro-Nazi Moslems from Berlin and agitated for the extermination of all Jews. Hitler was friendly with Hussein, giving him the honorary rank of SS Major (Ibid.).

The Sowetan newspaper of Johannesburg published this editorial by South African legislator Jack Bloom:

Ambiguous Arab-Muslim attitudes to Hitler can be traced to his popularity in much of the Arab world both before and during the Second World War. Political parties that imitated the Nazis were founded, such as the Syrian Social Nationalist Party and Young Egypt, replete with storm

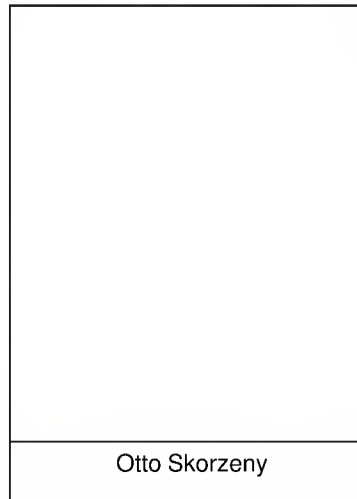
troopers, torch processions and Nazi slogans. The most significant collaborator with Hitler was...Haj Amin el-Husseini....His energetic pro-Nazi efforts included a Muslim SS unit in Bosnia...

General Abdul Nasser was a member of Young Egypt and made no secret of his earlier Nazi sympathies when he became president of Egypt. Former Nazis served in his army and secret police, and his personal bodyguard was SS General Oskar Dirlewanger (*The Sowetan*, October 2, 2001).

One of the reasons for Nazi popularity in Egypt is that Nasser's brother Nassiri published and distributed an Arab edition of *Mein Kampf* in 1939 (Mac Mathuna, *Flame Magazine*, 1999).

Oskar Dirlewanger (see Chapter Six), was the creator of the dreaded *SS Sonderkommando Dirlewanger* which some homosexual inmates joined to gain release from Nazi concentration camps. Dirlewanger, was assisted by former Hitler buddies, Otto Skorzeny and Eugen Dollman, who recruited "large numbers" of former Nazi fugitives from Argentina for key posts in the new republican regime in Egypt" (ibid.). Dollman was well known as a homosexual; less is known about Skorzeny, although he had been Hitler's bodyguard in 1939, and is thus likely to have been "gay."

We have not found evidence that Hussein was homosexual. However, historian Jamie Glazov explains the phenomenon of Islamist terrorism itself as the consequence of rampant



Otto Skorzeny

pederasty in parts of the Arab world. He writes,

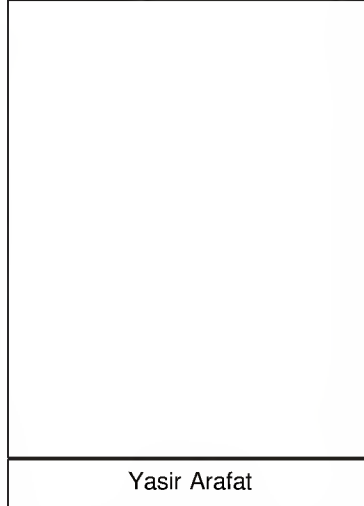
Socially segregated from women, Arab men succumb to homosexual behavior. But, interestingly enough, there is no word for "homosexual" in their culture in the modern Western sense. That is because having sex with boys, or with effeminate men, is seen as a social norm. Males serve as available substitutes for unavailable women. The man who does the penetrating, meanwhile, is not emasculated...The man who is penetrated *is* emasculated. The boy, however, is not, since it is rationalized that he is not yet a man.

In this culture, males sexually penetrating males becomes a manifestation of male power, conferring a status of hyper-masculinity....In all of these circumstances, the idea of love is removed from men's understanding of sexuality. Like the essence of Arab masculinity, it is reduced to hurting others by violence....It is excruciating to imagine the sexual confusion, humiliation, and repression that evolve in the mindsets of males in this culture. But it is no surprise that many of these males find their only avenue for gratification in the act of humiliating a foreign "enemy," whose masculinity must be violated at all costs -- as theirs once was (Glazov, "The Sexual Rage Behind Islamic Terror," *FrontPage magazine*, 10-4-01). [For a comparison with the Spartan military camps, see pp. 54-61.]

Scholar Bruce Dunne of Georgetown University portrays the sexual world of some Arab males as a realm of unspoken and unequal "Butch/Fem" bisexuality. In this world, as with the pre-Nazi "gay" factions in Weimar Germany, "Butches" are "not [even] considered homosexual" while "Fems" are considered to be suffering from an "inexplicable...pathology" (Dunne, "Power and Sexuality in the Middle East," *Middle East Report*, Spring, 1998). (This attitude is not found in all Islamic societies, only those which combine hyper-masculine militarism with misogyny.)

Another parallel is the case of terrorist leader Yasir

Arafat. According to Dr. Asher Eder, Jewish Co-Chairman of the Islam-Israel Fellowship organization, the name “Yassir Arafat” is an alias. Arafat changed his real name, Abdul Rauf el-Codbi el-Husseini, to hide his relationship to Mufti Haj Amin Husseini, his uncle (Eder, “How to Dis arm the Ter ri ble Jihad Psychosis Against Jews and Israel that Afflicts the Muslim World Today,” www.rb.org, February 24, 2000).



Arafat’s ho mo sex u al i ty has been widely ac know ledged since at least 1976, when the tes ti mony of a for mer as so ci ate (also ho mo sex u al) was pub lished in a Ca na dian bi og ra phy, Arafat, the Man and the Myth by Thomas Kiernan. Kiernan quotes this man at length:

We went one night on a train ing ex er cise, about twenty of us. We were camped in a cit rus grove near Gaza in tents. There was an emer gency of some kind...Sev eral of us ran to Abu Khalid’s tent to find out what we should do. There we dis cov ered Abu Khalid and Yasir giv ing them selves plea sure -- or should I say Yasir was giv ing Abu Khalid plea sure? Af ter that, Abu Khalid was quite open about what he did with Yasir. In fact, he en cour aged all of us to partic i pate in such ac tiv i ties. He said it should be a part of the guer rilla way of life....It cre ated a closer bond among us. Most of us sooner or later were doing it as a regular way of life. Some of us even gave pleasure to Abu Khalid, and him to us. But he would never let us touch Yasir. Yasir was his spe cial prov ince (Kiernan:108).

Arafat is more often identified by his critics as a ped erast than simply a homosexual, but we did not find documentation of his alleged abuse of boys.

Recent events show that common cause still exists between Islamic radicals and Nazis: both celebrated the terror attacks of September 11th. Arafat's Palestinian supporters, including police officers, were caught on camera celebrating wildly in the streets upon hearing the news. Meanwhile, German neo-Nazi Horst Mahler used his website to thank the terrorists for "knock ing out" the "common enemy," while another Nazi group, the National Resistance (NW) said September 11th was a day for celebration (*The Observer*, UK, 10-7-01). Hans-Joachim Kunz, of the Bavarian section of the German Office for the Protection of the Constitution, explained that "neo-Nazis and Islamic fundamentalists have a common ideology and that is they both see the USA as their enemy" (ibid.).

We have shown that a hidden motive for Nazi anti-Semitism was a deep hatred of Biblical morality. This conclusion, supported by the comments of key Nazi thinkers, provides a more satisfying explanation for Nazi policies than does racism alone. For while widely-promoted racial theories *seem* sufficient to explain the persecution of the Jews, they do not explain the Nazi's equal hatred of Bible-believing Christians. The Nazis were apparently not hostile to Moslems, even though Islam ostensibly draws its authority from the same Bible. This was not merely the pragmatic tolerance of a military ally. It seems likely that the Nazis were genuinely drawn to their hyper-masculine brothers-in-arms because they shared a common homoerotic spirit.

We will find that this thread of homoeroticism is woven throughout the history of post-Hitler fascism as well.

Chapter Eight

HOMO-FASCISM AFTER HITLER

History never repeats it self, man always does.

Voltaire (In Cecil Genese, The Holocaust: Who Are The Guilty?)

One of the symbols with which homosexuals in the United States have chosen to represent their movement is the phoenix, a mythical bird that was said to burn itself on a funeral pyre every five hundred years and then rise from the ashes more majestic than before (Alyson Almanac:56). A more apt symbol for the historic cycle of homo-fascism and resulting social chaos would be hard to find. From the ashes of Nazi Germany, the homo-fascist phoenix has arisen again — this time in the United States.

The Fascist Roots of the American “Gay” Movement

The first “gay rights” organization in the United States was an American chapter of the German-based Society for Human Rights (SHR). The German SHR, formed in 1919 by Thule Society member Hans Kahnert, was a militant organization led by “Butch” homosexuals. Many of the early Nazis, including SA leader Ernst Röhm, were also SHR members.

The American SHR was formed on December 10, 1924, in Chicago, by a German-American named Henry Gerber

(J. Katz:388). Gerber had served with the U.S. occupation forces in Germany from 1920 to 1923 and had been involved with the German organization. Together with a small group of fellow “revolutionaries,” Gerber legally chartered the group without revealing its purpose and began publishing a pro-homosexual journal called *Friendship and Freedom* (ibid.:389), patterned after the German chapter’s publication of the same name (ibid.:632n.).

In 1925, however, the organization collapsed when Gerber, Vice President Al Menninger and another member were arrested on charges of sexual abuse of a boy, all three having been turned in by Menninger’s wife. The Chicago *Examiner* ran a story titled “Strange Sex Cult Exposed,” and spoke of “strange doings” in Menninger’s apartment. Menninger confessed, but Gerber claimed the incident was a set-up, saying that their arrests were “shades of the Holy Inquisition.” Rather than take his chances in court, however, Gerber hired a lawyer who “knew how to fix the State Attorney and judges” and the case was dismissed (ibid.:392). After going underground for a time, writing under the pen-name “Parisex,” Gerber reemerged in 1934 on the staff of a pro-homosexual literary magazine called *Chanticleer* (ibid.:394). He also retained his ties to the German SHR and published several articles in their publications (ibid.:633n.).

In *Chanticleer*, Gerber revealed himself as a militant socialist who regarded capitalism and Christianity as the twin pillars of ignorance and repression of “sexual freedom” (ibid.:394). In response to the news of the Roehm Purge in the American press, he admitted that the Nazis were led by homosexuals and praised “Roehm and his valiant men” (ibid.:396). Gerber is quoted at length in Katz’s Gay American History regarding the Nazi regime. He writes,

A short time ago an American journalist pointed out in the liberal “Na tion” that the whole Hit ler move ment was based on the ho mo sex ual Greek at tach ments of men for each other, and the same Jew ish au thor stated that it was another of the Hitler contradictions that the “Leader” should have ac qui esced in the burn ing of the books of Dr. Magnus Hirschfeld...Thus we get a glimpse of the in san-ity of the whole move ment: A Jew ish doc tor work ing for the in terests of ho mo sex u als is per se cut ed by a het ero sex ual mob, led by ho mo sex u als (Gerber in J. Katz:395).

It is in ter est ing to note that the ho mo sex ual in clin a tions of the Na zis were a mat ter of at least lim ited pub lic knowl edge in the United States at this time, as well as their Greek origins. We can also infer from this passage that Gerber himself was not an overt fascist, though he clearly identified with the Brownshirts in Ger many. Open fas cism in the homosexual movement would come later, but Gerber and his pederastic friends had established its foundation. By 1972, when he died at the age of 80, Gerber had wit nessed the emergence of homo-fascism as a permanent theme in the move ment.

American Nazis

Like it's German counterpart, the American Nazi movement presents a de cid edly anti-homosexual face to the world, while hiding widespread homosexuality among its lead ers.

George Lincoln Rockwell formed the American Nazi Party in 1959. Rockwell ex emplified the nar cis sistic per son al ity type so typ i cal of male ho mo sex u als, but we have no solid information that he was “gay.” How ever, one re searcher noted that Rockwell's small group was riddled with homosexuals. “Jeffrey Kaplan, a well-known scholar of extremism...writes, gays made up a ‘significant’ — if carefully hidden — part of George Lincoln Rockwell's

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American Nazi Party in the 1960s.” The same source reports that “in America homosexuality continues to be a ‘secret of postwar American National Socialism’” (*Southern Poverty Law Center Intelligence Report*, “Fringe of the Fringe,” Issue No. 100, Fall 2000).

Frederick J. Simonelli addressed the issue of homosexuality in the American Nazi Party in

his 1999 biography of Rockwell, American Fuehrer. He reports that Rockwell’s rhetoric, like Hitler’s, was viciously anti-homosexual, but that questions about his private life and those of his staff persisted

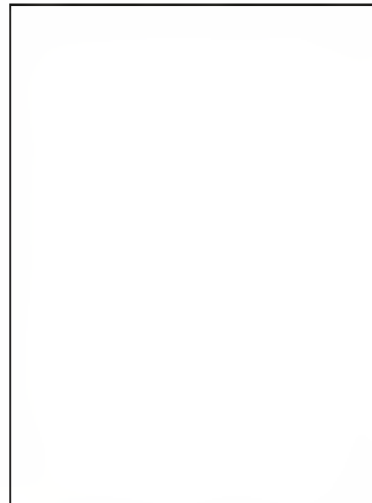
Homosexuality within the ranks of the ANP was a constant concern to Rockwell and a constant source of speculation among his enemies. “There is a tendency for queers to come here,” Rockwell admitted to a hostile interviewer at the ANP’s Arlington Barracks; then he quickly distanced himself from homosexuals by adding, “because to a queer, this place is as tempting as a girls school would be to me.” According to FBI surveillance, Rockwell’s fear of gay storm troopers was well founded. The ANP’s Western Division, particularly, was shaken by the revelation that the unit’s chief, Leonard Holstein -- who was also half-Jewish -- was gay.

Persistent rumors of gays within the ANP’s top echelon -- primarily centering on Rockwell’s chief of staff, Matt Koehl -- damaged the party....[while] throughout

Rockwell's career...[speculation persisted] about his own sexual orientation....Without digressing into a psychological analysis, suffice it to say that Rockwell's emphatic and frequent affirmations of his own masculinity raise questions about his subconscious (Simonelli:77ff).

Another branch of the American Nazi movement, the National Socialist League, was openly homosexual:

Founded in 1974 by defecting members of the National Socialist White People's Party, this San Diego-based NSL is unique in restricting its members to homosexual Nazis. Led by veteran anti-Semite Russell Veh, the group distributes membership applications declaring NSL's "determination to seek sexual, social and political freedom" (Newton:46).



While normally low-profile, the NSL stirred a controversy in 1983 when it attempted to market an infamous 1930's Nazi hate film that had been pirated by the group. An article in the Los Angeles-based *Heritage and S.W. Jewish Press*, titled "'Gay nazis' peddling vile 'Jud Suss' film," named Veh and the National Socialist League. "We are most familiar with Mr. Veh (which is an alias, incidentally) and his notorious operations," said legitimate film distributor, David Calbert Smith III (*Heritage and S.W. Jewish Press*, September 16, 1983). Veh solicited members for his group through a publication called "The N.S. Mobilizer" and through personal ads in homosexual publications, including the leading national "gay" magazine, *The*

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American Nazi Party leader Frank Collin (pointing) leads Nazi march in Chicago. Collin was a homosexual who later served time for sexual abuse of teenage boys.

UPI/Bettman

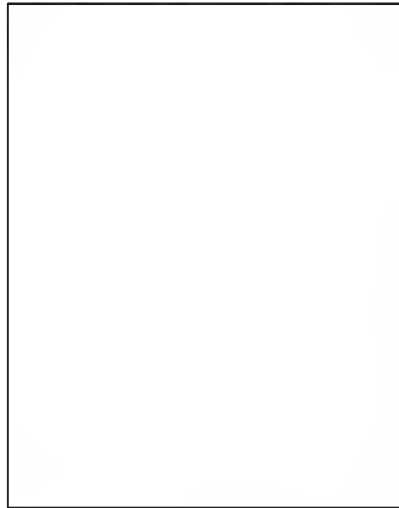
Advocate (Reisman, 1994:57).

Before disappearing in the 1980s, the National Socialist League put out a journal — *NS Kampfruf*. (*Southern Poverty Law Center Intelligence Report*, Fall 2000).

The most famous incident in the history of the modern American Nazi Party (a decade after Rockwell's assassination in 1967) resulted from its 1977 demand to stage a march through the largely Jewish neighborhood of Skokie, Illinois, a Chicago suburb and the home of many Holocaust survivors. This plan was devised by Frank Collin, who often appeared with his followers "in full Nazi regalia: brown shirts, black boots, and arm bands with swastikas" and who "advocated that all African-Americans, Jews and Latinos be forcibly deported" (Johansson: 129). Civil authorities effectively blocked the march at first, but the American Civil Liberties Union (ACLU) rose to Collin's aid. The Nazis

won the right to march but a settlement was reached in which the City of Chicago and not Skokie became the site. The subsequent event drew international media attention.

Homosexualists Johansson and Percy, in Outing: Shattering the Conspiracy of Silence, have finally revealed, more than fifteen years later, that Collin was a homosexual ped er ast. In 1979 Collin was arrested “for taking indecent liberties with boys between ages 10 and 14” and was sentenced to seven years in prison (Johansson and Percy:130).



“Gay” Nazi Skinheads

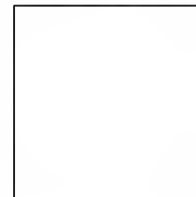
Today, Nazism survives primarily in a broad international skinhead movement made up of disaffected white male youths. Not surprisingly, homosexuals are among the most influential leaders of Nazi skinhead culture. For example, in England, birth place of the movement, the notorious National Front (NF) was headed by “gay” skinhead Nicky Crane. As reported by Murray Healy in *Gay Skins*, “Crane [was] by his own admission a devout Nazi who idolized Hitler” (Healy:134). Crane actively sought to re-



vive the street-terrorism of the Nazi Brownshirts in the British urban centers “[try-ing] to cre ate a street fight ing force...for street destabilization, fighting at sports events and keep ing up racial attacks’...[S]kinheads ‘giving Nazi salutes and chanting racist slogans’ [became] a common sight ” (ibid:124).

Searchlight magazine re-ported that

At over six foot tall and ex tremely vi o lent, Crane was the archetypical nazi skin head, so much so that it was his pic-ture that adorned the cover of “Strength Through Oi,” a semi nal “Oi” al bum [mu sic of the skin head movement]. As a nazi Crane was in volved in much violence,including gay bashing. Yet at the same time, presumably unbe-knownst to those close to him in the nazi scene, he was a hard core gay porn star...[In 1993] he died of AIDS (*Searchlight*:Sep-tem ber, 1999).



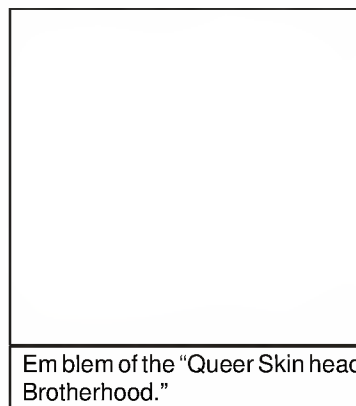
In the 1970s, the best known “gay” nazi was the Na-tional Front’s national organizer, Martin Webster (ibid). Another homosexual nazi, Peter Marriner, was a leader in both the Na tional Front and an other fas cist group, the Brit-ish Move ment (*Searchlight*:Au gust, 2000).

The Nazi skinhead movement has now spread far be-yond England. Healy writes that “the same alignment of ‘skinhead’ and ‘fascist’ is also occurring globally...as far-right groups in Eu rope, Aus tra lia and parts of the United

States have imported skin head imagery as the uniform for its urban terrorists” (ibid:205).

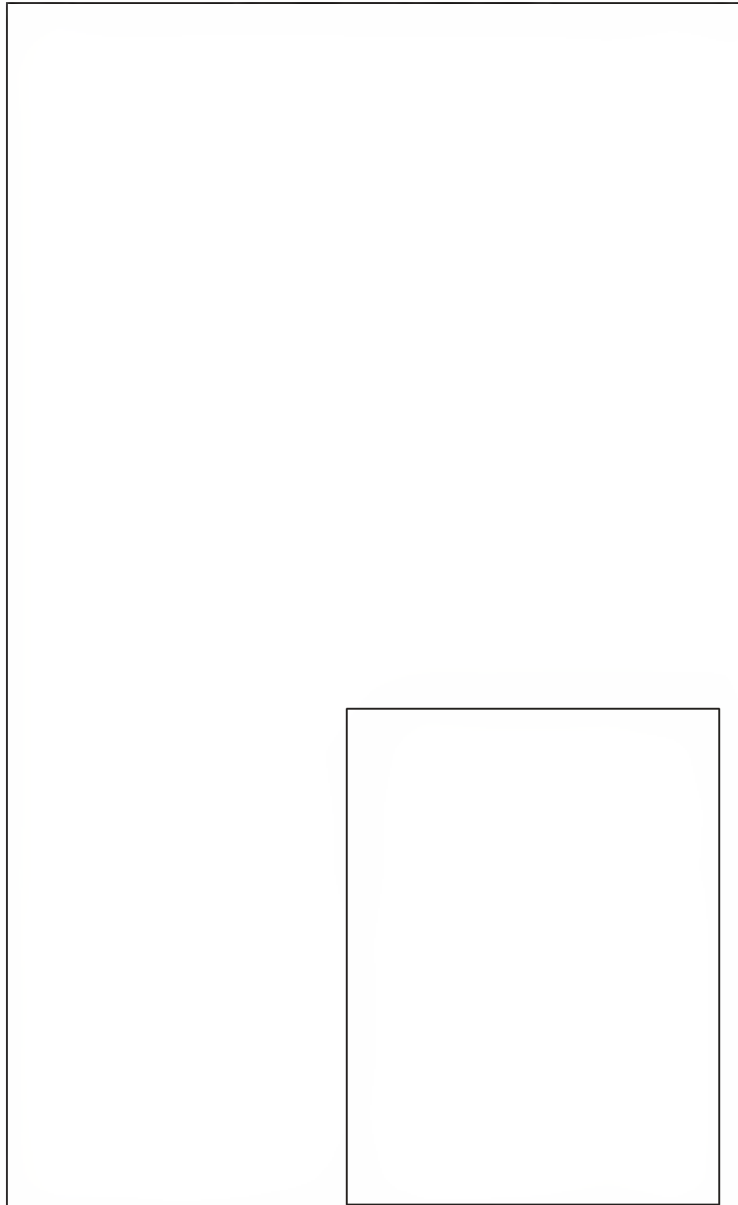
In France, the neo-Nazi movement is closely and openly tied to the “gay” community. One of the founders of the fascist group *Franciose Nazionale* is also the editor of the homosexual publication *Gaie France* (Andriette, Bill, “Is Gaie France Fascist?” NAMBLA Bulletin, September, 1992). Meanwhile, back in Germany, the alarming increase of neo-Nazi skinheads is also linked to homosexuality. Elmay Kraushaar, a journalist for *Der Spiegel*, the German equivalent to *Time Magazine*, is quoted in *The Advocate*:

There is a gay skinhead movement in Berlin. They go to cruising areas with leaflets that say, “We don’t want foreigners.” A major leader of the neo-Nazis in Germany, Michael Kuhnen, was an openly gay man who died of AIDS two years ago. He wrote a paper on the links between homosexuality and fascism, saying fascism is based on the love of comrades, that having sex with your comrades strengthens this bond (Anderson:54).



Emblem of the “Queer Skin head Brotherhood.”

In *The Beast Re awakens*, author Martin Lee described Kuhnen as the most important neo-Nazi of the 1980s, calling him the “fuehrer” of the Action Front of National Socialists, whose open homosexuality did not diminish his stature in the fascist community (Lee:195). Kuhnen’s “comrade” and successor, Christian Worch, was jailed in 1994 in connection with crimes of violence and racial hatred (*Neighborhood Queen* Internet Posting, Dec. 1, 1994). Another prominent German neo-Nazi leader, who is also



Neo-Nazis commemorate the anniversary of Rudolf Hess' death with marches. Hess is well known in "gay" circles as a homosexual as indicated by this caricature of him in a prominent newspaper of the "gay" movement (insert).

homosexual, is Bela Ewald Althans (*Searchlight*: September, 1999). The subject of two neo-Nazi recruiting videos, Althans was jailed in 1995 for “inciting racial hatred.”

We must emphasize that not all skinheads are Nazis, and fewer still are open homosexuals. As Healy notes “A skinhead does not signify fascism as unequivocally as the swastika” (Healy:142). Nevertheless, the movement has become virtually synonymous with “gay” fascism in certain circles. “Skinhead identities” writes Healy, “have become increasingly popular among gay men since the mid-1980s....So widespread are these elements [of skinhead styles] in British urban gay networks that they have ceased to signify skinhead, sending out the message ‘I’m gay’ in stead. (Healy:2f).

The connections between skinheads and homo-fascism are not as well known in the United States, even though this country hosts numerous “gay Nazi” organizations. One such group is the American Resistance Corps (ARC), which offers the following history on its website:

ARC was founded by an American skinhead with the help of a Canadian skin who were dissatisfied with the state of the skinhead nation (so to speak). These two skins were both firm believers in white racialism. They also happened to be gay. The founding of ARC was a response to the two extreme ends of the skinhead scene. On the one hand were gay skinheads who denied racialism and on the other hand were non-gay racialists who advocate group hatred for gays....ARC skinheads have the pleasure of being both traditional fascists and progressive activists (ARC website, www.geocities.com/ARCOrg/Historical.htm).

The skinhead movement is not the exclusive home of “gay” Nazis in America today. Less youthful homo-fascists can be found in other Nazi and white supremacist groups. For example, The *Arizona Republic* ran a headline story on

April 12, 1996 about a sting operation that netted 30 Aryan Brotherhood members who had allegedly smuggled guns and drugs into prisons. One of us (Lively) spoke to a detective with firsthand knowledge of the case. The detective, speaking on condition of anonymity, confirmed that he had observed a high incidence of homosexuality in this white supremacist organization. Lee reports that neo-Nazis David McCalden and Keith Stimely, both associated with the California-based Institute for Historical Review, died of AIDS in 1991 (Lee:226). It is presumed that they acquired the disease through homosexual encounters. Another interesting news item is the case of Louisiana Ku Klux Klan organizer Gregg David, charged with raping a black man in 1997 (Reuters, undated).

A final revelation about post-Hitler homo-fascism comes to us from Hitler's home land of Austria. There, powerful pro-Nazi politician Jorg Haider, head of the Freedom Party, stepped down in the Spring of 2000 amid rumors that he is homosexual. While there is no direct evidence of his alleged homosexuality, the British newspaper, *The Mail*, reports

There are unsubstantiated claims that he has been spotted in gay bars in Vienna; what is beyond dispute is the fact that the charismatic leader has surrounded himself with fanatical young men, some of whom have confirmed their homosexuality...This is the man who has appeared to justify Hitler's death camps as 'punishment centers', and who has proudly declared that his parents were Nazis...The Freedom Party is referred to as the 'Buberpattie' - the young boy's party -- and the Press talks about Haider surrounding himself with 'young functionaries faithful to him'...[including] its general manager Gerald Mikscha...named in the German Press as Haider's gay lover ("The Gay Acolytes haunting Haider," *The Mail on Sunday* (UK), April 30, 2000.

Nazi Themes in “Gay” Culture

Glorification of Nazi styles and symbolism would be virtually unthinkable in mainstream society, but the homosexual community flatly rejects such limitations. Within just a few short years after the hard won Allied victory over the Nazi regime, American “gay” style setters were already adopting Nazism imagery as their own. Healy writes



Ad from a “gay” newspaper in L.A.

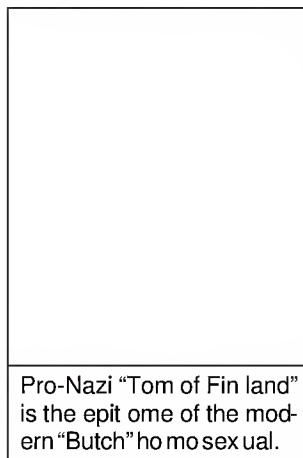
As Kenneth Anger’s films (most notably *Scorpio Rising*) at test, flirtation with Nazi fantasies and the use of fascist iconography were not uncommon on the urban American homosexual underground leather scene of the 1950s (Healy:115).

To day, a simple perusal of the premier magazine of the homosexual movement, *The Advocate*, reveals that Nazi themes are common in the “gay” community. Reisman, who studied personal advertisements in *The Advocate* in issues from 1972 to 1991 found that the content of the ads reflected a fascist mentality. She writes,

Over all, 72% of THE ADVOCATE data socialized a set of core values—glorified nazi dress, language and “blonde” Aryan male beauty and brutality; contempt for “fems, fats,” and blacks; threats toward “politically incorrect” homosexuals, churches and others—Romanicizing “fascist” culture to a “younger generation.” Nazi

costumes/fascist concepts are a common component of THE ADVOCATE and thus largely condoned by prevailing “gay” cultural values (Reisman:1992, 57).

Other elements of “gay” culture demonstrate a similar pro-Nazi ideal. One popular film, by Finnish “gay rights” advocate Ippio Pohjala, is titled Daddy and the Muscle



Academy (1992). Tom, the hero in the film, is a homosexual fascist and a pornographer. The film, combining themes of pederasty and Nazi glorification, was shown in San Francisco on June 26, 1992, at the Castro Theatre. It was part of the 16th Annual Gay and Lesbian Film Festival. A reviewer for the *San Francisco Examiner* provided the following description of the film:

Daddy and the Muscle Academy candidly acknowledges Tom’s infatuation with body types encouraged by the National Socialists. His fantasies...[involve] sex between clean-cut Finnish boys and storm troopers, the swastika flying behind them (Bonetti: *San Francisco Examiner*, June 26, 1992).

A review of a stage production of “Cabaret” in *The Washington Blade* (September 1, 1996) reveals a similar infatuation with Nazism.

[The director]...obviously aims to disquiet...the Emcee... sings the final line — in a tight spot light — of the anthem to the Fatherland, “To mor row Be longs to Me”; and in a shocking move during the finale, he visually allies himself with Nazism. Clearly, the Emcee connects decadence, queer ness, and Na zism...He raises fright en ing ques tions

of queer ness, fas cism and doom in two pe ri ods: World War II and the end of the twen ti eth cen tury.

The at trac tion of Amer i can “gays” to Na zism is not the exclusive domain of male homosexuals, however. Gertrude Stein, who, be cause of her re la tion ship with Al ice B. Toklas, is described by The Alyson Almanac as half of “his tory’s best known les bian cou ple” (149), was a great fan of Adolf Hit ler. Toland re ports in Adolf Hitler that in 1937 “Gertrude Stein thought Hit ler should get the No bel Peace Prize” (Toland:409). (The same source states that George Bernard Shaw, a Fabian socialist and outspoken defender of homosexuality, also “de fended Hit ler...in mag a zine and news pa per ar ti cles” -- ibid.:409. In ter est ingly, Shaw is ac cused by Sam uel Igra of be ing the true au thor of The Pro to cols of the Learned Elders of Zion a purportedly Jewish “se cret plan” for global con quest, which has ever since been used by anti-Semites as proof of a Jew ish world con spir acy -- Igra:1960.)

Where ho mo sex u als live in the high est con cen tra tions, some seem to feel more com fort able act ing out Nazi fan ta sies.

In Against Sadomasochism: A Radical Feminist Analysis, Susan Leigh Star, a Jewish sociologist, describes her experience in San Francisco:

For four years I have lived in the Cas tro sec tion of San Francisco, the gay (predominantly male) district. When I walk down the street in my neigh borhood, I often see people dressed in black leather, wear ing chains and some times carry ing whips. In the maga zine

Page from a homosexual “dating” website.

stores there are many sadomasochist publications. Often these include pictures of people wearing replicas of Nazi Germany uniforms. Iron crosses, storm trooper outfits, military boots. And swastikas. Once and a while someone on the street is dressed in full Nazi regalia (Star:132).

Nazi Tactics in "Gay" Politics

"I shall torture you during the day time, and will keep you from a peaceful sleep at night."

Larry Kramer, Founder of ACT-UP (Leo:18).

The "gay" movement has done more than simply adopt Nazi styles and symbolism. Homosexual strategists have also embraced the terroristic tactics of the Nazi Brownshirts to advance their political agenda.

One of the most notorious groups to employ Nazi thugery is the AIDS Coalition to Unleash Power (ACT-UP) which was founded in New York by Larry Kramer and approximately 300 other activists in March, 1987. (Alyson Almanac:42). Within a few months its members had gained national attention for their aggressive actions against those whom they considered enemies. ACT-UP groups invaded Catholic churches in New York during religious services, screaming obscenities and "stomping on communion wafers" (Miller:460). Catholic churches were also targeted in Washington, Los Angeles and Puerto Rico. Newspaper boxes were smashed in Sacramento to punish an editor for his views (Grant, 1993:104). One militant who later regretted his involvement was Washington, D.C. ACT-UP founder, Eric Pollard. The following is an excerpt from his 1992 letter to the *Washington Blade* titled, "Time to give up fascist tactics":

This is very hard for me to write. It forces me to squarely confront my past actions and to accept responsibility for

the damage I have had a part in causing. I sincerely apologize for my involvement in and my founding of the AIDS activist organization, ACT-UP D.C.. I have helped to create a truly fascist organization... The average Gay man or woman could not immediately relate to our subversive tactics, drawn largely from the voluminous *Mein Kampf*, which some of us studied as a working model (*Washington Blade*, January, 1992).

In his 1998 *War on Heterosexuality*, author Michael P. Wright, quotes AIDS “dissenter” Alex Russell on the fascist character of contemporary “gay” activism.

Many attributes of the HIV Homofascist Movement (or HIVism) resemble those of Fascism and the psychology of Freikorpsmen: an authoritarian personality; extreme emphasis on the masculine principle, male dominance and blood brotherhood; exclusive membership in an elite in-group; and the fetishization and aestheticization of suffering, self-sacrifice and death.

Freikorpsmen made war a way of life.... Many HIV Blood Brothers see the war on AIDS as a way of death where the Freudian pleasure principle and the death drive become indistinguishable. The Swastika armband has now been replaced by the HIV positive tattoo and the red ribbon (Russell in Wright: Chapter 5).

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www.abidingtruth.com/pfrc/showproducts.php.

Within a few years of its founding, ACT-UP spawned the more radical Queer Nation. Miller writes that Queer Nation's "in your face" tactics antagonized some in the "gay" community. Randy Shilts [a prominent homosexual writer] called Queer Nationals "brownshirts" and "lavender fascists" (Miller:460). Queer Nation adopted highly militant rhetoric and openly threatened violence. Grant describes their tactics during an Oregon election campaign (see Introduction) in which voters considered a law to ban minority status based on homosexuality:

...flyers appeared on telephone poles warning people to vote against it. One showed the Christian ichthus fish being roasted on a stick over a fire. It read, YOU BURN US, WE BURN YOU...another said CIVIL RIGHTS or CIVIL WAR. Your choice for a limited time only...It also clarified what it meant by "civil war" by listing "QUEER KNIVES, QUEER GUNS, QUEER BULLETS, QUEER MISSILES, QUEER TANKS, QUEER TRENCHES, QUEER FIRE, QUEER WARFARE, QUEER PATRIOTS (Grant, 1993:104f).

One of us (Lively) was active in that campaign and personally witnessed stencils painted on sidewalks in the City of Portland which threatened "Queers Bash Back." In the City of Eugene businesses that had supported the Oregon Citizens Alliance (which had sponsored the ballot initiative) had bricks, wrapped in swastika-embellished flyers, thrown through their windows. A



Queer Nation spokesman in Eugene denied responsibility but defended the violence as justified. A separate organization which called itself “Bigot Busters” specialized in harassing and threatening petitioners seeking signatures to put the measure on the ballot. Petitions were ripped from circulators hands or doused with paint, activists blockaded petition tables, and several circulators were physically assaulted. Hundreds of false signatures were put on petitions in an effort to invalidate them. In every case “Bigot Busters” denied responsibility.

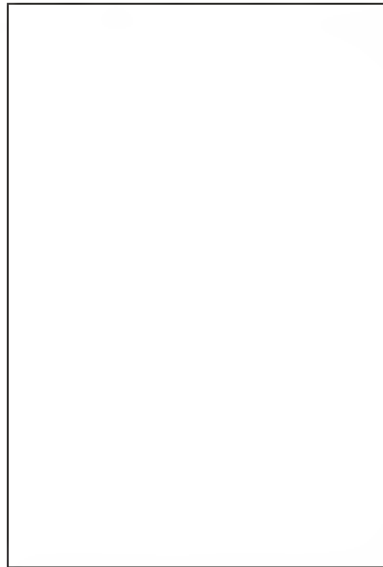
In classic Nazi style, the Oregon homosexual activists cast themselves as victims during this campaign of violence. A series of phony late-night cross-burnings were staged in the front yard of Azalea Cooley, a black, apparently wheelchair-bound lesbian in Portland. This highly publicized charade continued for six months and was blamed on a “climate of hate” created by OCA. On the eve of the election, however, police caught Cooley herself on video *walking* out of her own front door with a wooden cross and materials to burn it. She later confessed to all of the crimes (*Oregonian*, December 10, 1992).

As we have seen with Roehm’s Brownshirts, the wrath of militant homosexuals can be fierce. On September 29, 1991, following Governor Pete Wilson’s veto of Assembly Bill 101 (which would have extended minority status to homosexuals)



Radical “gays” use ear-splitting whistles to harass police (above) and later set fire to a govt. building.

thousands of homosexuals rioted in San Francisco, setting fire to a government building and clashing with police. This fury is often turned against individuals and families as well. Chuck and Donna McIlhenny experienced it after the San Francisco Presbyterian church (where Chuck is the pastor) fired a homosexual organizer, sparking a wave of terrorism against their family and their church. They describe the campaign of hatred that was waged against them in *When the Wicked Seize a City*:



The harassment started. Rocks, beer bottles, beer cans were thrown through the church windows on many occasions. Swastikas were carved in the church doors and drawn on our house. A window in our car was smashed out. Graffiti was spray-painted all over the church, house, and sidewalk. Anti-Christian, pro-homosexual leaflets were scattered around the neighborhood calling us Nazis, bigots, anti-gay,

etc. Demonstrators would come into our Sunday services and disrupt the worship...One time a man came pounding and spitting on our front door in the middle of the night, screaming, "We're going to get you McIlhenny—we're going to kill you politically!" We were verbally threatened outside the house on the way to the car. There were daily — 24-hours-per-day — telephone calls. They began with screaming and obscenities. They graduated into phone calls describing our children—by name, appearance, where they attended school, when they got out of school, and what sexually deviant behavior was to be practiced on

the children be fore kill ing them...Then on 31 May 1983 at 12:30 a.m., someone actually attempted to follow through with their threats to kill us [by firebombing the house while the children were asleep inside] (McIlhenny and York:109f). [Author's note:The McIlhenny' survived these and other efforts against them and continue to serve the membership of their church in San Francisco].

On April 12, 1996, a near-riot by 400 homosexual militants in Madison, Wisconsin delayed a scheduled speech on The Pink Swastika by one author (Lively). Shouting obscenities and slogans, activists invaded and occupied the tiny Trinity Evangelical Fellowship church for nearly an hour while hundreds of others banged on the outer walls and windows with rocks and trash-can lids. Chants of "Crush the Christians!" and "Bring back the lions!" could be heard through the windows. Police refused to clear the church but later agreed to remove individual protesters who refused to be civil. Eventually, the meeting was allowed to continue, though not before some of the protesters went into the church basement and urinated and defecated on the floor.

Meetings in Janesville and Stevens Point, Wisconsin were similarly disrupted. For those who attended, however, the homo-fascism of the Wisconsin "gay" community provided a living testimony to the validity of claims of this study.

Attacks like these are not isolated incidents, but part of the strategy for increasing the political power of homosexuals in American society. Dr. Brian Clowes, in *Debating the Gay Rights Issue*, has compiled the following advocacy of the use of terrorism and violence by "gay" fascists:

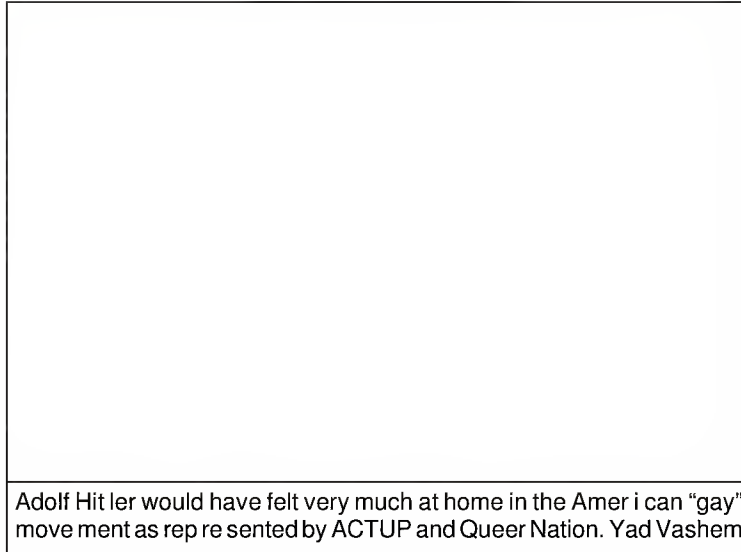
If [AIDS] research money is not forthcoming at a certain level by a certain date, all gay males should give blood. Whatever action is required to get national attention is valid. If that includes blood terrorism, so be it. (Robert

Schwab in Kirk Kidwell, "Homosexuals Flex Muscles in Washington." *American Family Association Journal*, January, 1988, pages 6 - 8).

We should have shut down the subway and burned down city hall. I think rioting is a valid tactic and should be tried...If someone took out [killed] Jesse Helms or William Dannemeyer of California, I would be the first to stand up and applaud. (ACT-UP member Michael Petrelis, quoted in Michael Wilrich. "Uncivil Disobedience." *Mother Jones*. December, 1990, page 16).

It's hard to refrain from taking this man [Pat Buchanan] by the throat and squeezing as hard as you can while you look at his ugly, disgusting face and watch the eyeballs burst and pop out of their sockets. Or maybe you feel like stepping on his face and squishing his demented brain until the rot oozes out of it and onto the pavement. I have no problem imagining violence against this wacko... (Michelangelo Signorile, editor-at-large of the homosexual magazine *Outweek*, quoted in *National Review*, June 24, 1991. (Clowes:78f)

In recent years, the "gay" movement has drastically reduced its use of overtly terroristic tactics, probably because it made huge political gains during the eight years of the Clinton administration. Increasingly, the "gay" movement is being viewed more as a part of mainstream culture and less as an alien and destructive sub-culture. In most cases, homosexual activists no longer need to go to the streets to harass and intimidate their opponents. They now can use their enormous power in media, academia and government to marginalize and punish them. One example of this phenomenon is the rise of so-called "hate crimes" legislation. Ostensibly, "hate crimes" statutes are designed to deter violent criminal acts motivated by prejudice against the victim. However, the authors perceive the enactment of these laws (which are primarily sponsored by the "gay" movement), as



the first phase of a process to criminalize speech that is hostile to the legitimization of homosexuality.

As it is currently envisioned, only speech that occurs during the commission of a violent crime will be deemed criminal under "hate crimes" statutes. Eventually, however, it is highly probable that speech standing alone will be prohibited. This evolution has partially occurred in California where the "gay" lobby pushed through a bill in 2000 which created a new category of "hate crime" called a "hate motivated incident." Assembly Bill 1785, signed into law by Governor Gray Davis, defines a "hate motivated incident" as "an act or attempted act which constitutes an expression of hostility" toward homosexuals or other protected groups.

As we can see, then, homo-fascism did not die with Adolf Hitler. It lives on in the neo-Nazi movement and in "gay" culture itself. Clearly, actual Nazis exist today as a radical fringe of society with no real power to threaten civilization. This would be a comforting realization if we presumed that Nazism was itself the source of the evil that

threatened to engulf the world and was not merely the product of a deeper and still-enduring social problem. Our thesis, however, is that Nazism was the consequence of Germany's abandonment of Judeo-Christian morality and that the primary sponsors of its transformation were homosexuals. If this thesis is true, we would expect to find many parallels to the German experience in America, as indeed we do.

Chapter Nine

THE HOMOSEXUALIZATION OF AMERICA

If the rise of Nazism in Germany was made possible, at least in part, by the homosexualization of German society, what does this bode for America as we watch the steady advance of the “gay” agenda in this culture? Should we expect to witness something like the rise of a Third Reich on American soil? Or would the effect on American society be of an entirely different character? Is the “gay” movement in the United States sufficiently similar to its German counterpart as even to warrant concern? (Certainly the German “gay” culture was far more militaristic than the homosexual movement here, for example). Or is this the wrong question? Is there something about homosexuality (or the broader problem of sexual libertinism) that inevitably destroys the society that embraces it?

In many ways these are questions beyond the scope of this book, yet the implications of the material we have presented compel us to address them. Perhaps the most helpful approach is to search the history of homosexual activism in America for parallels with the German experience.

As we noted in the previous chapter, the first openly homosexual organization in the United States was the Ameri-

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Original charter of the Society for Human Rights.

can chapter of the German Society for Human Rights, started in 1924. The SHR was an aberration, however. The American homosexual movement really only began in the

1940s after the Allied defeat of the Nazis. We must begin our time line, then, with the observation that the center of international “gay” power in the world did in fact shift from Germany to the United States after the demise of the Third Reich. This represented a huge setback for the “gay” movement, requiring it to begin “from scratch” as it were, since America in the 1940s was at least as family-centered as Germany had been in the 1860s.

We know that the implicit goal of homosexual political activism is to legitimize homosexual conduct and relationships in a society. This necessarily requires a society to abandon its commitment to marriage as the exclusive domain of acceptable sexual conduct. The abandonment of this standard logically opens the door to every other form of sexual promiscuity. Clearly, such a transformation of attitude is now occurring in America. What we will find is that this transformation is not the result of random social forces, but of deliberate and systematic political activism by the “gay” movement.

Harry Hay and the Mattachine Society

In the words of Jonathan Katz, “a link of a kind peculiar to Gay male history connects the abortive Chicago Society for Human Rights (1924-25) and Henry Hay, the founder of the Mattachine Society” (J. Katz:407). This “peculiar link” is the fact that the man who recruited Hay into homosexuality (at age seventeen), Champ Simmons, was himself seduced by a former member of the SHR. In a perverse sort of way, then, it seems appropriate that Hay would become known as the “founder of the modern gay movement” (Timmons:cover). (In an other account, Hay claims his earliest homosexual experience was a molestation at age fourteen by a twenty-five-year-old man) (ibid.:36).

On August 10, 1948, at the tail end of an eighteen-year stint as a Communist Party leader, Hay began to organize a



group that would become the Mattachine Society (ibid:132). Not until the spring of 1951 did it receive its name, but from the beginning it was seen as a vehicle to destroy social restraints against homosexuality in American culture (J. Katz:412f). The name Mattachine was taken from “medieval Renaissance French...secret fraternities of unmarried townsmen”

(ibid.:412). The organization’s stated agenda was to preserve the “right to privacy.” Like the SHR, the Mattachine Society became controversial upon the arrest of a prominent member. Dale Jennings, one of the founders of the organization, was arrested for soliciting an undercover police officer to commit a homosexual act in a public restroom (ibid.:414).

Hay was not a fascist, but he was a neo-pagan. He participated in occultic rituals at “the Los Angeles lodge of the Order of the Eastern Temple, O.T.O., Aleister Crowley’s notorious anti-Christian spiritual group” (Timmons:76). Hay provided musical accompaniment to ceremonies performed by the lesbian “high priestess.” Later in life he founded a New Age group called Radical Faeries, which met in an *asram* in the high desert of Arizona to offer invocations to pagan spirits (ibid.:265).

In some ways, Hay can be compared to Karl Heinrich Ulrichs, the “grandfather” of the gay rights movement. Hay is his American counterpart in the sense that both men launched enduring social movements in their respective cultures. The avowed purpose of each was to undermine the Judeo-Christian moral consensus in respect to homosexual relations. And both had been molested as boys (though some suggest that this is the rule rather than the exception among homosexual men). But unlike Ulrichs, Hay became increasingly militant over the course of his life until, in the 1980s, he participated in California’s notoriously violent ACT-UP demonstrations (ibid.:292). ACT-UP, the AIDS Coalition to Unleash Power, was one of the earliest manifestations of homo-fascism in the “gay rights” movement. Though Hay was in his 70s, and is not directly linked to any of the property destruction associated with ACT-UP demonstrations, his presence validated the terrorist tactics of the group. Hay also openly endorsed pederasty as an essential part of the “gay rights” movement (ibid.:296).

Harry Hay and the Mattachine Society spawned large-scale political and social activism among homosexuals that soon outgrew their expectations and their control. Their highly motivated activists operated in groups designed like communist cells, each a “secret fraternity” bound by the common vice. As Hay stated in a later interview, “[we wanted to] keep them underground and separated so that no one group could ever know who all the other members were” (J. Katz:410). Slowly at first, from innumerable obscure sources, came theories, public statements and actions in support of the social acceptance of homosexuality. And as the power of the homosexualist political lobby grew, so did the ugliness of its demands and its methods.

Alfred Kinsey and the Kinsey Institute

While Harry Hay would soon take the homosexual movement public with the Mattachine Society, most homosexual activism continued to be carried out by hidden cell groups and individual “in the closet” activists. One such activist was Alfred Kinsey. No one but Kinsey’s closest associates and sex partners knew that his image as a respectable family man and college professor masked his role as one of the most dedicated homosexual change-agents in America.

In 1948, sex researcher Kinsey released his cul-

ture-shattering book, Sexual Behavior in the Human Male. The first major sex study of its kind, the Kinsey Report purported to show that Americans were far more promiscuous and sexually deviant than they said they were (Reisman and Eichel, 1992:2). For over forty years, Kinsey’s data went more-or-less un-

challenged and the conclusions that he drew continue to serve as the “scientific” justification for the so-called sexual revolution. His theory of sex as a mere “outlet” released human behavior from what Marcuse called “the repressive order of procreative sexuality.” All forms of sexual expression were equalized in the Kinsey model.

Recently, several studies have shown that America is *not* the hot bed of promiscuity and deviancy that Kinsey’s study made it appear to be, *even after forty-six years of influence*

by that study, which was loudly trumpeted as “fact” by the media and much of academia. *U.S. News and World Report* reported that one such recent study, conducted by the National Opinion Research Center at the University of Chicago, that it showed that “[f]idelity reigns. Fully 83 per cent of Americans had sex with one person or had no sex partners in the past year, and half of Americans have had only one partner in the past five years” (*U.S. News and World Report*, October, 1994:75).

Kinsey’s study was tailor-made for the homosexual/pederast community. Indeed, just weeks after its release, Harry Hay formally launched the Mattachine Society. We have no proof that Kinsey and Hay actually coordinated their efforts, although we know that Hay and Kinsey met to gether more than seven years before the publication of the first Kinsey report (Timmons:111). We also know that influential Kinsey co-worker, Wardell Pomeroy, later became a member of the Mattachine Society’s advisory board, perhaps indicating a deeper relationship between the Kinsey organization and the Mattachines (Marotta:80).

Kinsey’s vastly inflated figure of the number of homosexuals in America is the basis of the enduring myth that at least 10% of the population is homosexual. His seven-point Kinsey Scale, “in which bisexuality occupied a middle ‘balanced’ position between heterosexuality (0) and homosexuality (6)” (ibid.:10), attempted to establish homosexuality as a norm by definition. He further declared adult/child sex harmless. This “finding” was based on data gathered by pedophiles from experimentation with hundreds of children as young as two months old (ibid.:36).

In *Kinsey, Sex and Fraud*, Reisman and Eichel state that Kinsey “purported to prove that children were sexual beings, even from infancy and that they could, and should, have pleasurable and beneficial sexual interaction with adult ‘partners’” (ibid.:3). Reisman and Eichel go on to

suggest that Kinsey deliberately overlooked criminal sexual child abuse and purposefully falsified data to further his personal sexual and political agenda. They cite former Kinsey coworker Gershon Legman who said that “Kinsey’s not-very-secret intention was to ‘respectablize’ homosexuality and certain sexual perversions” (ibid.:34). They also reference sociologists Albert Hobbs and Richard Lambert who observed “that the Kinsey authors seemed purposefully to ignore the limitations of their own samples in order ‘to compound any possible errors in almost any way which will increase the apparent incidence of [homosexuality]’” (ibid.:24).

Was Kinsey a homosexual, a pedophile or both? One historian proposed that Kinsey “may have discovered in himself the homosexual tendencies he would later ascribe to a large proportion of the population” (Robinson in Reisman and Eichel, 1992:204). But Reisman and Eichel suggest he manifested more of the behaviors of a pedophile. “In addition to his interest in sex experiments with children,” they write, “Kinsey was an avid collector of pornography (and maker of sex films) — an elemental feature of the pedophile syndrome” (Reisman and Eichel, 1992:205). In a later work, Reisman reports more specifically that Kinsey produced and directed films of homosexual sado-masochism at Indiana University, and that his collection of pornography included films of children engaged in sexual acts (Reisman, 1998:80f).

There is no question, however, that Kinsey fits the profile of a homosexual activist. Like the militant homosexuals who benefitted from his work, Kinsey was “indignant about the effect of Judeo-Christian tradition on society,” write Reisman and Eichel. “It is clear that he shared [co-researcher Wardell] Pomeroy’s view that Christians inherited an almost paranoid approach to sexual behavior from the Jews” (ibid.:6). Pomeroy, incidentally, is known for his support of adult/child sex. In a 1992 article on

pedophilia, author Michael Ebert quotes Pomeroy as saying, "People seem to think that any [sexual] contact between children and adults has a bad effect on the child. I say this can be a loving and thoughtful, responsible sexual activity" (Ebert:6f).

The Kinsey Institute should be recognized as the American counterpart and successor to the Sex Research Institute of Berlin. In deed, E. Michael Jones, editor of *Fidelity* magazine told one of us (Lively) in conversation that he had perused some of the surviving documents of the Berlin institute in the basement of the Kinsey building. Like its German predecessor had been, the Kinsey Institute is dedicated to the legitimization of sexual perversion.

The Sexual Revolution

Within five years of the Kinsey report, Hugh Hefner launched *Playboy* magazine (and the modern pornography industry), whose initial target audience was the very generation of young men to whom Kinsey had been speaking on his college lecture circuit. More significantly, it popularized Kinsey's "gay" ethic of sexual license with the much of the rest of the male population of America. Hefner himself is quoted as saying that if Kinsey were the researcher of the sexual revolution, he (Hefner) was the pamphleteer (Reisman, 1998:108).

We are not suggesting the Hefner is homosexual, only that *Playboy* magazine serves as a tool of "gay" social engineering in that the existence of a thriving pornography industry serves the "gay" cause by morally corrupting the men who use it. It logically makes them less likely to oppose homosexuality on moral grounds and more likely to support public policies which legitimize sexual license. Exposure to pornography, especially at a young age, can also be a gateway into the "gay" lifestyle itself.

In the same manner, the "gay" cause is advanced by a

successful abortion industry (which also arose in response to the sexual revolution). The choice to kill their unborn children morally compromises both men and women (making them unwilling to criticize the choice to engage in other forms of immoral behavior), and ensures that the outcome of an unwanted child will not be a lasting deterrent to those who have chosen sexual license over family. This explains why homosexuals, who by definition cannot bear children together, are among the most militant advocates of abortion on demand.

The acceptance of sexual indulgence as an important social value inevitably initiates a downward moral spiral in a culture. In American society, the selling of the idea of recreational sex to young college-aged men in the 1950s created a "market" for immodest and sexually adventurous young women, which in turn helped to legitimize the idea of female promiscuity. In the 1960s, once immodesty and promiscuity became acceptable for some women, the pressure increased for all women, competing for the attentions of men, to adopt these behaviors. This was especially true of the youngest of marriage-age women of that generation, whose personal morals and values had been influenced by a decade of sex-saturated pop culture.

The wholesale entrance of women into the world of sexual license created a number of societal demands: for a feminist political movement to "liberate" women from social expectations about marriage and child-rearing (National Organization for Women formed 1966); for contraception on demand (*Griswold v. Connecticut* -- 1966); for abortion on demand (*Roe v. Wade* -- 1973); and for "no fault" divorce (state-by-state liberalization of divorce laws began in the early 1970s). The result of these policies has been the achievement of the "gay" goal as embodied by Kinsey's teachings: the progressive denormalization of marriage and the steady normalization of sexual license. The most recent census data, published in

1998, showed a fourfold increase in divorce from 1970 to 1996, while the population of “cohabiting” couples who had never married had more than doubled.

Among the side-effects produced by these dramatic changes in the life of a people, side-effects which have increased steadily since the 1960s, are the escalation of crime (especially violent crime), the proliferation of sexually-transmitted and other diseases, and the escalation of mental illness and chronic substance abuse. These are all results which one would expect to find in a generation of citizens raised in unstable homes. Each and every one of these social problems is a direct consequence of embracing the “gay” ethic of sexual license as popularized by Kinsey. Meanwhile, as the pursuit of sexual hedonism became the personal goal of an ever larger percentage of the non-homosexual population, the “gay” movement continued its advance.

The Stonewall Riot and “Gay” Militancy

“Two, four, six, eight -- Smash the family, smash the state”
(Popular slogan of 1970s “gay” activists --Oosterhuis and Steakley:2)

By 1969, the development of a growing homosexual subculture in America had spawned an open homosexual presence in major cities. So-called “gay bars” sprang up in Los Angeles and New York, hosting a bizarre mix of “street queens,” drug addicts and boy prostitutes (Marotta:71). In New York, homosexuals regularly engaged in public sex acts with anonymous partners “in the backs of trucks parked near the West Village piers” (ibid.:93) and in the public restrooms. Homosexual activity occurred so frequently in the bushes of one public park that the authorities were forced to cut down the trees to stop it (Adam:85). In response to police efforts to discourage this increasingly offensive behavior, homosexuals began to organize to de-

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"Gay Pride" Day is the anniversary of the Stone wall Riot. This "Gay Pride" flyer reveals that the "Gay Holocaust" myth was already being promoted in the 1970s.

mand the "right" to public decency. Emboldened by their numbers, they began picketing businesses such as Macy's Department Store, which had cracked down on homosexual behavior in their restrooms (ibid.:85).

On the evening of June 27, 1969 the "gay rights" movement officially adopted terrorism as a means to achieve

power when a surly mob of “drag queens, dykes, street people, and bar boys” physically attacked police officers conducting a “raid” on the Stone wall Bar on Christopher Street in New York. Stone wall was “one of the best known of the Mafia controlled bars” (Marotta:75), and was being closed for selling alcohol without a license. It was also a haven for sexual deviants. As police began to take some bar patrons in for questioning, a mob of homosexuals gathered across the street. Homosexualist Toby Marotta’s The Politics of Homosexuality includes an eyewitness report by a writer for the *Village Voice*:

[A]lmost by signal the crowd erupted into cobblestone and bottle heaving...The trashcan I was standing on was nearly yanked out from under me as a kid tried to grab it for use in the window smashing melee. From nowhere came an uprooted parking meter—used as a battering ram on the Stone wall door. I heard several cries of “Let’s get some gas,” but the blaze of flame which soon appeared in the window of the Stone wall [where the police officers were trapped] was still a shock (ibid.:72).

By morning, the Stone wall bar was a burned-out wreck, and homosexual leaders had declared the violence a success. Interestingly, the anniversary of this event is known today as “Gay Pride Day” and features parades and other events most notable for their public sex and nudity (ibid.:158). It is ironic that the very activists who emerged from this new militant environment developed (in 1970) the strategy of claiming victim status through the use of the pink triangle and commemoration of the homosexuals who were persecuted by the Nazis (Adam:86).

The rise of homosexual militancy reflected the emergence of an aggressive “Butch” faction of the American “gay” movement, similar to that which occurred at the turn of the last century in Germany. (Ironically, while these masculine-oriented “gays” assume an attitude of superiority

ity over “Fems,” in both Germany and the United States the “gay” movement was actually launched by effeminate homosexuals and only later became dominated by “Butches”). In The Making of the Modern Homosexual, author Gregg Blachford observed that during this time “homosexuals themselves moved away from the previous stereotype of ‘swish and sweaters’ towards a new masculine style [that became] the dominant mode of expression in the sub culture” (Blachford:187).

Following the Stonewall riot the Mattachine Action Committee of the Mattachine Society’s New York chapter clamored for “organized resistance” (Adams:81), but control of the movement was taken out of their hands by a still more radical group of activists. These men quickly formed the Gay Liberation Front, so titled “because it had the same ring as National Liberation Front, the alliance formed by the Viet Cong” (ibid.:91). At the heart of this new circle of power was Herbert Marcuse (ibid.:88), a long time Socialist who had learned his politics (and perhaps homosexuality) in pre-Nazi Germany. Homosexualist historian Barry D. Adam writes,

Herbert Marcuse, who had been a youthful participant in the 1918 German revolution and had been steeped in the thinking of the life-reform movements of the Weimar Republic, caught the attention of many gay liberationists. His Eros and Civilization, published in the ideological wasteland of 1955, bridged the prewar and postwar gay movements with its implicit vision of homosexuality as a protest “against the repressive order of procreative sexuality” (ibid.:84).

The Stonewall riot became the new symbol of the “gay rights” movement. In its wake, Gay Liberation Fronts sprang up across the country, using methods of intimidation and coercion to achieve political gains. Immediately they targeted the medical community, whose increasing efec-

tiveness in treating homosexual disorders threatened the logical premise of the movement (Rueda:101ff). "Gay Liberation Fronts," writes Adam, "stormed San Francisco, Los Angeles and Chicago conventions of psychiatry, medicine and behavior modification," shouting down speakers and terrorizing audience members (Adam:87f). As extreme as it had itself become, the Mattachine Society predicted the GLF's "violent tactics" would fail to inspire the movement (Marotta:136), but they were wrong. Though the GLF collapsed in 1972, in part because of a conflict between "drag queens and machos" ["Fems" and "Butches"], their philosophy prevailed (Adam:90).

On December 15, 1973 the board of trustees of the American Psychiatric Association capitulated to the demands of the radicals. The homosexuals had begun to speak of unyielding psychiatrists as "war criminals" (ibid.:88), with obvious implications. Possibly in fear for their safety, and certainly wearied by constant harassment, they declared that homosexuality was no longer an illness. The resulting referendum, demanded by outraged members of the association, was conducted by mail and was partially controlled by the National Gay and Lesbian Task Force (Rueda:1982). The homosexualists won the vote and the new official definition of homosexuality as a disorder was changed to include only those who were "unhappy with their sexual orientation" (Adam:88). Historian Enrique Rueda writes,

This vote was not the result of scientific analysis after years of painstaking research. Neither was it a purely objective choice following the accumulation of incontrovertible data. The very fact that the vote was taken reveals the nature of the process involved, since the existence of an orthodoxy in itself contradicts the essence of science (Rueda:106).

Weimar in America

How does all of this compare to the German experience? One striking parallel is the span of time over which homosexuality became culturally accepted in each country. In Germany, approximately twenty-five years passed from the formation of the Scientific Humanitarian Committee by Magnus Hirschfeld until sexual perversion was being openly practiced in Germany (roughly from 1897 to the mid-1920s). In the United States, the emergence of widespread overt homosexuality occurred in the early 1970s, a quarter-century after Harry Hay formed the Mattachine Society.

Another similarity is the extent to which perversion advanced once the moral barriers were lowered. Let us briefly compare the two societies.

Under the Weimar government, established after Kaiser Wilhelm II's abdication in 1918, many traditional attitudes were questioned, including those about sexuality. As

America does today, Weimar Germany experienced tremendous conflict as these policies clashed with traditional Judeo-Christian values.

Feelings on the 'sexual question' ran high. There were disputes about the roles of the sexes and about attitudes toward marriage, the family and child rearing, and these disputes were

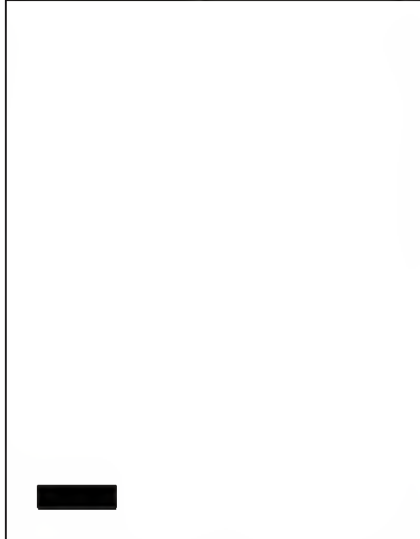
bound up with arguments about social policy and demographic trends (Peukert: 101).

In this climate the homosexuals made significant gains. Almost immediately, major German cities became havens for every form of sexual expression. William

Manchester writes of “transvestite balls, [where] ‘hundreds of men costumed as women and hundreds of women costumed as

men danced under the benevolent eye of the police,” and of “mothers in their thirties, teamed with their daughters to offer *Mutter-und-Tochter sex*” (Manchester:57). Plant writes of “luxurious lesbian bars and nightclubs [that] never feared a police raid” (Plant:27).

Steakley records that “[o]fficial tolerance was manifested...in the unhindered consumption of narcotics in some homosexual bars, and transvestites were issued police certificates permitting them to cross-dress in public” (Steakley:81). And his tobian-biographer Charles Bracelen Flood speaks of “sad alleys patrolled by prostitutes of all ages and both sexes, including rouged little boys and girls” (Flood:196). “Berlin’s specialized establishments included a bath house featuring black male prostitutes” that was frequented by Ernst Roehm, writes Flood, and “there was a se-date nightclub for lesbians, the Silhouette, where most of



This recently published book documents in highly pornographic detail the perverse extreme to which Germany descended during the Weimar period. The parallels to today's U.S. sexual subcultures are unmistakable.

the women, sitting on hard benches along the walls, wore men's clothes with collar and tie, but the young girls with them wore dresses with accented femininity" (ibid.:197).

Germany's version of Madonna was a woman named Anita Berber, "the role model for thousands of German girls...[who] danced naked...and made love to men and women sprawled atop bars, bathed in spot lights, while voyeurs stared and fondled one another" (Manchester:57). Rector describes the Weimar scene as a "sexual Mardi Gras" (Rector:15):

There were about as many — if not more — homosexual periodicals and gay bars in Berlin in the 1920's as there are now in New York City, and Berlin of the time was abuzz with the feasibility of forming a national homosexual political party. The sexual revolution, with its free-and-easy attitudes, including wife swapping and group sex as a moral precept, was a German "invention" of the Twenties...abortions were shrugged off and condoms were on sale in open display in grocery stores and almost every other public mart [Quoting from T.L. Jarman, Rector continues]...Freedom degenerated into license...Bars for homosexuals, cafes where men danced with men,...pornographic literature in the corner kiosks—all these things were accepted as part of the new life (ibid.:13).

To day, all of these things are manifest in American society as well. The lid to Pandora's Box that had been cracked open by Kinsey, Harry Hay and the Mattachine is now flung wide. Rueda writes,

...there are no fewer than 2,000 [homosexual bars in America]...They range from small "sleazy" places in dark and dangerous alleys to plush establishments...Some bars cater to a conventional-looking clientele. Others specialize in sadomasochists or transvestites. There are bars which purposefully attract young people, prostitutes

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In the 20s and early 30s the Eldorado Club was a favorite of the Berlin SA, under Captain Paul Rohrbein. Later it was confiscated and put to use as a Nazi facility. To the left is a piece of memorabilia from the 20s.

who serve to attract older homosexuals who in turn purchase drinks for the youngsters while sexual deals are arranged. Printed guides for traveling homosexuals...[specify] the availability of prostitutes or "rough trade" (i.e., homosexuals who enjoy appearing violent or who actually behave violently) (Rueda:33).

American cities also host "bathhouses," which are not actual baths but meeting places for anonymous homosexual encounters. "People walk in there and have sex with multiple partners and have no idea who they're having sex with," reports former homosexual John Paulk. "I know this first

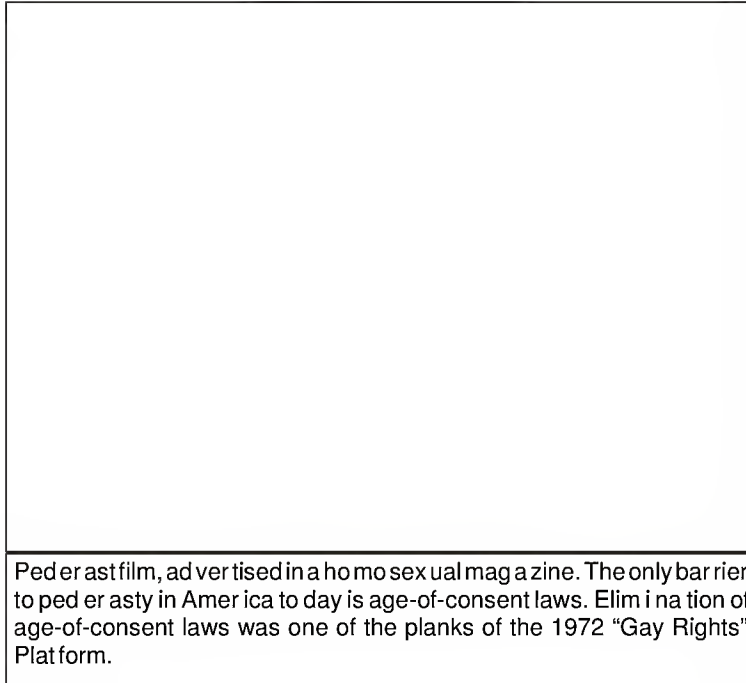
hand and from the many many people I was associated with in the gay life style" ("The Gay Agenda" Video). Paulk reports that these "bath houses" remain open despite the AIDS epidemic. He also describes the activity called "cruising" in which homosexuals meet for anonymous sex in public restrooms and other public locations. While this has apparently always been common behavior in the homosexual community, Paulk implies that it is far more widespread today than ever before. This is substantiated by other observers of the "gay rights" movement (Grant, 1993:36f).

A great deal more could be written about the varieties of homosexual perversion that have proliferated in America's cities and towns today (and increasingly dominate the entertainment media). In deed, the authors feel that the *behavior* of homosexuality needs to be exposed to a public whose attention is systematically drawn away to "cover" issues (e.g. "victim" status, "rights," etc.). But it is our intention here to focus on the social, political and spiritual ramifications of this behavior.

Consequences

Leaving religion aside, the rationale for a society to limit sex to marriage is fairly basic. Marriage "sanctifies" what is otherwise merely self-centered pleasure-seeking, while also protecting individuals and society from most of the problems associated with "unwanted" children, sexual diseases and serial relationships. (How many of our most pressing social problems today are directly or indirectly related to these factors?)

Once a society abandons marriage as the prerequisite for sexual relations, however, there remains scant logical grounds to restrict *any* form of sexual deviance or promiscuity. For example, on what grounds can a society deny homosexuals freedom of conduct if non-homosexuals have been permitted to engage in similar disease-transmitting



sexual acts? And if public health considerations no longer outweigh the "right" to sexual freedom under the law, what justifies continued limitations upon sado-masochism, incest, bestiality and even pedophilia? A society is left with no bases for regulating sexual conduct but its surviving moral standards and the legal concept of "mutual consent."

Can we have confidence that America's moral standards will present a lasting barrier to the continued escalation of sexual deviance? Certainly not with regard to consensual sex between adults. A quick perusal of the menu of available pornography on the Internet reveals that battle has been lost. But will the line hold against the legitimization of adult-child sex? The answer to that lies in the hands of the "gay" activists, whose dedication to their own sexual freedom has driven the sexual revolution.

Ped er asty in the “Gay” M ovement

The 1973 victory of “gay” politics over scientific objectivity in the American Psychiatric Association had far-reaching consequences. After the fall of the APA’s medical standard against the normalization of homosexuality, “gay rights” activists made tremendous gains in public acceptance of, or at least tolerance for, open homosexuality. This fact is especially alarming when we consider that the APA has now taken action which some construe as “normalization” of pedophilia as well. The September, 1994 issue of “Regeneration News,” the newsletter of a homosexual recovery group in Baltimore, features an article about this change. Regeneration Director, Alan Medinger compares the new set of criteria for diagnosing pedophilia with the prior standard:



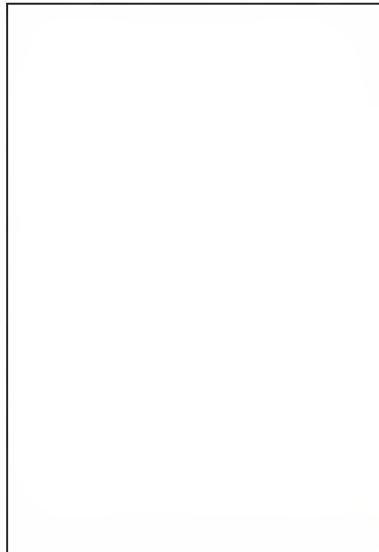
In the earlier DSM-III-R [Diagnostic and Statistical Manual for Psychiatrists], pedophilia was diagnosed as a disorder if “[t]he person has acted out on these urges or is markedly distressed by them...*but the new standard defines pedophilia as a disorder only if the fantasies, sexual urges, or behaviors cause clinically significant distress or impairment in social, occupational, or other important areas of functioning*” (Medinger, reprinted in *Stop Promoting Homosexuality*

Hawaii Newsletter, November, 1994. Emphasis ours).

The APA has taken a step which can be interpreted to imply that adult sex with children is normal as long as the perpetrators are not unhappy with their sexual orientation. The APA has taken exception to this interpretation.

Although many contemporary homosexual activists, especially lesbians, attempt to distance themselves from their pederastic comrades, the fact remains that pederasts (as was true in Germany) have always been at the forefront of the movement, albeit often "in the closet." And the "right" of adults to have sex with children has always been a basic goal of the movement. In February of 1972, for example, a national coalition of homosexual groups met in Chicago to draw up a list of priorities for the movement. Prominent on the list was the demand for "a repeal of all laws governing the age of sexual consent" (Rueda:201ff). Already in Canada the age of consent has been lowered to age 14 (Mulshine:10).

The organizations dedicated specifically to "pedophile rights" or "pederast-rights" in the United States are made up of homosexual men (Rueda:173ff), and in major cities with an active homosexual community "gay" book stores carry numerous titles which endorse man/boy sex (Grant, 1993:22). Tom Reeves, a self-admitted pederast who was part of the early "gay rights" movement, is one of a number of writers in an anthology called Varieties



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Cover of a NAMBLA newsletter. The most vocal advocates of "children's rights" (i.e. pedophilia) are male homosexuals.

of Man/Boy Love. He explains the role of pederasts in homosexual activism:

Almost every one of the early openly homosexual writers was a pederast. Pederasty was a constant theme of early gay literature, art, and pornography. The Stone wall riots

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Pederast Leland Stevenson (left) leads a NAMBLA contingent in the 1993 "Gay Pride" parade in Washington, D.C.

were precipitated by an incident involving an underage drag queen, yet that detail was not viewed as significant. Curtis Price, a fourteen-year-old, self-described "radical hustler," formed the first gay liberation organization in Baltimore. Many of the leaders of early gay liberation and the founders of the major gay groups in the U.S. were boy-lovers (Reeves in Pascal:47).

Another of the early leaders of the "gay rights" movement was David Thorstad, also a self-identified pederast. Thorstad was president of the Gay Activist Alliance (*Stop Promoting Homosexuality Hawaii Newsletter*, November, 1994:6), one of the largest of the groups which formed in New York in the wake of the Stone wall riot. The GAA invented "the strategy of 'zapping' politicians," writes Marotta, "that would later become [its] trademark...[they] had learned that homosexuals could infiltrate political gatherings and make themselves heard through sheer brashness" (Marotta:137). The GAA also developed the strategy of using these "carefully staged confrontations" to force

politicians to enact “anti-discrimination” policies (ibid.:150). The GAA reorganized early in 1974 as the National Gay and Lesbian Task Force (Adam:88).

Thorstad, along with Reeves and others, later went on to form the North American Man/Boy Love Association in Boston in 1978 (*NAMBLA Bulletin*, September, 1992:2). NAMBLA, which is the largest “pederast rights” organization in the country, cloaks its agenda in rhetoric about concern for the rights of children to have “sexual freedom.” (Pascal:49). In recent years NAMBLA has come under attack by some elements of the “gay rights” alliance, who have tried to exclude the group from some of the higher profile media events. But this has evoked a violent response from its defenders. When NAMBLA was denied a role in the 1986 Los Angeles “Gay Pride Parade,” marcher Harry Hay donned a sweatshirt printed with the legend, “NAMBLA Walks With Me.” Timmons writes that Hay, “could not contain his outrage” that NAMBLA was excluded (Timmons:296). More recently, as reported in the *NAMBLA Bulletin*, Hay was a featured speaker at NAMBLA’s annual membership conference, June 24-25, 1994:

[He] gave an inspiring talk about reclaiming for the 1990’s the spirit of homoerotic sharing and love from various ancient Greek traditions of pederasty. A remarkably balanced and sensitive account of the conference appeared in the August 23 *Advocate* from a writer who was invited to attend (*NAMBLA Bulletin*, September, 1994:3).

Other homosexualist-run “children’s-rights” organizations include the Rene Guyon Society, which was formed in 1962 “to make it possible for adults to provide sexual stimulation for virtually all children” (Rueda:177), and a group called Project Truth (*NAMBLA Bulletin*, September, 1994). (While we’re discussing homosexual splinter groups we

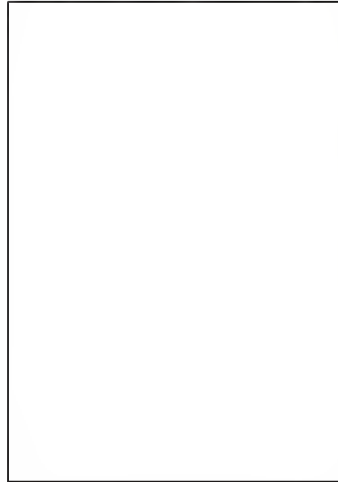
should mention the Eulenspiegel Society, formed in 1971 to promote “Sado-masochist rights” for homosexuals whose “special concern is freedom for sexual minorities and particularly those whose sexuality embraces S/M” — Rueda:175).

Membership of groups such as these in the International Lesbian and Gay Association (ILGA) caused it to be expelled from the United Nations Economic and Social Council in September of 1993. Attempting to forestall its expulsion, ILGA tried to separate itself from pederast groups but quickly learned that support for the “boy-lovers” was too deeply entrenched in the association. ILGA’s ouster of ten-year member NAMBLA and a couple of other high-profile groups caused European pederast member-organizations to step forward in protest. Division within ILGA continues (*NAMBLA Bulletin*, September 1994:3).

Another apologist for pederasty is Larry Kramer, founder of ACT-UP. In Report from the Holocaust: The Making of an AIDS Activist, Kramer had this to say about adult/child sex: “In those instances where children do have sex with their homosexual elders, be they teachers or anyone else, I submit that often, very often, the child desires the activity, and perhaps even solicits it” (Kramer:234). According to Reeves, “Queer Nation and Act-Up” were home to “both boys and men” who wanted “additional cultural activity beyond...their illegal relationships” (Reeves in Pascal:73).

Pedophilia and its promotion is not limited to male homosexuals. Virginia Uribe, a lesbian teacher in Los Angeles, has been at the forefront of a movement to “affirm gay teenagers,” through school-based pro-homosexual “counseling” (*Homosexuality, the Classroom and Your Children*, 1992). Her own program, called Project 10 (named for the oft-quoted “statistic” of 10% homosexuality in the U.S. population, a figure demonstrated in several re-

cent studies to be nearer 2%), included a book for young people called One Teenager in Ten. This “resource” for troubled teens features lurid pornographic stories, includ-



ing a graphic lesbian sex scene between a twelve-year-old girl and her twenty-three-year-old dance teacher. The apparent goal is to activate children's sexuality at increasingly younger ages. At a conference promoting Project 10 to public school teachers in Oregon, University of Washington sociologist Pepper Schwartz admits targeting prepubescent children for “affirmation,” saying, “At this point, getting the

majority to say ‘gay’ is good’ at nine or ten years old is going to be difficult, but just because it is difficult doesn’t mean it’s not the right thing” (*Homosexuality, the Classroom and Your Children*, 1992).

The beneficiaries of “sexual freedom” for children and teens are often predatory adult homosexuals. The National Gay and Lesbian Task Force is on record that “gay teens should be supported in coming out” (Mulshine: 10), but writer Paul Mulshine notes that “the guidance, and the sex, tends to come from adult gays who bring the teens out...A study published in the *Journal of Pediatrics* showed that of a sample of gay teenagers who had steady sexual partners, the mean age of the partners was 25 years” (ibid.:10). He cites a “1985 study of arrests in 12 U.S. jurisdictions [for child sex abuse, which] showed...on average, about 40 percent of arrests for pederastic homosexuals” (ibid.:11).

Though some deny that the “right” of adults to have sex with children remains a fundamental component of the “gay rights” movement, the evidence suggests otherwise.

Alyson Publications, the leading publisher of “gay” titles, markets books aimed at pre-schoolers, such as Daddy’s Roommate and Heather Has Two Mommies, right alongside Gay Sex: A Manual for Men Who Love Men. The latter contains detailed instructions for pedophiles and pederasts on how to successfully avoid discovery and arrest. “Avoid situations,” advises author Jack Hart, “where a number of men have sex with the same boy, or group of boys, over a period of time” (Hart:123). No doubt these guidelines are gratefully received by pederasts in the community, a constituency that is larger than most people realize. For example, Reeves claimed in a 1979 speech that he personally had met “over 500 men” who “were struggling with their attraction to boys.” “Almost to a man,” said Reeves, “they are teachers and boy scout leaders and boys club leaders” (Rueda:97).

Scouts Under Siege

Fortunately, America’s version of the *Wandervoegel*, the Boy Scouts of America, has largely been spared the problems associated with its German cousin. This can be attributed to its commitment to Judeo-Christian ideals as represented in its pledge to be “reverent toward God” (Hillcourt:10). Still, the number of homosexuals that have infiltrated the organization is alarming. From 1973 to 1993 over 1,416 scout leaders were expelled for sexually abusing boys (*The Washington Times*, June 15, 1993).

Beginning in 1991 and continuing to the present time, the Boy Scouts have been targeted by “gay rights” militants for their policy against allowing homosexuals to be scout leaders. An ostensibly “spontaneous” outcry against the Boy Scouts arose across the country, led by the once-venerable United Way agency, which pulled its funding from the Scouts in various cities. United Way’s funding withdrawal was quickly followed by other homosex-

ual-controlled or co-opted entities including Levi Strauss, Wells Fargo, Seafirst Bank and Bank of America (which later reversed itself) (*Oregonian*, July 11, 1992). Self-admitted lesbian, Roberta Achtenberg, then serving on the San Francisco Board of Supervisors, led a campaign to coerce the Bank of America into support for the homosexuals' demands. Shortly thereafter, Achtenberg was appointed Assistant Secretary for the Department of Housing and Urban Development (*Los Angeles Times*, January 29, 1993), one of more than two dozen homosexuals appointed to high-level posts in the Clinton Administration (Grant, 1993:107).

In the streets, the Boy Scouts was mocked by "Queer Scouts, a focus group of Queer Nation" (*Bay Area Reporter*, August 1, 1991), while homosexuals at the highest levels of government attempted to intimidate the organization into submission. Surgeon General Joycelyn Elders used her post to castigate Scout officials (*U.S.A. Today*, June 2, 1994) and Interior Secretary Bruce Babbitt signed an order prohibiting Boy Scouts from volunteering in national parks (*The Washington Times*, May 28, 1993). In San Francisco and San Diego the Boy Scouts were barred from operating day programs in the public schools (*San Francisco Chronicle*, September 14, 1991) and in San Diego, city officials launched an investigation of the Scouts under its legal powers to prevent "discrimination" against homosexuals (*San Francisco Chronicle*, October 18, 1992).

So far the Boy Scouts have withstood the onslaught, but late in 1992 the organization received a letter from NAMBLA predicting that it will eventually succumb to homosexual demands. The letter is addressed to Ben Love, Chief Scout Executive, Boy Scouts of America, and was published in the *NAMBLA Bulletin*, November, 1992:

Dear Mr. Love,

At its 16th membership conference, held in Chicago, August 7-9-1992, the North American Man/Boy Love Association unanimously adopted the following resolution:

“NAMBLA calls on the Boy Scouts of America to cease its discrimination against openly gay or lesbian persons in the appointment of its scoutmasters. This will permit scouts to be exposed to a variety of life styles and will permit more of those individuals who genuinely wish to serve boys to do so.”

I feel especially honored to have been asked to alert you of this resolution...I have also been a scout and a scout leader and share with so many in NAMBLA affection for the movement.

We recognize, of course, that the action for which we call is inevitable. What a great added contribution your organization will make possible to all the boys and girls who participate in it when you take this step. May it be taken in the near future.

We share a common mission — to bring greater understanding and light and purpose to the young as they grow. We invite you to join with us in cherishing individual integrity, and in seeking the opportunity for every boy and girl in our country *to find their own truth*. We encourage you to help every person associated with your organization to be able to express those values from themselves which to them represent for themselves the Good, the True, and the Beautiful. As we work together toward these ends Light will guide our way.

We express these sentiments most respectfully,
Very Cordially,

Leland Stevenson
Co-Recording Secretary, NAMBLA (NAMBLA Bulletin, November 1992. Emphasis ours).

Stevenson's letter is reminiscent of the one Wilhelm Jansen sent to *Wandervoegel* parents in which he told them, "you will have to accustom yourselves to the presence of so-called homosexuals in your ranks" (Mills:167). As we see, however, Stevenson's ideological allies have far greater political power in the United States to day than Jansen's had in Germany in 1912.

On June 28, 2000, the Boy Scouts prevailed in the landmark Supreme Court case of *Dale v. Boy Scouts of America*. Dale, an open homosexual, had sued the Scouts under a New Jersey anti-discrimination statute for denying him the opportunity to be a scout leader. The court ruled that forcing the Boy Scouts to accept practicing homosexuals would violate their constitutional right of "expressive association." Rather than accepting this ruling, however, the "gay" movement stepped up its campaign against the Scouts, targeting the donor base of the organization. To this date, the Boy Scouts has stood firm.

Unfortunately, the moral courage of the Boy Scouts of America is not shared by all youth organizations. The Girl Scouts allows lesbian leaders in its organization and has expelled at least one heterosexual leader who refused to keep this policy secret from parents. Brenda Mailand, a Girl Scout employee in Lansing Michigan was fired after she refused to sign the following pledge:

As an employee of the Michigan Capitol Girl Scout Council, you may not proactively inform members, parents of members, prospective members or parents of prospective members, or members of the general public (including media) of the Council's and GSUSA's position on sexual orientation (Private letter, February 9, 1993).

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Advertisement in a Sacramento-area homosexual newspaper.

The Big Brothers/Big Sisters organization actively promotes “gay rights” through its organization. In 1991 Big Brother/Big Sisters’ Board of Directors lobbied the Boy Scouts to change its policy against homosexual leaders, saying “the use of ‘non-traditional’ volunteers in the service delivery to youth can serve the best interest of children” (Private letter, August 9, 1991). Homosexual “big brothers” and “big sisters” are actively recruited in some cities (*Just Out*, March 1, 1993).

Absent a reversal in American cultural trends, it seems likely that the barrier to adult-child sex will fall in the not-too-distant future. What then? Can any society hope to escape disaster whose citizens have, to such a profound degree, lost the capacity to restrain themselves and others regarding sexual perversion? We cannot necessarily predict the future from what happened in Germany, but the possibility of following a similar path is very real. That path leads from sexual license to violence, murder and sadistic cruelty.

Atrocities

*“The wicked prowl on every side when vile ness
is exalted among the sons of men”* Psalms 12:10.

Has sexual perversion led to increasing violence in America? Fortunately, to this point America has not experienced the wide-scale atrocities perpetrated by the Nazis in Germany, but the actions of certain male homosexuals in recent history are reminiscent of the worst SS butchers. As noted in a January 21, 1984 editorial in *The New York Times*, “Many of the most violent multiple murders have been committed by homosexual males.” The correlation is even closer than the *Times* observation would suggest. Robert Hazelwood, a well-respected former agent of the FBI’s Behavioral Science unit, offered the following insights:

With reference to your question about homosexual killings, I will provide you with what I have learned in more than 34 years of professional law enforcement experience, countless training and educational programs provided by the forensic communities (pathologists, mental health, legal) and law enforcement, as well as my own experience in having consulted on more than 4,000 homicide cases (cases involving from 1-30 victims) including over 300 homicides involving homosexual males.

When a deceased male is found nude or partially clothed and the murder involves “overkill” (i.e., much more violence than necessary to kill) and/or multiple stab wounds to the heart or throat and/or mutilation of the genitals then the investigator begins with the supposition that the crime is a homosexual-related murder. From my own experience, I can assure you that this assumption is proven true in at least 95% of the cases (Private letter, July 12, 1999).

Dr. Brian Clowes cites some alarming statistics showing that eight of the top ten serial killers in the United States were homosexuals and that homosexuals were responsible for 68 percent of all mass murders (Clowes:97). The following is a list of nine leading homosexual serial killers, eight of which were among the top ten most prolific killers as of 1992. Clowes' sources are listed in the text and are reprinted from *Debating the "Gay Rights" Issue*:

Donald Garvey: 37 Murders...[a] nurse's aide [who] was convicted of 37 murders in Kentucky and Ohio. Psychologists testified that "Harvey said he was a homosexual." *The New York Times*, August 20, and August 17th, 1991.

John Wayne Gacy: 33 Murders...[a] professed homosexual ...who killed 33 young men and boys and buried them in his basement. *The New York Times*, February 22, 1980.

Patrick Wayne Kearney: 32 Murders...The New York Times described him as "an acknowledged homosexual" and "...perpetrator of the 'homosexual trash bag murders.'" *The New York Times*, July 27, 1977.

Bruce Davis: 28 murders...killed 28 young men and boys after having sex with them. *The New York Times*, January 21, 1984.

Corll, Henley and Brooks: 32 Murders. Dean Corll, Elmer Wayne Henley, and David Owen Brooks were the members of a Texas homosexual torture/murdering that captured and mutilated 27 young men. *The New York Times*, July 27, 1974.

Juan Corona: 25 Murders...an admitted homosexual, killed 25 male migrant workers. *The New York Times*, October 4, 1972.

Jeffrey Dahmer: 17 Murders...a convicted child molester

and practicing and admitted homosexual, lured 17 young men and boys to his apartment, had sex with them, then killed them and dismembered them. He ate parts of his victims bodies...Dahmer was active in "gay rights" organizations and had participated in "gay pride" parades. Michael C. Buelow. "Police Believe Suspect Killed 17." *The Oregonian*, July 26, 1991, pages A1 and A24. Also: "Relative in Dahmer Case Sues." *USA Today*, August 6, 1991, page 3A. Also October 1991 Focus on the Family Letter.

Stephen Kraft: 16 Murders...killed at least 16 young men after drug ging, sodomizing and torturing them. Robert L. Mauro. "The Nation's Leading Serial Killers." *The Wanderer*, October 31, 1991.

William Bonin: 14 Murders...tortured and killed 14 young men...had sex with his victims before and after they died. Robert L. Mauro. "The Nation's Leading Serial Killers." *The Wanderer*, October 31, 1991. (Clowes:96)

William Bonin was executed by lethal injection at California's San Quentin prison on February 23, 1996. As reported in the *Orange County Register*, February 22, 1996, Bonin, the so-called "Freeway Killer," killed at least 21 boys and young men and dumped their bodies along California freeways (our original source mentioned only 14). After having been jailed in the early 1970s for raping boys, Bonin had vowed that in the future "there will be no witnesses."

Although various stories reported that Bonin had raped men at gun point in the army and had been engaged in sex with a man at the time of his final arrest, the media failed to identify Bonin as "gay." Standard "gay" rhetoric denies that male-on-male child molestation qualifies as homosexual conduct. Here, the perpetrator clearly was homosexual in his adult sexual relations as well, but the "gay" label was scrupulously avoided.

Thomas Hamilton of Dunblane, Scotland, is Britain's

worst mass-murderer in modern history. Hamilton killed 16 children at an elementary school on March 13, 1996. According to *The New York Times*, Hamilton was obsessed with boys. Ousted from the Boy Scouts in 1974 for “complaints about unstable and possibly improper behavior following a Scout camp,” Hamilton later formed his own boys’ club. Once again, children complained that “he was overly familiar, made them take their shirts off and was obsessed with photographing them.” Upset that he had been branded a “pervert,” Hamilton apparently took his revenge against the town of Dunblane by killing their children.

In a spree of “gay-on-gay” violence not seen since Nazi Germany, one homosexual man, Gaetan Dugas, was directly responsible for killing over a thousand homosexual men by deliberately infecting them with the AIDS virus. Indirectly he may be responsible for tens of thousands, eventually perhaps hundreds of thousands of AIDS deaths. One of the first known AIDS carriers, Dugas was known as “Patient Zero” because he caused so many of the earliest infections (Clowes:97).

Even after his diagnosis Dugas “justified his continued sodomy with the excuse that he was free to do what he wanted with his own body. Even when he was in the final stages of AIDS he would have anonymous sex with men in homosexual bath houses, and then show his sexual partners his purple Kaposi’s Sarcoma blotches, saying, ‘Gay cancer. Maybe you’ll get it’” (“The Columbus of AIDS.” *National Review*, November 6, 1987:19).

As reported in the *Marin Independent Journal*, February 5, 1996, the first known murder connected to the Internet resulted from a homosexual encounter between two men in East Windsor, New Jersey. After meeting “through an online chat room, an electronic gathering place for gay men,” they decided to get together. “But their offline meeting Jan. 4 turned deadly, police say, when George Hemenway shot Jesse Unger in the head, as a

15-year-old boy looked on.” According to the story, the last homicide in this Trenton suburb of 22,000 was 10 years ago and also “stemmed from a homosexual ‘street encounter,’ police say.”

Other major news stories have had a homosexual element that assumes greater significance when viewed in the context of the homo-fascist connection. For example, just days after du Pont fortune heir John E. du Pont attracted national attention for his role in a shooting and a dramatic police standoff at his Pennsylvania mansion, details of his bizarre private life began to emerge. A single man who lived with his mother until her recent death, du Pont used his personal fortune to support his hobbies, which centered on traditionally ultra-masculine themes: collecting guns and military artifacts (such as an armored personnel carrier he drove around his estate) and collegiate-style Greco-Roman wrestling.

A Gannett News Service report published in the January 30 edition of the *Marin Independent Journal* contains allegations that du Pont was a homosexual who used his wealth to recruit others into the homosexual lifestyle. “‘You really don’t want to hear the whole truth. It would blow you away,’ said Andre Metzger, a wrestling coach who sued du Pont for sexual harassment. Metzger said du Pont used the Foxcatcher training facility to gain access ‘to kids and adults’ for homosexual relationships.”

Around the turn of the millennium, America was stunned by a string of mass murders in public high schools. The most horrific of these was the attack by teenagers Dylan Klebold and Eric Harris on their classmates at Columbine High in Littleton, Colorado. Fifteen died that day, including Klebold and Harris, who committed suicide. There are two important facts which are relevant to our study. The first is that according to fellow students, the killers were homosexual. The *Gay Today* news website reported, in an article titled “The Waking Dream: Homo-

erotic violence at Columbine High,” that “according to some accounts, Klebold and Harris were allegedly ‘bi sex u als,’ which is a teen age code word for the “G” (gay) word, which teens, especially high school teens in Col o rado, cannot use.” NAMBLA Bulletin editor, Bill Andrietti wrote that

A gay an gle sur faced al most as soon as the shoot ings hit the news, with ru mors cir cu lat ing that the boys with the bombs and guns were -- variously -- cer tainly gay, ab so lutely het ero sex ual, or self-avowed bi sex u als...Many gay public re la tions ex perts thought it best to down play Eric Harris and Dylan Klebold’s possible homosexual ity....[while a press re lease from the ho mo sex ual Met ro pol i tan Com mu nity Church re ported that] Cam pus jocks re mem ber call ing Eric and Dylan “fag got,” “homo,” and “queer” be cause “they show ered to gether” or “were seen hold ing hands.”

But asking whether Klebold and Harris were “really” gay misses the point. Like a wick soaked in gas o line, their re la tion ship was soaked with homoeroticism. The theme of brav ing death to gether in bat tle runs through the lit er a ture of queer love....In his di ary, one of the two spun out a fantasy of living on an island alone with the other....Whether they had girlfriends or not, Harris and Klebold shared a pact unto death that, if twisted hor ri bly, also was romantic (Andrietti, Bill. “Homosexuality and the Massacre, *The Guide*, June 1999).

The sec ond rel e vant fact is that the kill ers de lib er ately se lected April 20th to launch their kill ing spree be cause it was Adolf Hit ler’s birth day. This choice was at trib uted, by surviving stu dents, to the fact that “they be lieved in...what Adolf Hitler did”“They’re white supremacists” (Meek, James Gordon. “Littleton’s Casualties of War,” *Gridlock Magazine*, undated, quoting from *The Washington Times* and *The Wash ing ton Post*).

Not all of the school mass kill ers were al leged to be ho-



homosexuals, although a possible homosexual connection was raised in several of the incidents with the highest number of victims. Michael Carneal killed three and wounded five students as the victims prayed to gether at Heath High School in Paducah, Kentucky. Carneal denied being a homosexual, but had been accused of being “gay” by fellow students (Martinac, Paula. “Lesbian Notions” Called Out LGBT Religious News Service, May 24, 1999).

Mitchell Johnson (13), the older of the two boys who killed five and wounded ten at Westside Middle School in

Jonesboro, Arkansas had been repeatedly sexually abused by a relative of his day care provider when he was six or seven years old. It is assumed that the abuser was male. (*Arkansas Democrat Gazette*, April 7, 1998).

Luke Woodham attributed his murder of his mother and two students (nine others were wounded) to rage over a failed romance with a girl, but he had also been angered over being called “gay” at school (*Time.com*, July 6, 1998). By itself, this is rather unpersuasive evidence that Woodham struggled with homosexuality. However, we find it most interesting that in a pre-rampage explanatory note to a male friend, Woodham referred those who would be looking for clues about his motives to a section from The Gay Science by Friedrich Nietzsche (*The Cincinnati Post* website, 11-09-98). The section contains Nietzsche’s famous commentary on the theme that “God is dead.” The Gay Science is not about homosexuality, but we wonder if reference to it might be intended to convey a cryptic message about Woodham’s struggles. (Nietzsche’s homosexuality is an acknowledged fact in “gay” circles these days -- see Charles Stone, “Of Whom Nietzsche dreamed,” *Harvard Gay and Lesbian Review*, Winter 1999.) Interestingly, Woodham identified this and two other books as his favorites: Necronomicon, a book of magic, and Mein Kampf (ibid.).

More significant than the possible homosexual inclinations of the killers is the fact that school shootings have arisen in the context of rampant moral degeneracy among students. The degree to which America’s children have been corrupted was documented in a 1999 PBS *Frontline* special “The Lost Children of Rockdale County.” Following a 1996 outbreak of syphilis among teenagers in the middle-class community of Rockdale, Georgia, officials were shocked to learn that large numbers of local school children, from twelve years old and up, were routinely engaging in group sex together. Girls of fourteen were admitting to hav-

ing had from 30-100 sex partners. Not only were the children not ashamed of their actions, according to one health care worker, students were “laughing and high-fiving” each other as they tested positive for syphilis.

Three years later, on the one-month anniversary of the Columbine massacre, Rockdale County became the site of its own school shooting. Fifteen-year-old Thomas Solomon shot and wounded six of his fellow students at Heritage High School in the city of Conyers (Grigg, William Norman. “Another Lost Generation?,” *The New American*, October 23, 2000). Grigg writes

To [the] grim indices of cultural decline must be added the recently coined category of “school shooters” -- murderous teenage sociopaths.... One of the most potent indictments of our degenerate culture is found in the...FBI report “The School Shooter: A Threat Assessment Perspective”...listing the warning signs intended to help school officials recognize and evaluate potential shooters within their student populations. Relatively few social commentators have been willing to explore the unspoken assumption behind that report -- namely, that our present culture...can be expected to generate teenage mass murderers on a regular basis (ibid.).

As we can see, our nation is already reaping the destructive consequences of having embraced the “gay” ethic of sexual license. Once a nation of high moral values and strong families, we are now a fractured and morally confused society. It is not certain that we shall go the way of Germany, but absent a reversal of the current trend, it is very likely that we shall face some form of cultural disaster before the homosexualization of America is complete.

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Chapter 5

The Homintern and the Cambridge Spies

Introduction

Claire Sterling, author of the superb exposé *Octopus: The Long Reach of the Sicilian Mafia*, has observed that “a network is impossible to resist where imperfectly understood.”¹ Part of this understanding of networks, be it the Mafia, the Cambridge spy ring, or the 21st century Homintern in the Roman Catholic Church includes an acknowledgement that such subversive organizations do not grow “spontaneously,” but must be “directed and managed.”² To discuss such things as infiltration, subversion, spies, treason, and betrayal in the context of any subversive organization is, in the words of Father Enrique Rueda, neither “unseemly” nor “paranoid.”³

This historical overview of the Cambridge spies demonstrates how quickly Crown, State, or Church can be brought down when subversion and treason from *within* combines with attack from *without*.⁴ It not only provides an example of the development, organization, and ramifications of a subversive network, but also many concrete insights into the development and inner workings of the Homosexual International from the 1930s on. Most importantly, it provides a detailed examination of a large-scale Establishment crisis and cover-up in which homosexuality played a pivotal role in a nation’s history.

The Anatomy of Treason

A nation can survive its fools, and even the ambitious. But it cannot survive treason from within. An enemy at the gate is less formidable, for he is known and he carries his banner openly. But the traitor moves among those within the gate freely, his sly whispers rustling through all the alleys, heard in the very hall of government itself. For the traitor appears not a traitor—he speaks in accents familiar to his victims, and he wears their face and their garments, and he appeals to the baseness that lies deep in the hearts of all men. He rots the soul of a nation—he works secretly and unknown in the night to undermine the pillars of a city—he infects the body politic so that it can no longer resist. A murderer is less to be feared.⁵

Cicero 42 BC

In the realm of the profane, a traitor is defined as one who betrays his country to which he owes his allegiance by overt actions. In the realm of the sacred, the traitor is one who by deliberate acts, betrays his faith.

The motivation for treason—both secular and sacred—is generally mixed and difficult to decipher. It may include a desire for personal gain or

monetary reward, or be a consequence of an illicit entanglement or former criminal action, or simply the desire to deceive and betray those for whom a violent and long-standing grudge or resentment is borne.

Although blackmail is popularly believed to be an effective means of recruiting potential traitors by enemy operatives in the secular sphere, this is usually not the case. As Alexander Orlov, a former chief of Soviet Intelligence has observed, it is a poor and dangerous strategy “to make an enemy of a man and thereafter rely on him in such a delicate and hazardous matter as an intelligence operation.”⁶ The *claim* of blackmail, on the other hand, is often used as an after-the-fact ploy. Convicted traitors will often attempt to “extenuate their guilt in the eyes of the jury and win as much leniency as they can from the court” by testifying that they had been forced into espionage by the threat of blackmail,” said Orlov.⁷

Since human motivation is so critical to the espionage business, the successful recruiter and network builder tends to eschew blackmail in favor of more positive means of inspiring and directing the members of his spy network. These include appeals to idealism, the lure of money, or to personal and exploitable character traits including excessive egotism, the desire for revenge or retribution.⁸ The ability to correctly assess character and motivation and to mold the members of his spy team into an effective cohesive espionage team is the mark of intelligence competence.⁹

Victor Ostrovsky, a former Mossad (Israeli Intelligence Service) agent compared the recruitment process to that of rolling a rock down a hill. “We used the word ‘ledarder’ meaning to stand on top of a hill and push a boulder down. That’s how you recruit,” he explained.¹⁰ “You take somebody and get him gradually to do something illegal or immoral. You push him down the hill. But if he’s on a pedestal, he’s not going to help you. You can’t use him. The whole purpose is to use people. But in order to use them, you have to mold them. If you have a guy who doesn’t drink, doesn’t want sex, doesn’t need money, has no political problems, and is happy with life, you can’t recruit him,” Ostrovsky said.¹¹

The Traitor as a Grievance Collector

Bradford Westerfield, an expert on espionage has claimed that, in terms of personality traits, the man who would be traitor can be defined by three primary characteristics — his “immaturity, sociopathy and narcissism.”¹²

“His self-absorption is like a dark star or a black hole — everything goes in but no light, no love, no warmth, no understanding ever comes out,” Westerfield said.¹³

In his need to preserve his “emotional virginity” and to deflect “his own guilt, blame, and responsibility,” Westerfield noted, “the traitor attributes his adverse conditions to persons or circumstances outside of himself.”¹⁴ Whatever the “actual source of his difficulties,” the traitor does not see

them arising from his own actions. In this way he is able to preserve his "grandiose view of his immediate self," Westerfield said.¹⁵

The habitual mindset of a traitor has been described as one of "controlled schizophrenia."¹⁶ Not unlike the pederast priest who says Mass and immediately retires to the sacristy to sodomize an altar boy, the successful traitor needs to strictly compartmentalize his life in order to retain a sense of sanity and control and to escape detection. He must perfect the art of duplicity and concealment. He must learn to play out different roles — to constantly remake his *persona*. He also must have great strength of will in order to contend with the inevitable tensions that living a double or triple life brings. Failure to acquire these skills is a virtual guarantee of a mental or emotional breakdown.¹⁷

For the traitor, Westerfield said, "hatred is a powerful motivator." The traitor is a "collector" of injustices and resentments, real and imagined.¹⁸ When it is combined with an ideology like Communism that feeds on hate, the combination can be lethal. Quoting a British historian, Westerfield said that "a man is never so dangerous as when he can identify a private grievance with a matter of principle."¹⁹

This singular factor — hate — explains in part why two minority groups, notably, Jews and homosexuals, played such a significant role in a number of major United States and English spy cases during the post-1917 Bolshevik Revolution era. Both Lenin and later Stalin were able to exploit the vulnerabilities of Jews and homosexuals in advancing their dictatorships.

The Bolshevik Jews, alienated from both their own religious heritage and from Czarist Orthodox society, played a prominent role in the Bolshevik Revolution, the Communist Party, the Red Army High Command and the Soviet Cheka, the Bolshevik's secret police and primary arm of terror.

According to Zvi Y. Gitelman, author of *Jewish Nationality and Soviet Politics— the Jewish Section of the CPSU, 1917-1930*, "Since most Jews were not obviously devoted to the Czar, they could be expected not to support the Whites."²⁰ Also there was the matter of power. "From the Jewish point of view it was no doubt the lure of immediate physical power which attracted many Jewish youths, desirous of avenging crimes perpetrated against their people by anti-Soviet forces of all sorts," wrote Gitelman.²¹

"Whatever the reasons, Jews were heavily represented in the secret police," he said. "If you fell into their hands you would probably be shot," he continued.²² "Since the Cheka was the most hated and feared organ of the Bolshevik government, anti-Jewish feelings increased in direct proportion to the Cheka terror," said Gitelman.²³ He also reported that Lenin appreciated Jewish participation in Soviet Administration as well as the role of Jews in revolutionary activities not only in Russia, but also in other lands.²⁴

In the United States, during the decades immediately following the 1917 Revolution, investigative writers Ronald Radosh and Joyce Milton, authors of *The Rosenberg File— A Search for the Truth*, wrote that many Jewish intellectuals and scientists, were drawn into the spy game by their admiration for the Soviet social experiment that had made “anti-Semitism” a crime against the state.²⁵ Radosh and Milton cited convicted Soviet spies Julius and Ethel Rosenberg as “thoroughgoing ideologues,” and Ethel Rosenberg, in particular, as a “practical hater” filled with “vengeance.”²⁶

Like the Bolshevik Jews, leaders of the emerging Homintern in Europe and in the United States were filled with the same revolutionary zeal for a utopian New Order that would no longer discriminate against homosexuals. Both groups used the clenched fist as a symbol of “liberation” except that whereas the Communist raised his fist in the air, the members of the Homintern drove it into the rectum as a symbol of their rebellion.²⁷ The Comintern and the Homintern also shared a common hatred for God, for Christianity, indeed all legitimate power. Like their Jewish counterparts, Communist homosexuals were willing to take a risk because they believe that they had nothing to lose.

Treason is a deviant act.²⁸ So is sodomy. Historically speaking, there has always been a traditional association between sexual deviancy and heresy and treason.²⁹ And while it is true that not all homosexuals are traitors or radical Socialists, nevertheless the traitor and the homosexual do share common traits.

The personality profile of a homosexual closely fits Westerfields’ personality profile of a traitor — he is immature, neurotic, and narcissistic. The active homosexual is an artful seducer, a natural recruiter and a proselytizer for “the cause.” He is a predator skilled in evaluating the vulnerability of his prey. He is conditioned to acts of duplicity and split loyalties. He lives a compartmentalized life with contacts to the criminal underworld via illicit drugs, pornography, prostitution, and possible blackmail and violence. The homosexual is a gatherer of “injustices” and Marxism offers him “the attraction of a secret shrine of individual rebellion.”³⁰ It is this desire to strike back against a society that has rejected him, rather than the threat of blackmail that lures the homosexual into the enemy’s espionage net.³¹ The homosexual believes himself to be an “outsider,” who like the spy, wants to come in from the cold, but feels he cannot.

The Dutch psychologist, Gerard J. M. van den Aardweg, Ph.D., summarized the homosexual’s propensity for subversion thusly: “Subversiveness is not rare in homosexuals, as it is the hostility coming from the complex of not belonging. For that reason, avowed homosexuals may be unreliable elements in any group or organization.”³² They desire an unreal utopian world, said van den Aardweg. One that is “superior,” snobbish, more “chic,” full of “thrill and adventure” in comparison to “the ordinary world,” he reported.³³

The Espionage Business

Gathering intelligence on foreign governments including their secret offensive and defensive powers and plans, and keeping the actual or potential enemy state from discovering *its* national secrets has been the common goal of all national secret services since time immemorial. Traditionally, European powers relied on selected princes of the Roman Catholic Church to organize their secret services since no single nation was able to compete with the most widespread and efficient espionage system in the world.³⁴

For example, in 17th century France, acting under a request to the Holy See by King Louis XIII, Cardinal Richelieu aided by a Capuchin priest, Francois le Clerc du Tremblay, created a vast internal and external intelligence service that rivaled that of France's arch rival, England, and catapulted France into a first-class world power.³⁵

Although the objectives of modern day national secret services has changed little from the days of Richelieu, the means by which these objectives are secured and information processed has changed dramatically and vary widely from country to country. During the first half of the 20th century, the United States, and the West in general, based their doctrine of intelligence primarily on research and information gathered from "open sources," whereas the Soviets and Eastern Bloc depended more on a "cloak and dagger" approach in which intelligence is gathered from secret sources using a vast network of spies, informers, and undercover agents to ferret out highly classified documents and raw data and to lure potential traitors into their service.

By the early 1920s, the intelligence services of key Western European powers including England and France, were alerted to the fact that the Bolsheviks, in addition to building up the Cheka, their internal secret police used to combat "counter-revolutionary" activities and sabotage at home, were also planning a new and vast international espionage network.

In early 1918, Communist chief Vladimir Lenin, put the Cheka, into the hands of Felix Edmundovich Dzerzhinsky, considered to be the father of modern Soviet espionage. Although the name of Soviet intelligence services has changed over the years from the Cheka to the GPU (State Political Administration, 1922-1923), to the OGPU (Unified State Political Directorate, 1923-1934) to the NKVD (People's Commissariat for Internal Affairs, 1934-1946) to the MD (Ministry of Internal Affairs 1946-1954), and finally to the KGB (Committee for State Security) that was supplemented by the GRU (Chief Intelligence Directorate of the General Staff) in 1954, Soviet espionage agents are still known to Soviet citizens as Chekists.³⁶ Following the death of Dzerzhinsky in 1926, Lenin's heir to terror, Josef Stalin, made the newly expanded Soviet secret police the instrument of his absolute power over the Russian people.

In terms of foreign espionage, during the early 1920's, Soviet intelligence operations designed to foment World Revolution were routinely

centered in Soviet embassies. Gradually, however, Stalin began to replace this highly vulnerable system with a more sophisticated network of Soviet agents headed by resident directors who had no connections to the Soviet Union's formal diplomatic staff abroad and who operated under orders directly from Moscow. Labour unions, universities, industrial centers and liberal political and cultural institutions in the United States and in Europe were the primary targets of Communist infiltration and control. For example, in England, the Trotskyists and Communists posed as Socialists and heavily infiltrated the Labour Party. Even the Tories were not immune from infiltration. The NKVD was also able to use the Comintern intelligence apparatus in Britain to recruit civil servants from the governmental bureaucracy at Whitehall, including members of the "permanent secretaries" club of heads of the Department of State."³⁷

During the late 1920s and early 1930s, as Stalin was methodically planning his Great Terror at home in the form of massive political, military, economic and agricultural purges that cost an estimated 20 million Russian lives, he also embarked upon a vastly expanded espionage program designed to secure diplomatic, military, industrial and scientific intelligence from the West.³⁸

Stalin ordered that Soviet-controlled long-term "sleepers" and "moles" be placed in secret service agencies, high government posts and key university and scientific centers throughout the West. His strategy proved deadly successful especially against British Intelligence Services and the United States' Office of Strategic Services (OSS) and later the Central Intelligence Agency (CIA) and the National Security Agency (NSA).³⁹

As espionage writers Phillip Knightley, Bruce Page, and David Leitch, have pointed out, "A penetrated secret service is not just a bad one; it is an appalling liability."⁴⁰ "For at least ten years, a charitable estimate, the British Secret Service in areas of diplomacy, economics and strategic defense were the blind leading the blind; operations were forfeited; officers compromised; agents shot, imprisoned or forced to become channels of misleading information, i.e., disinformation," they charged.⁴¹

The fact, that by 1932, Stalin had already set a course of covert warfare against the West, well in advance of the onset of World War II, supports the theory put forth by historians such as Professor Ernst Topitsch of the University of Graz in Austria, that the Soviet dictator used the war as a part of the Soviet long-term strategy for the subjugation and destruction on the non-Communist world, that is to say, the Second World War was essentially Stalin's war not Hitler's.⁴²

A Soviet Hook for Everyone

Stalin honed Soviet espionage into an exacting science with a "hook" tailor-made for an exact fit of every potential target of recruitment.

In terms of diplomatic intelligence, the principle sources of State secrets were foreign diplomats, ambassadors, staff members of foreign ministries including code clerks and secretaries, members of parliaments and ambitious politicians who in their quest for power sought financial aid and support from the liberal establishment.⁴³

Foreign Office departmental heads were of particular value because they were able to supply the Soviets with confidential documents of the secret policies and strategies of multiple foreign governments. The greatest Soviet prize, however, was the hooking of a high level diplomat or ambassador who, in addition to being privy to important foreign policy decisions, could be used by the Soviets as a Judas-goat to attract other recruits, or as an "agent of influence" as well as a vehicle for disinformation.⁴⁴

Soviet intelligence offices kept detailed life histories of potential recruits in the diplomatic field that included background information on their character traits and temperament, family life, schooling, religion, finances, associations, ideology, politics, and sexual habits and vices.⁴⁵ Since diplomatic posts including those of the United States and Europe as well as the Vatican, have traditionally attracted an inordinate number of male perverts, the Soviets found that in the case of homosexual diplomats, blackmail was worth the extra risk and expense.⁴⁶

Interestingly, even when a Soviet agent failed to hook homosexual diplomats with a threat of blackmail or exposure, his illegal overtures were rarely reported to the authorities by the compromised diplomat or ambassador, since the latter was unwilling to expose his own illicit sexual habits.⁴⁷

Significantly, in sharp contrast to the Soviets who were quick to appreciate and exploit the traditional blackmail potential of homosexuality, British intelligence services were not. Active homosexuality, as we shall see, was not an automatic disqualification for either intelligence work or high civil service positions in England between 1939 and 1945. Even in 1948, when the exclusion policy of positive vetting of known homosexuals was put into effect by England's national security agencies, it was never fully enforced. No middle class intelligence employee was likely to jeopardize his job by questioning the moral qualifications of upper-class civil service and intelligence applicants who, by reason of birth or wealth, were automatically granted the choicest of governmental appointments as well as rapid upward career mobility. Even if a whistle-blower was willing to risk his job by blackballing an upper-class bugger as a security risk, his recommendation could be over-ridden by his superior or by Whitehall. This was one reason why once the Soviets had established their "rich-boys" spy-mole network at Oxbridge, the numerous Marxist cells were able to wreak so much havoc on Britain's (and America's) intelligence services.⁴⁸

When it came to gathering intelligence of a scientific nature, the Soviets found that flattery and the promise of greater power and influence was a

more powerful hook than sex. As English writer Rebecca West has pointed out in her many excellent works on the subject of treason, prominent foreign scientists were lavishly wine and dine and treated with a feigned deference by Stalin.⁴⁹

In connection with the cases of convicted atomic scientists and Soviet agents Alan Nunn May and Klaus Fuchs, West noted, that "Little can be said in defense of this policy of trying the criminal in a manner which concealed the nature of the crime from the public which had suffered from it. It helped the Communists, enabling them to present the scientist Communist spies as starry-eyed altruists who imparted secrets to other powers just because they were scientists and wanted their fellow scientists to have the benefit of their own discoveries, and were so unworldly that they did not know that they were doing any harm, and hardly knew what ideologies were about. This was the picture the world got and it was as untrue."⁵⁰

May was a well-known Marxist and a radical member of the Cambridge branch of the Union of Scientific Workers and Klaus Fuchs who betrayed atomic secrets directly to the Soviets was a long-time Marxist ideologue who was deep into the Communist network, said West.⁵¹ These men had an exaggerated sense of their own importance and power, she said, because their knowledge was tied to weapons of mass destruction and therefore people could be blackmailed into submission.⁵² Their uniform defense, that "science is reason, therefore it cannot know treason," and that "scientists can do no harm because they are scientists and science is right," she concluded, was patently false and subversive to truth and to the nation.⁵³

"Sexpionage"—The Soviet Honey and Drone Trap

The linking of sex with spying goes back to biblical times, but Stalin honed sexual entrapment into an art form. The Soviet sex hook proved particularly valuable in connection with securing military, national defense and political intelligence, and as a weapon to bring down political opponents of the Soviet Union.

In his 1976 exposé, *Sexpionage—The Exploitation of Sex by Soviet Intelligence*, David Lewis described the complex, costly and utterly dehumanizing training of Soviet "swallows" (female agents) and "ravens" (male agents) who were generally recruited by the KGB from respectable, middle class families and had professional backgrounds.⁵⁴

In addition to basic ideological, political and technical training, the sex agents were subject to a thorough process of sexual desensitization prior to their formal instruction in all forms of sex acts including homosexuality and sadomasochism.

Lewis reported that the Soviets kept a large stable of homosexuals as full-time agents whose varied targets included foreign diplomats and

tourists.⁵⁵ These men were usually young male prostitutes who were given a "choice" of working for the KGB or being imprisoned.⁵⁶ According to a "graduate" Lewis interviewed from the Verkhonoye sex center near Kazan who used the name "Dimitri," these homosexual prostitutes were exceedingly handsome and some were "very young."⁵⁷ They were kept separate from the other KGB recruits, he said. "They seemed to suffer a great deal from the dehumanizing training methods, and two of them committed suicide during my stay there," Dimitri told Lewis.⁵⁸

In 2001, Jamie Glazov, FrontPage Magazine's managing editor, revealed one of the Soviet's most innovative homosexual sting operations.

The Soviet target was John Watkins, Canadian ambassador to the Soviet Union from 1954 to 1956.⁵⁹ Glazov reported that during his assignment in Moscow, Watkins, a homosexual with known Marxist sympathies, routinely sought out anonymous sex partners. One of his Russian acquaintances named Alyosha, an employee of the Soviet Foreign Ministry with whom Watkins formed a close friendship was none other than the famed KGB spy recruiter Oleg Gribanov, whose legendary success at homosexual entrapments had secured virtually all of NATO's classified documents for the Soviet Union.⁶⁰

According to Glazov, while posing as Watkin's friend, Gribanov set up the hapless ambassador with a KGB plant in a Moscow hotel. The two men were captured on film in *flagrante delicto*. Gribanov promised to run interference for Watkins if the ambassador could bring himself to "warm up" to the Soviet ambassador to Canada, Dimitri Chuvakhin, when he returned to Ottawa that spring. When Watkins completed his posting and returned to Canada, he made no effort to inform the authorities that he was being blackmailed. He was offered the job of Assistant Under-Secretary of State for External Affairs and there he remained until his retirement, said Glazov.

In the meantime, in the United States, between 1961 and 1964, no less than three high-ranking Soviet defectors informed the CIA that a homosexual Canadian ambassador to Moscow was being blackmailed by the Soviets. In August 1964, after an investigation of suspected candidates, Canadian officials ordered the Royal Canadian Mounted Police to hoof over to the Watkins' residence and pick him up for questioning. During the RCMP interrogation Watkins was reported to have suffered a fatal heart attack which brought a quick and tidy end to the distasteful affair. It remains unclear, whether Watkins did or did not act as an "agent of influence" for the Soviets before his untimely death. For the record, as reported by Glazov, the new Canadian Ambassador to Moscow, David Johnson, who replaced Watkins, was also reported to be a homosexual.⁶¹

It was the Soviet's experience, however, that many of their most successful homosexual traitors recruited from the West needed no elaborate sexponage scheme to induce them to treachery.

British and American Intelligence Services

As we have already observed from England's attempts at penetration of Catholic seminaries in France during the Elizabethan period, the English were not slouches when it came to spying and intelligence gathering.

By the late 1700s, the beginning of a formal structure for Britain's secret service was set into motion with the creation of a Home Office and Foreign Office within the Department of State. In the decades that followed, Britain's vast complex of foreign embassies provided the cover for an expanded secret service abroad and a domestic service that specialized in code breaking and infiltration of enemy intelligence services especially those of Russia and Bismarck's Prussia.

Britain's modern Secret Intelligence Service (SIS) known as MI6, was founded in 1909. It was attached to the Foreign Office and directed British espionage work abroad. During the First World War, it concentrated on the infiltration of Germany's espionage units. After the war, the SIS was instrumental in assisting the United States in developing its own intelligence network. The British and the United States also entered into a secret agreement for sharing counterintelligence information which later gave Stalin another major avenue of intelligence gathering especially in relationship to the development of the atom bomb.

One of the SIS' most valuable anti-Soviet operations was the 1927 raid on the London offices of the All Russia Cooperative Society Ltd., (ARCOS), the Russian trade delegation, from which the British secured thousands of secret documents on Communist activities and agents in England.

The raid was staged by MI5, the British Security Service attached to the Home Office and dealt primarily with homeland security including the capture of foreign spies, terrorists and insurgents on English soil. Its nuts and bolts activities included the maintenance of a Central Registry for tracking suspected enemy agents and a specialized intelligence Black List. Other specialized subsidiary intelligence units existed both within and without the framework of MI5 and MI6 including the famous Government Code & Cypher School, that broke the German code (ULTRA) during the Second World War.

In 1941, the British created an ultra-secret security division that operated in the Western hemisphere, British Security Coordination (BSC), as a legal cover for all of its other intelligence units including MI5 and MI6, Special Operations Executive (SOE) and the Political Warfare Executive.⁶²

The structure of United States domestic and foreign intelligence services closely mirrored that of the British system. Up until the end of the First World War, the responsibilities for gathering and interpreting enemy diplomatic, military and political secrets were divided between the State Department with its systems of foreign attachés and embassies, and the military intelligence services of the Armed Forces that included the Office of Naval Intelligence (ONI) and G-2, the War Department's Military

Intelligence Division. During World War I, both the Army and the Navy had established separate offices to decipher and read foreign and enemy communications. In 1920, the American military intelligence secret cryptologic section known as the "Black Chamber," broke the Japanese diplomatic cipher, a major espionage achievement. However, Secretary of State, Henry L. Stimson, shut the code-crackers down in 1929 with the admonition that "gentlemen do not read each other's mail."⁶³

On July 11, 1941, in an effort to reduce the growing friction and competition between the various United States intelligence sectors, President Franklin D. Roosevelt appointed William "Wild Bill" Donovan as the coordinator to a new centralized, civilian wartime agency, the Office of Information modeled after the British SIS and based at the White House. Donovan was a Columbia Law School graduate, a World War I hero and a member of the liberal Eastern Establishment from which he drew much of the OSS leadership. The Office of the Coordinator of Information (COI) was charged with intelligence gathering and assimilation of matters touching upon national security. COI opened its London office in November 1941.

In June, 1942, Donovan's COI underwent a major reorganization. Its staff and budget was divided into two sectors — an Office of Strategic Services (OSS) directed by Donovan, but placed under the office of the Joint Chiefs of Staff (JCS) with its own overseas counterintelligence secret service (X-2), and the Foreign Information Service (FIS) that was placed under Roosevelt's direct supervision at the newly created Office of War Information.

The overall purpose of the OSS was to support military operations in the field by providing research, propaganda, and commando support. Donovan filled the OSS' Research and Analysis Branch (R&A) with well-known elite members of the Eastern Establishment, while the Special Operations Branch (SO) that ran paramilitary and psychological warfare operations in Europe and Asia represented a more multi-talented, multinational force that assisted Allied and partisan forces during World War II. The OSS also established a Secret Intelligence Branch (SI) under Princeton-educated SI station chief, Allen W. Dulles, who operated out of the American Embassy in Bern, Switzerland.

Professional military intelligence officers convinced Roosevelt that General Donovan and his OSS should be denied access to top secret Allied deciphered communications from Japan using the decoder system nicknamed MAGIC as well as decoded messages from Germany using ULTRA. However the OSS' counterintelligence branch, X-2 which shared its intelligence with British SIS, did have access to German ULTRA intelligence. This proved to be a fatal error.

By the end of World War II, the OSS dubbed "Oh So Social" by its critics, had been infiltrated by at least 15 Soviet spies as well as other criminal elements from the Sicilian Mafia which meant that not only was the OSS

an expensive, internally-corrupted and ineffectual “secret service,” it also became a dangerous source of Soviet disinformation and of post-war infiltration by Soviet agents. In short, the OSS was the most deeply penetrated of the United States intelligence services. None had so many Soviet moles as the OSS.⁶⁴

On October 1, 1945, under the Truman Administration, the OSS was officially dissolved. Its R&A sector was transferred to the State Department and all other OSS branches including Secret Intelligence and X-2 were absorbed by the War Department. Two years later, Truman, with the approval of Congress, authorized the creation of the Central Intelligence Group (CIG), later renamed the Central Intelligence Agency (CIA), under the National Security Act of 1947. Like the OSS, the key posts of the CIA were filled by academics and politicians with all the proper Eastern Establishment credentials — a veritable Old Boys Club not unlike that which spawned the Cambridge spies.⁶⁵

Domestic counterintelligence, however, remained the task of the Federal Bureau of Investigation (FBI) headed by J. Edgar Hoover, the ONI and G-2.

The Genesis of the Cambridge Spy Ring

It has been reported by various Soviet defectors to the United States and England, that when Ivan Maisky, the Soviet Ambassador to Great Britain initially proposed the novel concept of recruiting young English radical upper-class highfliers as Soviet intelligence agents *before* they entered the corridors of power, both Stalin and Lavrenti Beria, head of the NKVD, were skeptical that such a plan could work.⁶⁶

When they learned that many of these potential recruits were confirmed pederasts and homosexuals they were even more incredulous. However, since the GRU was already well established in London and legal and illegal residents were in place to serve as controllers, Stalin gave the go ahead to Soviet Foreign Ministry officials to set the plan in motion. The year was 1932. Soviet intelligence under Comintern cover began the process of identifying, cultivating, evaluating and ultimately recruiting liberal-minded, anti-Fascist candidates from Oxbridge.

Much to the Soviets’ amazement, the scheme worked like magic. It appeared that Cambridge and to a lesser extent Oxford, Britain’s two senior university centers were already well primed to become the epicenters of the greatest Soviet espionage success of the 20th century.⁶⁷

For more than a century, the religious beliefs of faculty and students at England’s premier educational institutions had been undermined by Oxbridge’s literary and intellectual elite. Christian morals had succumbed to the aggressive assault of neo-pagan Hellenism. The few remaining loyal servants of the King’s religion found they could no longer even defend what little was left of the emasculated religious beliefs they had settled for against the rising tide of Modernism in its own clerical and secular ranks.

The British satirist, George Orwell (Eric Blair) once observed:

Culturally ...the English intelligentsia are Europeanized. They take their cookery from Paris and their opinions from Moscow. In the general patriotism of the country they form a sort of island of dissident thought. England is perhaps the only great country whose intellectuals are ashamed of their nationality. In Marxist circles it is always felt that there is something slightly disgraceful in being an Englishman and that it is a duty to snigger at every English institution, from horse racing to suet puddings. It is a strange fact, but it is unquestionably true that almost any English intellectual would feel more shamed of standing to attention during "God save the King" than of stealing from a poor box."⁶⁸

The 1930s recruitment of liberal-minded intellectuals and scientists at Oxbridge as "sleeper" agents represented the final phase of subversion by the Soviets that had begun decades earlier with attacks on England's class system and the penetration of Britain's trade unions and Labour Movement. Communists "sold the sizzle" to Oxbridge's young idealists, that is, the idea of making the world safe from the menace of Fascism. However, Marxism found it difficult to compete with the popular Fabian Socialists, the more genteel of the collectivist movements.

On campus, avowed Communists including economics dons like Maurice Dobb who helped found the Cambridge Communist Cell, Piero Sraffa, an associate of the Italian Communist leader Antonio Gramsci, and Roy Pascal, Professor of German at Cambridge, brought a generation of Oxbridge radical undergraduates into the Soviet's orbit of influence.

The Marxists were also aided and abetted by a vast network of quasi-Masonic secret societies that pervaded upper class Britain as a whole and Oxbridge in particular. The most famous and exclusive of these secret campus societies was Cambridge's "Conversazione Society" known simply as "the Society," and its members as "Apostles."

The Apostles, Homosexuality, and Marxism

The Conversation Society based at King's College began in 1820 as a small, private club of Cambridge undergraduates founded by George Tomlinson from St. John's College. Tomlinson later became Bishop of Gibraltar.⁶⁹ The all male, 12-member society gathered every Saturday night to discuss the philosophical issues of the day within the anti-authoritarian context of the liberal Broad Church Movement that had found an uneasy home in the Anglican Church.⁷⁰

Among the earliest "Apostles" were the young Victorian poet Alfred (later Lord) Tennyson (1809-1892) and his dearest friend Arthur Henry Hallam (1811-1833). Conspicuous by their absence were undergraduates who excelled in the scientific field, since by the 19th century the "two cultures" of the sciences and the arts had decided to go their separate ways.⁷¹

By mid-century, the Apostles had developed into an elite secret society with heavy homoerotic undertones, a distinctively aggressive agnostic flavor, and politics that were decidedly liberal and pacifistic. According to Richard Deacon, author of *The Cambridge Apostles*, their agenda embraced “the laicization of the University and the abolition of religious tests for undergraduates and graduates.”⁷² Spiritual rot was afoot. Deacon also reported that members like William Johnson (Cory), Lord Rosebery’s tutor, had already taken to recruiting other active homosexuals into the New Order.⁷³

Understandably, since homosexuality as well as agnosticism and atheism and anti-imperialistic sentiments were generally unwelcome in Victorian life and an obstacle to career advancement, the growing emphasis on secretiveness was both logical and necessary.

According to Andrew Sinclair, another expert on the Apostles, the Society was a kind of “Cambridge Mafia...all members when accepted into the Society, had to swear a fearful oath that their souls would writhe in unendurable pain for all eternity if they were to betray the society to anyone not a member.”⁷⁴

For many of its socially alienated members, the Society functioned more as a family than an organization — a place where these perpetually adolescent “misfits,” in love with their own sense of superiority and importance, didn’t have to worry about competing in the real world for either women or commercial jobs or social position.⁷⁵

By the turn of the century, members with decidedly pederastic desires such as the congenital bachelor Goldsworthy Lowes Dickinson, a well-known disciple of “Socratic love,” were recruiting qualified “embryos” based less on their intellectual qualifications than on their good looks and physical attributes.⁷⁶ The new “High Church” of the Apostles now aggressively warred against Christianity. It boasted its own line of “Apostolic succession” and mystical hierarchy as well as its own dogma, religious services, and blessings, all of which served to mock Christian doctrine and the Sacraments.⁷⁷ It replaced Sacred Scripture with a new “bible” that touted the virtues of the “Higher Sodomy.”⁷⁸ The fact that a significant number of Apostles engaged in sexually criminal behavior buttressed their sense of mutual dependency and loyalty toward one another not merely during their university years, but for a lifetime.

The Bloomsbury Connection

It would be impossible to understand the inner workings of the Apostles and the Society’s connection to the Cambridge spy organization without at least a brief reference to the Bloomsbury Group to which many of its most influential members were intimately tied. This exclusive and influential cultural coterie developed out of a series of friendships between the well-to-do literary and artistic Stephen children — Vanessa, Virginia, Julian Thoby and Adrian — and their Cambridge friends that included such promi-

nent Apostles as John Maynard Keynes, Lytton Strachey, Duncan Grant, and E. M. Forster.⁷⁹ Novelist D. H. Lawrence's pointed description of "Bloomsberries" as "little swarming selves" reflected the self-absorbed, queer character of the group that held court on Thursday evenings at the Stephen residence at 46, Gordon Square in the bohemian Bloomsbury section of London.⁸⁰

Bloomsberries were agnostic, politically liberal, pacifist and sexually liberated. Sexual partnerings were of primary importance within the closed Bloomsbury collective. All affairs, homosexual, bisexual and heterosexual, were in a constant state of flux and reconfiguration.

For example, Vanessa Stephen was married to the wealthy coal heir Clive Bell, but had a child by the handsome Scottish-born painter artist Duncan Grant who was attracted to Vanessa's brother Adrian, but who also had a string of homosexual affairs with fellow Apostles Keynes and Strachey who had been engaged in a bitter tug-of-war over the Society's new acquisition Arthur Lee Hobhouse, who had fallen head over heels in love with Grant, who later formed a *menage-a-trois* with Vanessa and Grant's new lover, David Garnett.

When World War I began and young eligible men became in short supply, some of the Apostle-Bloomsbury "buggers," as Virginia Stephen Woolf used to call them, began to console themselves with female companions and a few even discovered "the joys of domesticity."⁸¹ For instance, the outrageously promiscuous Keynes, whom the jealous Strachey once referred to as "safety-bicycle with genitals," later in life, fell in love with, and much to the alarm of his fellow Apostles and Bloomsberries, actually *married*, and *successfully so*, Lydia Lopokova, one of the greatest dancers of Diaghilev's Russian ballet.⁸²

Given the overall importance and great influences of the Apostles and their Bloomsbury intimates on Cambridge university life in the late 1920s and early 1930s, it was logical that the NKVD's efforts at recruiting rich upper-class young men for their expanded spy ring at Cambridge would have included plans to exploit both groups.

As related by Andrew Sinclair in *The Red and the Blue—Cambridge, Treason and Intelligence*, the actual take-over of the Apostles by the Soviets proved to be a relatively uncomplicated operation. By the late 1920s, "the affinity for Marxism" had become as important a requirement for membership in the secret society "as good looks and intelligence."⁸³ Sinclair reported that of the 26 Apostles elected between 1927 and 1937, 20 of them, that is 75% of the new membership "were either Socialists, Marxist sympathizers, Marxists, or committed Communists." "This in a student body that was no more than a fraction of one percent Marxist," he emphasized.⁸⁴

The active hostility of the Bloomsbury Apostles toward Christianity and traditional morality and their clandestine network of criminal and illicit sex,

when combined with the equally forbidden and subversive agenda of Marxist World Revolution, made for an explosive mix, that when fully activated, would prove a deadly one for the British nation.

Anthony Blunt— A Treasonable Life

On May 5, 1928, the first man of the Cambridge Ring of Five, 19-year-old Trinity undergraduate Anthony Frederick Blunt was accepted into the inner sanctum of the Society as Apostle no. 273.⁸⁵ Blunt's immediate predecessors in the "Apostolic line" of the Society were Alister Watson and Philip Dennis Proctor, both of whom either were or became Soviet agents.⁸⁶ In the fall of 1928, the enthusiastic Marxist revolutionary, Julian Bell, Vanessa and Clive's son, followed his lover Blunt into the Society. Julian, who was killed in the Spanish Civil War, was not a particularly attractive young youth, but the short-lived affair gave Blunt an entrée into the art and homosexual world of the Bloomsbury Group, that is to say, Julian proved useful to Blunt, and "useful" people were Blunt's forte.

Anthony Blunt was born on September 26, 1907, in the small provincial town of Bournemouth, Hampshire into an affluent upper middle class family with strong roots to the Church of England. Blunt's fraternal grandfather had been Suffragan Bishop of Hull. His father, Reverend Arthur Stanley Vaughan Blunt, also a well-known Anglican cleric, was appointed chaplain in 1912 to St. Michael's, the British Embassy church in Paris where Sir Francis Bertie was serving as Britain's ambassador.⁸⁷ It was in Paris that young Anthony was first exposed to his lifelong passion of French Renaissance art.

According to Miranda Carter, one of Blunt's more contemporary biographers, the young boy's claim to fame came from the maternal side of the family tree. His mother, Hilda Violet Master Blunt, of the 16th century landed-gentry Masters of Barrow Green, was second cousin to the Earl of Strathmore, the father of the future Queen Elizabeth II.⁸⁸

In the Blunt family constellation, "little Anthony" was the runt of the litter and his mother's favorite, said Carter. Hilda doted on her very bright, pretty, blue-eyed son whose "delicate" health demanded extra solicitous care and attention. Anthony in turn formed a life-long attachment to his oldest brother, Wilfred, with whom he shared a nascent "artistic temperament" and attachment. This left middle brother Christopher out in the cold, said Carter.⁸⁹

As each Blunt boy reached boarding school age, he was sent back to England to receive his education at Marlborough, one of Britain's "Great Schools" that catered to the sons of clergymen.⁹⁰ Anthony arrived at the prestigious public school in January 1921 at the age of 14 thoroughly prepared to light up the school with his academic brilliance and sense of *noblesse oblige*. Alas! It was a rude awakening for the young man to discover

that at Marlborough, athletics were all, and he was neither physically or temperamentally inclined toward organized sports. Further, upper-classmen who served as prefects ruled over all aspects of campus life.

Robert Cecil, a former classmate of Blunt's reported that young Blunt was able to beat the system by catering to the sexual needs of senior boys and prefects.⁹¹ Cecil's statement was backed up by other former Marlborough, boys including academic John Hilton who noted that by his senior year, Blunt had had a number of serious homosexual affairs and a stable of favorites who were sometimes referred to as the "Elect."⁹² Hilton along with Blunt and the future poet Louis MacNeice, another cleric's son, formed a "Wildean aesthetic" trio behind which the lads were able to disguise their rejection of their religious heritage.⁹³ Hilton described Anthony in his later years at Marlborough as "an austere hedonist...living for gratification of the senses, with an eye for social esteem and seeking anchorage in a system of scholarly detail."⁹⁴ Young Anthony was apparently a rebel with a cause at a relatively young age.

Some contemporaries recalled that Blunt was notorious for his vindictiveness and personal vendettas. Others recall his reptilian coldness. All agreed that he was exceedingly conceited about his intellectual abilities which, in fact, were very good. There is one word that *never* appeared on the lips of Blunt's friends, of which there were a few, or foes when describing his character — that word was "kind." Blunt was a totally self-absorbed, selfish individual.

In October 1926, Blunt entered Trinity College, Cambridge on a Marlborough scholarship. When his efforts to gain honors in Mathematics failed, he switched to Modern Languages with a specialty in French.⁹⁵ In the meantime his interest in art grew apace, although here he met with another source of frustration. Blunt was very intelligent, but, according to Art Master Christopher Hughes, "he had little artistic ability himself."⁹⁶ The creatively impotent Blunt soothed his wounded ego by later becoming an art historian, critic and cultural revolutionary.

One of Blunt's closest friends was Knox Cunningham (later Sir) who attended Fettes Clare College in Cambridge. Cunningham, was to later go on to a distinguished political career in Parliament and served as Private Secretary to Prime Minister Harold Macmillan from 1959 to 1963. He also held important positions in the Orange Order and the Masonic Province of Gloucester as well as various Ulster Unionist posts in Northern Ireland. According to Irish-born bisexual writer and full-time gossip, Robin Bryans (pseudonym Robert Harbinson) who became part of London's up-scale homosexual clique in the mid-1940s, Cunningham was known as a "muffle queen" who liked to be "screwed by young boys."⁹⁷ Bryans said that Cunningham remained in contact with Blunt after his Cambridge years and later became a frequent visitor to Blunt's London home.⁹⁸

By 1928, Blunt's connections to Bloomsbury's art critics Clive Bell and Roger Fry, and to Trinity don and art authority Andrew Gow gave him an entrée into London's prestigious art circles.⁹⁹ At the same time, his membership in the Apostles gave him access to Cambridge's most influential secret society and homosexual network.¹⁰⁰ That Blunt was also a confirmed Marxist by this time has been confirmed by a number of reliable sources including Louis MacNeice.¹⁰¹

In 1932, Blunt was elected a Trinity fellow. He remained on campus where he tutored in French and began to carve out a career in art history with a special passion for the work of Nicolas Poussin.

Somewhere between 1933 and 1934, either before, during, or immediately after an academic "tour" of Moscow, Blunt was officially recruited as a paid Soviet agent.¹⁰² He was given the Code Names YAN, JOHNSON, and TONY.¹⁰³

It remains somewhat of an irony that, had Blunt ventured out of his down-town Moscow hotel to engage in a little "cottaging," during his trip, he might have noticed that the sexual pickings were rather lean except, of course, for KGB-trained male "ravens" who regularly monitored public urinals and other haunts frequented by foreigner homosexuals. This dearth of available young Moscovites was due to the fact that in early 1933 Stalin had given the OGPU (political police) permission to begin a round-up of Moscow homosexuals who were shipped for use as slave labor to prison "workcamps" like that at the "Third Watershed" on the Baltic-White Canal that housed about 3,000 Moscow homosexuals.¹⁰⁴

There is no evidence, however, that Blunt ever expressed any objection to Stalin's purges of sodomites in Moscow once the news became public knowledge to London's homosexual underground. Nor that Soviet sexual entrapment either in Moscow, London or Cambridge ever played a role in inducing Blunt to betray his country. He did it out of sheer pleasure.

Thanks to his many influential patrons and close friends including the trend-setting socialite Victor Rothschild, Blunt's influence in the art field grew. From 1937 to 1939 he worked on the staff of the Warburg Institute of the University of London, a "progressive" and "revolutionary" art research center, and produced his first book on Renaissance art, *Artistic Theory in Italy, 1450-1600* which was dedicated to his dear friend, Guy Burgess.¹⁰⁵

According to Charles Saumarez Smith, a book reviewer for *The Observer*, among Blunt's severest critics was Rebecca West who knew Blunt in the 1930s, and "regarded him then as intellectually lightweight, a known Communist, always sporting a red tie and frequently drunk."¹⁰⁶

When England entered the Second World War, Blunt volunteered to serve in the British Army, was commissioned an officer, served briefly in the Military Security Police in Military Intelligence and then was ordered by the Soviets to join MI5, the British Security Service.¹⁰⁷

It should be noted that prior to Blunt's entry into MI5, he had used the influence of his brother, Christopher, to enter Minley Manor in Hampshire to take an Army staff college course on counter-intelligence. His commander at that time was Colonel Shearer who told Blunt that he had received orders from the War Office in London that Blunt was not to be assigned to intelligence work.¹⁰⁸ However, the departmental recommendation was overridden when a highly placed senior civil servant intervened on his behalf. The Ministerial official was none other than Dennis Proctor (later Sir), an Apostle and Soviet agent, who served as private secretary to former Prime Minister Stanley Baldwin.¹⁰⁹ Blunt also got assistance from Victor Rothschild who was working for MI5 and Guy Burgess who was assigned to Section D of MI6.¹¹⁰

Captain Maxwell Knight, a homosexual, who joined MI5 in 1925, warned MI5 officials about that "bugger" Blunt, but his lone voice was ignored. Unfortunately, Knight was never far out of the woods himself given his occult connections to Satanist Aleister Crowley.¹¹¹ Knight was also personally compromised by his passionate obsession with Tom Driberg (Lord Bradwell), a lover of Burgess and MP, who served the Soviets as a paid agent for 12 years.¹¹²

Tom Driberg's "arrangement" with the Soviets went way back when he solicited sex from a man at a public urinal on one of his visits to Moscow. The man turned out to be a KGB agent of the SCD second Chief Directorate.¹¹³ After Driberg was confronted with photographs of his sex acts with the Soviet "raven," he started to serve Moscow using the Code Name AGENT ORANGE. The Soviets used Driberg to gather political intelligence on the Labour Party and to promote active measures in political circles within his sphere of influence.¹¹⁴ The KGB also had photographs of Driberg engaging in homosex with Guy Burgess.¹¹⁵

During the five or so intervening years between his recruitment and his activation by his Soviet controller in 1939, Blunt had already proven to be a valuable "spotter" and recruiter for the Soviets, although, contrary to popular opinion, he did not recruit the three other known members of the Cambridge team—Guy Burgess, Donald Maclean, or Harold "Kim" Philby.

Despite his increased professional responsibilities as a double agent, Blunt managed to carry-on a satisfactory and relatively open sex life that included a string of affairs with other Cambridge homosexuals of his own class including John Lehmann, an Etonian who became a Soviet underground courier, and Blunt's long-time lover, Peter Montgomery, second cousin of British World War II hero Field Marshall Montgomery. Peter Montgomery became a musical director at the BBC and later a wartime army-intelligence staff officer. The reader may want to put a mental check mark after his name as we shall be revisiting Peter Montgomery, and his brother, Hugh, again in greater depth at the end of this chapter.

In terms of sexual partners, however, Blunt preferred rough trade, partners who were both his intellectual and social inferior and over whom he could exert his desire for power and dominance. This desire for power was a trait that was not lost on the Cambridge Soviet talent scouts who found in young Blunt all the characteristics of a successful traitor— a superior, but “underappreciated” intelligence, ruthless ambition, solipsism to the *nth* degree, homosexuality, a vice that could be exploited, and an ability to compartmentalize his life and play out many roles. Psychoanalysis aside, perhaps book reviewer David Pryce-Jones writing in the *New Criterion* best summarized the essence of Blunt’s “being” in his simple yet poignant epithet, “Blunt was a shit through and through.”¹¹⁶

Guy Burgess— The “Conspicuous Spy”

In his autobiographical reminiscences, fellow Cambridge spy Kim Philby once remarked that, “He (Burgess) must have been one of the very few people to have forced themselves into the Soviet special service...(He) was a very special case.”¹¹⁷ While the Soviets “were *clearly* anxious to recruit him,” wrote Philby, he himself, was of the opinion that Burgess’s unrelenting capacity for “making himself conspicuous” would compromise him as a secret agent. In the end, however, Philby and his Soviet controller “Otto” correctly concluded that it would be better to bring Burgess into their spy circle than leave him out in the cold, especially as he was likely to break the door down anyway. Thus it was that in the summer of 1934, Guy Francis de Moncy Burgess entered the annals of history as the most “conspicuous” member of the Cambridge spy ring. His Code Name was MÄDCHEN, German for girl.

Guy Burgess came from good military stock. Born in 1911, in the West Country’s famous naval port-city of Devonport, Plymouth, Guy was the eldest son of Naval Officer Lt. Commander Malcolm Kingsforth Burgess and Evelyn Gillman Burgess. He had a younger brother, Nigel.¹¹⁸

The young Burgess had just entered Eton in January 1924, at the age of 13, when his father died. About three years later, his widowed mother remarried, but the spoiled and cosseted Guy and his stepfather Colonel John R. Bassett D.B.O., a retired British Army officer, did not hit it off well, so it was off to military school with him.

Shortly after his 16th birthday, in keeping with his family’s maritime tradition, Guy was sent to the Royal Naval College at Dartmouth, but he never graduated. Thirty-three months after his entrance to the Naval College he abruptly left and returned to Eton, ostensibly because of failing eye sight. The suddenness and circumstances of his departure, however, gave credence to the theory that Burgess was privately dismissed from Dartmouth because he had attempted to sexually seduce other cadets into homosexual liaisons.

So it was back to Eton, where the extremely bright and handsome Burgess captured both the Rosebery and Gladstone History Prizes and a scholarship in History to Trinity College, Cambridge which he entered in October 1930.

Not surprisingly, his Adonis good looks and personal charm, keen intelligence, love of young men and anti-fascist, pro-Marxist sentiments which he enthusiastically wore on his sleeve, quickly brought him to the attention of Soviet infiltrated Apostles. He was initiated into the Society along with his close friend Victor Rothschild, one of the few scientists ever accepted into the Apostles, on the evening of November 12, 1932. Burgess also joined the Cambridge University Socialist Society (CUSS) that was gradually being taken over by the Communists.

In June 1934, Burgess visited Germany. He was in Berlin during Hitler's political purge—the "Night of the Long Knives." Next, Burgess joined a small Cambridge "tour" group to Moscow that included Anthony Blunt and Burgess' friend Derek Blaikie, an Oxonian Communist killed in World War II.¹¹⁹

One of the many stories told about Burgess' stay in Moscow, was that he was found by the Soviet police dead drunk in the Park of Rest and Culture and inside of his coat pocket the police discovered letters of introduction to prominent Russian scholars and politicians from members of the Astor family.

Burgess later claimed that while in Moscow, he had a long secret interview with Nikolai Bukharin, a powerful member of the Soviet Politburo and editor of *Izvestia*.¹²⁰ All things considered, it was probably in Moscow where Burgess and Blunt were given their final vetting by Stalin's agents. Guy Burgess had successfully fought his way into the ranks of the Cambridge spies.

Although Burgess was fired up politically, his greatest passion was passion, that is, homosex. Seduction, especially of older men was his forte, although any man who walked upright was a potential target for a sexual overture.

His Cambridge classmate Goronwy Rees, explained that Guy regarded sex "as a useful machine for the manufacture of pleasure ...and at one time or another he went to bed with most of his friends."¹²¹ Rees said:

He (Guy) was a kind of public schoolboy's guide to the mysteries of sex and he fulfilled his function almost with a sense of public service. Such affairs did not last long; but Guy had the faculty of retaining the affection of those he went to bed with and also, in some curious way, of maintaining a kind of permanent domination over them, long after the affair was over he continued to assist friends in their sexual lives, which were often troubled and unsatisfactory, to listen to their emotional difficulties and when necessary, find suitable partners for them. To such people he was a combination of father confessor and pimp and the number of people who were under obligation to him must have been very large indeed.¹²²

Among Burgess's earliest sexual conquests at Cambridge were Anthony Blunt who was besotted by Burgess, the effeminate bisexual Donald Maclean who was recruited at the same time as Burgess, and even the notorious womanizer, Kim Philby, who assisted in Burgess's recruitment. Burgess, like Blunt also pursued sex with working-class young men and recommended them to his Cambridge homosexual friends as a means of releasing them from their "bourgeois" hang-ups.¹²³

Jackie Hewit was one of Burgess's live-in partners who bed-hopped between Guy and Anthony. Years later, after Burgess fled to Moscow and British intelligence services interviewed Hewit about his relationship with Guy, Hewit told them that Guy kept all his love letters not for blackmail, but "as proof to himself of his own power to make men love him."¹²⁴ Although it is clear that the naïve Hewit would not have been privy to *if* or *how* Burgess's controllers used the love letters, Jackie was right on the money when he noted that Burgess's homosexual affairs were part of a "power-game" that Burgess used to control other men. Hewit was also correct when he told the SIS agents that "to the mostly heterosexual MI5 and MI6 agents, the dynamics of the gay world of the 1930s must have seemed an incomprehensible web of interlocking relationships."¹²⁵ Unfortunately for the British, the Soviets *did* comprehend the scope and exploitability of the Homintern on a worldwide scale and put that knowledge to excellent use against their enemies in England, the United States and Europe.

Kim Philby — Master Spy

Of all the Cambridge traitors, Harold Adrian Russell Philby, by way of his parentage and background, most likely would have been voted "the most likely to succeed" in the spy business.

Born on New Year's day, 1912, in Ambala, India where his father St. John Philby served as a high ranking civil servant in the Indian government, Philby was nicknamed "Kim" after Kipling's young hero. When Sir John was stricken with wander lust and abandoned his Protestant faith to follow Mohammed along the lines of T. E. Lawrence, his wife Dora took over the rearing of Kim and his three sisters. Sir John's prolonged absences from home, which apparently his wife did not mind, and his strict sense of discipline and lack of warmth towards his own children when he was at home, created family tensions that were to leave an indelible mark on his young son. The sensitive and serious Kim developed a stutter early on in his childhood that he retained for life. The negative influence of father upon son can also be seen in Philby's self-centered cynicism that came to characterize his relationship toward his fellow creatures, especially women, as well as his instinct for duplicity and self-preservation at all costs so necessary in the espionage game.¹²⁶

On September 18, 1924, the 12-year-old Kim entered his famous father's alma mater, Westminster. Academically he excelled, winning the Marshall

Memorial Prize for History, and he eventually developed some competency in sports. Emotionally speaking, however, he remained stunted. His speech impediment grew into a major source of embarrassment. His antipathy toward Protestant religious observances at the school increased his sense of religious and moral conflict. As an underclassman he was subject to sexual exploitation by seniors and prefects — “I was ‘buggered’ and ‘bugged.’” at Westminster he would later admit.¹²⁷ But perhaps, most telling, was the charge that was brought against young Philby during his third year at Westminster. One of Kim’s tutors by the name of Luce reported to school officials that Philby had developed a propensity for untruthfulness, that is, he had lied or cheated on a serious matter.¹²⁸ Indeed, among his own classmates, Kim had already acquired a reputation for deceitful behavior. In the end the matter was set aside, no doubt due to Sir John’s influence and Philby was allowed to continue at Westminster. He graduated the following year with two scholarships, one for Christ Church, Oxford and the other for Trinity College, Cambridge.¹²⁹ At his father’s insistence, he selected Trinity. Kim was 17 when he went up to Cambridge in the spring of 1929.

Although he was originally drawn to a career in politics, Kim’s disappointing academic performance in his history exams forced him to switch his major to economics in October of 1931.¹³⁰ His personal interest in politics continued, however. Given Sir John’s affinity for Socialism, it was not surprising that his son should eventually be drawn further left to the more daring and revolutionary tenets of Marxism. For starters, that summer, Philby joined and later became an officer of the Cambridge University Socialist Society.

Through Dennis Holmes Robertson (later Sir), Kim’s Director of Studies in economics who was also a closeted member of Cambridge’s circle of homosexual academicians, Philby was introduced to the campus’s most sought-after stud, Guy Burgess. The two men formed a strong friendship that was reinforced when Philby joined the Apostles in 1932, the same year that Guy Burgess had entered the Society.¹³¹ Although Philby was not a homosexual, given the relentlessness with which Guy pursued his sexual quarry and Kim’s adventurous temperament, his rebellious attitudes towards Establishment mores and heavy drinking, it is possible that the two men did engage in a brief and transitory affair at Cambridge.¹³²

Immediately after graduating from Trinity in the summer of 1933 with a second-class degree in economics, Philby filled out an application for the Foreign Service. That fall, he set off for a vacation trip to Europe where he mixed romance with his growing interest in the Comintern.¹³³ On the suggestion of Professor Maurice H. Dobb, a Marxist recruiter at Cambridge, Philby met Communist leaders in Paris including Willi Münzenberg, a recruiter for the NKVD.¹³⁴ The Paris committee provided him with Communist contacts in Vienna where he met and on February 23, 1934 married, Alice “Litzi” Friedman, a 23-year-old Polish Jewish divorcé who was a

member of a number of revolutionary groups including the Zionist Socialist Movement and the Revolutionary Socialists that were working against the Dollfuss government.¹³⁵ Litzki confirmed Kim's commitment to Marxism.

Upon returning to England the following April, Philby immediately met with Dobb. He also visited Communist Party headquarters on King Street, London. He told Party officers that he and Litzki wanted to join the CPGB, but he was instructed to wait. Soon afterwards, Philby was put in touch with "Otto" who had been assigned as his case worker and controller. Kim was informed that under no circumstances was he to join the Party, as this would hinder his entrance into the Foreign Service. Instead, Philby became a Soviet spy and mole.

One of Philby's first assignments was to spy on his own father whom the Soviets suspected was a British spy. Dutifully, Kim went through Sir John's papers at his London residence.¹³⁶ In the meantime Philby began to make out his list of potential recruits. At the bottom of his list was Guy Burgess. Near the top of his list was Donald Maclean.

Donald Maclean— The Deadly "Innocent"

The crest of the clan Maclean bears the words "Virtue Mine Honour." Cambridge spy, Donald Duart Maclean (1913–1983) however, upheld neither the "Virtue" nor "Honor" of his Scottish ancestors.¹³⁷

Considered to be the quintessential young diplomat on the rise, Donald Maclean (Code Names WISE, LYRIC, HOMER and STUART) was the younger son of Sir Donald Maclean, a staunch Presbyterian, successful solicitor, Liberal Party MP who served as Minister of Education under Stanley Baldwin's National government and as President of the Board of Trade in the Ramsey MacDonald's National Coalition Government of 1931.

Young Donald's physical features and temperament— thin, blond, effete and gentle— reflected his mother's beauty and kindly demeanor rather than his father's aggressive and imposing features. Following in the footsteps of his elder brother, Ian, Donald was educated at the elite Gresham's School at Holt on the Norfolk coast. The vast majority of Gresham's alumni annually moved on to top British universities including Cambridge, Oxford, Balliol and Christ Church. Maclean was no exception.¹³⁸ Unfortunately, by the time Maclean left Gresham's for Trinity Hall, Cambridge in 1931 at the age of 18, he had contracted two revolutionary viruses— one political (Communism) and the other sexual (homosexuality).

The winsome Maclean soon found himself in the company of Burgess, Blunt and Philby— the former soon added Donald to his long list of sexual conquests while the latter helped recruit him as a Soviet spy.¹³⁹ Although the gung-ho Maclean was intent on immigrating to the "Worker's Paradise," he was finally persuaded to take the Civil Service exam in order to secure a position in the Foreign Office, which he succeeded in doing in October 1935, largely on the reputation of his recently deceased father.

Maclean's first posting with the Foreign Office was Secretary of the Western Department with responsibility for the low countries, Switzerland, Spain and Portugal, but the "Old Boys' Network" at Whitehall, as the Soviets had anticipated, soon promoted him to the Office of Secretary at the British Embassy in Paris.¹⁴⁰

From here Maclean began to supply Moscow with diplomatic secrets and information on British foreign policy. It was in Paris that the sexually ambivalent Maclean met and married the American heiress, Melinda Marling. At the start of the Second World War, Maclean and his new wife, who was informed by her husband that he was a Soviet agent, returned to England where he continued to supply Moscow with top secret documents while he awaited his next diplomatic appointment.

Cambridge Moles Burrow in For Maximum Impact

In 1935, when Stalin issued orders that Communist agents abroad go underground or if necessary fake a conversion to Fascism, the Cambridge spies were forced to change their political spots and burrow deeper into their holes. It was great fun.

When we last left Blunt, he had joined MI5 where he had begun making his way up the intelligence ladder. Between 1940 and 1945, and even after the war was over, Blunt continued to pass on to Moscow top secret documents from both MI5 and MI6 as well as German coded messages that had been deciphered at Bletchley Park, some 17,000 pieces of classified materials in all, that included invaluable information on vital Allied post-war policies with regard to Poland, Latvia and Czechoslovakia that enabled the Soviets to bring down the Iron Curtain in Europe.¹⁴¹ Blunt also provided the Soviets with the names of thousands of Russian expatriates living in Britain, many of whom, along with their wives and children were forcibly returned and systematically slaughtered by Stalin under the provisions of the Yalta Agreement.

Blunt (and Philby) provided the Soviets with details on the Allied landing at Normandy in the summer of 1944 as well as on various MI5 operations like "XX" (Double Cross) that involved "turning" both German and Soviet agents including Anatoly Gorsky, the First Secretary of the Soviet Embassy in London who just happened to be Blunt's controller.¹⁴²

In addition to sending thousands of foreigners to their death, Blunt, who had an almost photographic memory, was proud of the fact that he had passed on to the Soviets the name of every MI5 officer.¹⁴³ He also had access to the security vetting files of MI5, information from which was also sent to Moscow.¹⁴⁴

According to intelligence writer, John Costello, author of *Mask of Treachery*, Blunt was the personification of the "agent of influence." He helped thwart later internal investigations within MI5 and MI6 by laying false trails

away from Burgess, Maclean and Philby "while they were still operational, and even after they had defected to Moscow."¹⁴⁵

Blunt also recruited a number of important Cambridge academics including the brilliant linguist, John Caircross, who is sometimes referred to as the Fifth Man in the Cambridge spy ring, although there were probably more than a dozen Oxbridge Soviet agents who could have claimed that title including a handful of MI5 and MI6 officers. Blunt also recruited Leo Long, an Apostle and military intelligence officer posted to MI14, who specialized in code breaking and signal intelligence.¹⁴⁶

Just before the war ended, King George VI sent Blunt on a highly secret mission to Germany. Although the exact nature of this mission that lasted through 1947 remains shrouded in mystery, though not for want of theories, we do know that Blunt was aware of the contents of the private papers he was instructed to retrieve, and that he probably passed that information on to his Soviet controller.¹⁴⁷ According to Costello, his success in procuring the so-called "Windsor files" later proved to be "a gold-plated insurance policy" against prosecution for treason over the next 34 years, indeed, for his entire lifetime.¹⁴⁸

After the war, Blunt continued his dual career as an art historian and critic and as a traitor. From 1945–1979 he held the position of Surveyor of the King's (later Queen's) Pictures, in which capacity he administered the Royal Family's extensive collections.¹⁴⁹ In 1947, he was appointed director of the Courtauld Institute of Art. Three years later, he was elected a Fellow of the British Academy and in 1960, he became Professor of Art History at the University of London. He was knighted in 1956.

In his "salad days," Blunt became somewhat of a fixture at Buckingham Palace and Windsor Castle where he maintained offices. It became somewhat of a standing joke that when Blunt walked down the halls, the Palace guardsman would quip about the necessity of putting "their backs to the wall," said Costello.¹⁵⁰ Obviously, homosexuality was no detriment to employment by the Royals, and never had been. Homosexual personal valets and courtiers in the Royal household, like homosexual diplomats in the Foreign Office, had distinct advantages over family men who, by necessity, were "distracted" by the cares of daily life. They could afford to be overly solicitous with their time and attention and were always on call. Some Royal valets and attendants were also known to sexually service their masters.¹⁵¹

Blunt and Burgess did much of their "entertaining" of MI5 and MI6 officers and staff at their 5 Bentinck Street flat, a three-story maisonette building with recording and photograph facilities that was owned by Victor Rothschild. Their guests included Major General Sir Stewart Menzies head of MI6 from 1939 to 1952; Sir Dick White, head of MI5 from 1953 to 1956 and later director of MI6 from 1956–1968; Sir Roger Hollis, dubbed "Mr.

Inertia" and reputed to be bisexual who headed MI5 from 1956–1965; and Captain Guy Maynard Liddell, a Deputy Director of MI5.¹⁵²

The fact that Liddell and Hollis spent so much time in the company of homosexuals like Blunt and Burgess on a regular basis later made Liddell and Hollis candidates for MI5's Fifth Man or "super mole" contest.¹⁵³ The criticism leveled against Hollis and Liddell, however, applied to virtually all of the upper echelons of British intelligence during the 1940s and 1950s—that is, no director of national intelligence services had a right to be so gullible and trusting.

Blunt was also on friendly terms with Sir Dick White and they used to spend Christmas together with Victor Rothschild in Rothschild's house in Cambridge. The Baron Rothschild and his second wife Teresa "Tess" Mayor, a former British intelligence employee, would also visit the Bentinck flat from time to time.

In essence, Blunt knew everyone who was worth knowing. His privileged education and contacts produced a large number of highly placed and influential friends and protectors. But it was his knowledge of London's high and low homosexual society, and the multiple networks that each represented and how they could best be exploited, that was of particular value to the Soviets.

According to Costello, among the homosexual haunts frequented by Blunt and Burgess and fellow high-class buggers was the Pakenham, a pub centrally located to Whitehall, Buckingham Palace and the barracks of the Household Cavalry and the Guards.¹⁵⁴ The Irish writer, Robin Bryans, whom Burgess picked up at Oxford in 1944 and who later became a regular of the Blunt-Burgess circle of buggers at Pakenham, reported that Blunt was very proud of his royal connections and all his important interlocking associations and talked openly about them at the pub.¹⁵⁵ Blunt also used to host after-hours homosexual orgies at the Courtauld Institute that always drew a large crowd of handsome, aspiring sexually and politically exploitable young artists and post-graduate students.

It appears that the Soviets were more than willing to indulge the sexual eccentricities of the Cambridge spies as long as it was profitable to do so, but it was highly unlikely that the Communists ever really trusted any of them. None of the spies was ever given a position of substantive import in Soviet Intelligence Services after their defection. Philby remained a colonel in the KGB in name only. Blunt suspected this would be the case which is why, in the end, he refused to trade in his plush director's flat at the Courtauld Mansion or his offices at the Palace for a dreary Moscow suburban flat like Maclean, Burgess and Philby did.¹⁵⁶

The Metamorphosis of Guy Burgess

One of the most remarkable aspects of Burgess's life as a sot, a homosexual, a Marxist and a traitor was that he never lacked for a job or a patron.

Late in 1934, after Burgess had failed to make the grade as a don at Cambridge, Victor Rothschild, hired the uncouth goy as a “financial consultant” at £100 per month. Never mind that Burgess was a history major and that Rothschilds were a legendary banking dynasty going back three generations.¹⁵⁷

This elaborate and thoroughly transparent ruse, of course, was designed to facilitate the transformation of Burgess from that of a known Marxist to that of a neo-Fascist pro-Nazi sympathizer, as per Stalin’s directive that Soviet agents go underground and if necessary change sides.

Rothschild and Stalin, it should be remembered, shared the same ostensible enemy—Hitler. Where Stalin’s interests corresponded with his own, Rothschild appeared willing to cooperate with the Soviets against Nazi Germany and even the United States.

In 1936–37, Rothschild made Burgess the titular editor of a new business and investment newsletter that specialized in German finances. Then the baron hired a German Communist, expatriate, and homosexual named Rudolf “Rolf” Katz, who was also a Comintern agent, to professionally ghostwrite and edit the publication.¹⁵⁸

The newsletter, along with the well-planted “rumor” that Burgess had undergone an ideological conversion following his trip to Moscow, facilitated Burgess’ entrance into the Conservative Party and other right-wing Parliamentary circles.

Burgess targeted a number of bisexual and homosexual MPs who were known to frequent the Café Royal, the famous watering hole of Oscar Wilde and Lord Alfred Douglas. One of his most successful seductions was Conservative MP, Harold Nicolson, who became Burgess’ guardian angel. The pair dined together regularly at the Reform Club, a respectable British establishment that became an important target of Soviet subversion. Nicolson was a married man with a family, but he apparently felt the need for homosexual liaisons to spice up his life.

Burgess obliged and was rewarded with more influential contacts within Parliament and the Foreign Office including Sir Joseph Ball, the Conservative Party’s director of research and Archibald Clark Kerr (Lord Inverchapel) a married homosexual with a large collection of homosex porn and a Soviet valet named Yevgeny Yost.

Archibald Kerr served as Britain’s Ambassador to the United States from May 1947 to May 1948, and became a nemesis of FBI Director, J. Edgar Hoover.¹⁵⁹ Obviously, though homosexuality was still illegal in England, sexual deviancy appeared to be no drawback to diplomatic and political advancement for members of Britain’s Old Boys’ Club regardless of the danger of compromise and blackmail by the Soviets and other foreign agents.

It was through men of influence like Rothschild and Nicolson and Ball, that Burgess was able to penetrate the pro-Fascist Anglo-German Fellowship created by Hitler to improve relations between England and Germany and to advocate for an alliance of the two countries against the Soviet Union. The president of the Fellowship was Eton-educated Charles Edward, Duke of Saxe Coburg and Gotha. Its membership included a number of influential English aristocrats with German sympathies.

Although he did not gain a post in the Conservative Party central office, Burgess did succeed in becoming secretary and "personal assistant" to the Conservative MP (Tory) John Robert MacNamara, known to his friends as "Captain Jack." The 32-year-old former guardsman was a member of the Fellowship and a homosexual who quickly fell under Burgess' charms. This affair, in turn, led to another important sexual conquest for Burgess— that of the Venerable J. H. Sharp, the Anglican Archdeacon for Southeastern Europe.¹⁶⁰ In the spring of 1936, Burgess accompanied MacNamara, Sharp and Tom Wylie, a young official at the War Office, on a fieldtrip to the Rhineland sponsored by the Foreign Relations Council of the Church of England. They were to escort a group of pro-Fascist school boys to a Hitler youth camp.¹⁶¹

At a stopover in Paris, Captain Jack introduced Guy to Monsieur Édouard Pfeiffer, a close friend of Édouard Daladier, the future Prime Minister of France. According to Costello, "As a connoisseur of homosexual decadence, Pfeiffer had few equals, even in Paris. As an officer of the French boy-scout movement, his private life was devoted to the seduction of youth."¹⁶² The two men became intimates and Pfeiffer visited Burgess in London when he was in town, recorded Costello. In 1938, when Pfeiffer obtained a leading post in the Daladier government, Burgess was able to pump him for critical information on the French Cabinet's position on Nazi Germany.¹⁶³

The wealthy American Michael Straight, another of the Apostles recruited by Blunt, recalled that during a dinner conversation with Burgess one night, Guy told him that he accompanied Pfeiffer and two members of the French Cabinet to a male brothel in Paris one evening. "Singing and laughing, they had danced around a table, lashing a naked boy, who was strapped to it, with leather whips," Burgess told Straight.¹⁶⁴

As Burgess played out his multiple roles— a courier for Rothschild— a Soviet mole— a neo-Fascist— a lover of important men, his connections to the emerging Homintern on the Continent rapidly expanded. So did his running list that the Soviets had him keep of potential recruits and influential persons that could be sexually compromised.¹⁶⁵

Burgess' tart, Jackie Hewit, a keen observer of the operations of the International Homintern described it as a kind of "gay intellectual freemasonry."¹⁶⁶ He likened it to the five concentric circles of the Olympic ring. "One person in one circle knew one in another and that's how people met."¹⁶⁷

Burgess Enters MI6

In 1936, Burgess got a job as host on a weekly British Broadcasting Company (BBC) radio show that included interviews with members of Parliament.¹⁶⁸ He was appointed by fellow King's man, George Barnes, the deputy director of *Talks*, who was rumored to have kept both a "boyfriend" (Burgess) as well as a "mistress."¹⁶⁹

Using the British airways, Burgess was able to promote Moscow's propaganda line especially with regard to its intervention in the Spanish Civil War that had just broken out. On occasion, he brought Blunt in for an interview.¹⁷⁰ Through the contacts he made at his BBC post and his Old Boys' Club connections, Burgess secured entry into Britain's Secret Intelligence Service, Section D of MI6 in 1939, notwithstanding the fact that Burgess had just been arrested by the London metropolitan police for homosexual solicitation in a public lavatory at Paddington railway station.¹⁷¹

One of his assignments in the European Propaganda Department of MI6 involved working with Poles whom the British were training for sabotage in Poland and the Soviet Union. Rebecca West reported that these men were by and large brave, virile and pious Roman Catholic patriots and anti-Communists who were willing to risk their lives for their nation. She was incensed by the thought that the Brits would hand them over to a flaming homosexual and (possible) Communist, like Burgess.¹⁷² As for Burgess, he methodically added all of the Polish patriots' names to his list for Moscow. After the war, that list became a death sentence for many of these Poles and their families who were repatriated behind Stalin's Iron Curtain. When Section D was abolished in July 1940, Burgess found himself without a job, but not for long.

Burgess returned to the BBC and resumed his work as a journalist, until June of 1944, when he landed a job in the Press Department of the Foreign Office. Then by a stroke of luck, Guy's close friend Hector McNeil MP became the Foreign Secretary in the Labour government. McNeil asked Burgess to be his private secretary. In 1946, when McNeil moved up to the second spot in the Foreign Secretary's office, the new British Minister of State took Burgess with him. The upward-bound Burgess served McNeil for two years during which time he had access to virtually all of Britain's national security files as well as diplomatic secrets.¹⁷³ Burgess provided the Soviets with full reports of various Parliamentary committees and Ministry of Defense classified documents.¹⁷⁴

Next, Burgess went over to the Far Eastern Division of the Foreign Office where he got into hot water as a result of a drunken pederastic spree while on official assignment to Gibraltar and Tangier. The disgraceful incident should have ended Burgess's government career and would have, had Burgess not been a protégé of Hector McNeil who was now Secretary of State for Scotland. So rather than firing Burgess outright, Foreign Office officials decided to bump him upstairs. The "problem boy" was promptly

posted to the United States as Second Secretary of the British Embassy in Washington, D.C. to serve under Sir Oliver Franks who had replaced the queer Archibald Clark Kerr as Britain's Ambassador to the United States.

And here Burgess remained, until May 1951, when he was suddenly recalled to England, and then "mysteriously disappeared" along with fellow spy Donald Maclean. British Intelligence would not see either of their faces again until February 12, 1956, when both men resurfaced in Moscow at a KGB-arranged televised press conference at which time they declared their allegiance to the Soviet Union and denounced Western Imperialism.

The Soviets knew that they were taking a gamble when they brought Burgess into the Cambridge ring, but it was a gamble that paid off in the end. During his 12 years as an Establishment figure in the British Foreign Office, Burgess became one of Moscow's most productive spies and agents of influence.¹⁷⁵

Burgess had successfully manipulated the outcome of a number of policies in the Foreign Office in favor of the Soviet Union. He gave the Kremlin the inside track on all Anglo-American policies and strategies.¹⁷⁶

While in the United States, Burgess passed on to the Soviets vital details on the critical opening of the Korean War.¹⁷⁷ According to Costello, Burgess took tons of documents to the Soviet embassy in Washington, D.C. to photograph. Cable and diplomatic pouches were used to transfer other valuable information to Moscow.¹⁷⁸ While working at the British embassy in the United States, Burgess provided the Soviets with top-secret data on the North Atlantic Treaty Organization (NATO) and American nuclear research.

It was reported that when MI5 agents arrived at Burgess' flat on New Bond Street to search the premises, among the things that Burgess had left behind was a box of letters from his former sex partners.¹⁷⁹ Burgess was sending British intelligence a message, but MI5 remained clueless.

Philby's Foreign Adventures

Kim Philby's life as a Soviet mole (Code Names SÖHNCHEN, TOM, and STANLEY) took a somewhat different turn in the road than that of Burgess and Blunt once he had returned to England in the summer of 1934 with his new bride.

His Soviet controller had decided that Philby could best serve Moscow by trading his Communist cloak for a Fascist one and by taking up a career in foreign journalism where he could make use of his linguistic talents.

Philby took a low-paying job as an assistant editor and review for the down and out liberal publication *Review of the Reviews* while he took some linguistic courses at the London School of Oriental Studies.¹⁸⁰ By the time the *Review* collapsed in 1935, Philby's transformation from "leftist" to "rightist" was sufficient to secure him membership in the Anglo-German

Fellowship and a promised position as editor of a new Anglo-German trade journal that never materialized.¹⁸¹

When the Spanish Civil War broke out in 1936, Philby received press credentials as a foreign correspondent from several British papers including the *London General Press*.¹⁸² He departed from England on February 3, 1937, ostensibly to cover the warfront as a reporter, but his real reason for going to Spain was to arrange for the assassination of General Francisco Franco, the opposition leader to the Popular Front.¹⁸³

In the end, Franco was not assassinated, but by a strange turn of events, Philby managed to get himself the Spanish Red Cross of Military Merit for bravery that was pinned on the covert Soviet agent by Franco himself.¹⁸⁴

In 1939, at the outbreak of the Second World War, Philby was posted to the British Expeditionary Force in France as a seasoned war correspondent. Kim managed to get himself ingratiated with the British Secret Intelligence Service by providing them with valuable information on various German enterprises— information that the NKGB had supplied to him for just such a purpose.¹⁸⁵

Although Philby's loyalty to Moscow was strained by the Stalin-Hitler Pact and news of Stalin's purges that included the killing of some of Kim's former NKGB friends, he remained in the Communist fold and went on to become a "master spy" for the Soviet Union.

In July 1940, Philby entered Section D of the SIS and was assigned to work under Burgess. Shortly thereafter, a new sabotage and subversion agency, the Special Operations Executive (SOE) was formed and it absorbed Section D. Burgess was fired, but Philby was retained thanks to the influence of his father's old friend Colonel Valentine Vivian, a counter-espionage officer in Section V. The SOE was responsible for carrying out covert operations against the Nazis in occupied Europe.

In September 1941, Philby was assigned to MI6's Section V where he was put in charge of covert counterintelligence operations on the Iberian Peninsula and the Atlantic Islands.¹⁸⁶

In the meantime, Philby had supplied the Soviets with a nearly complete list of MI6 operatives around the world as well as MI6's world-wide organizational and operational charts and manuals.¹⁸⁷ Among the more curious and esoteric reports filed by Philby was one on homosexual orgies, drug use and Black Masses in high English society.¹⁸⁸

Socially, the sign that Philby's star was on the rise was an invitation to join the Athenæum, one of England's most prestigious clubs preferred by Whitehall and England's clerical elite.¹⁸⁹

In the summer of 1944, Kim Philby, Soviet spy, was made head of a new intelligence department, Section IX of MI6 responsible for Soviet Counterespionage! Once Philby took office, the chance of catching Soviet spies was virtually nil unless the NKVD deliberately wished to sacrifice the agent. Philby had become a very dangerous man.

In August, 1945, KGB Colonel Konstantin Volkov, the newly assigned Soviet consul to Turkey, went into the British Embassy in Istanbul and asked for asylum and money. In return, he offered to reveal the names of two Soviet spies in Britain's Foreign Office (Burgess and Maclean) and one in British Counterintelligence (Philby) among other pieces of intelligence. Volkov was put on hold while embassy officials called home. British intelligence was alerted to the defection and MI6 Director Steward Menzies then assigned Philby the task of debriefing Volkov. After alerting Soviet intelligence, Philby delayed his arrival in Turkey in order to give the Soviet SMERSH time to kidnap Volkov and bring him home to Stalin who ordered his execution.¹⁹⁰ SMERSH is derived from the acronym of "smert' shpi-onam" — "death to spies."¹⁹¹ Soon after his arrival in Istanbul, Philby dutifully informed his superiors at MI6 that the case was dead.

Four months later, on November 20, 1945, Philby informed his NKGB contacts that Elizabeth Bentley, one of the Soviet's most important agents in America had defected and was in the hands of the FBI.¹⁹²

In August of 1949, after spending two years as Head of Station, Turkey, where MI6 had assigned him to collect Soviet intelligence that might affect Britain's oil interests in the Middle East, Philby (and the Soviets) got their big break. Philby was informed that he was to be posted to Washington, D.C. as MI6's Liaison Officer to the CIA and FBI.

Prior to his leaving London for America, Philby was briefed on the VENONA Codex, the most guarded intelligence secret of the Allies during the Cold War. Since there are a large number of references to VENONA in this chapter, a brief explanation as to its history, scope and its significance should prove helpful to the reader.

In February 1943, the U.S. Army's Signal Security Agency (SSA) started up a very small and very secretive project that was later given the arbitrary code name VENONA. Its purpose was to decipher Soviet diplomatic cables which the Army had been collecting since 1939 when Stalin and Hitler signed their Non-Aggression Pact. Unfortunately, the complexity of the two-part deciphering system did not permit the SSA to read the cables until 1946, *after* the war had ended. It was at this time that the SSA realized that of the 750,000 intercepted cables thought to contain mundane diplomatic and commercial trade data, just under half were actually secret Soviet communiqués, that is, Soviet spy messages between the NKVD (Soviet Secret Police) and the GRU (Soviet Military Intelligence) and their Soviet operatives in the United States and around the world.¹⁹³

Today, we know that prior to receiving Philby's report on VENONA, the Soviets had already planted a mole at the SSA. His name was William Weisband and he was a NKGB agent (Code Name ZHORA).¹⁹⁴ This meant that by 1949 the Soviets were already in the process of changing their code. However, they could do nothing about the cables sent prior to the change, that is, cables sent between 1940 and 1948. These cables revealed the code

names of hundreds of Americans who spied for the Soviet Union, before, during, and after the Second World War, most of whom were recruited by the Communist Party — USA.¹⁹⁵

Philby in the United States

Once Kim and Aileen (Furse) the second of his four wives, got settled in their beautiful Washington, D.C. home at 5228 Nebraska Avenue, the Philby residence became famous for its glamorous, liquor-flowing parties where top-level CIA and FBI agents (and their wives) were entertained and, while under the influence, let drop occasional tidbits of agency news for Philby and Moscow.¹⁹⁶ Among those that befriended Philby was CIA Counterintelligence Chief, James Jesus Angleton.¹⁹⁷

In August 1950, when the British Foreign Office dumped Burgess on the United States, Guy moved in with Kim, Aileen and their young family. Although Burgess's disgusting behavior and anti-Americanism became legendary in CIA and FBI quarters, his well-honed image as a homosexual drunken lout prevented his identification as a Soviet agent. He simply did not fit the profile of a Russian spy.

At one of the Philby parties in January 1951, the drunken Burgess came in uninvited and drew an obscene caricature of the wife of the guest of honor, Bill Harvey, the FBI's resident counterintelligence expert. A scuffle ensued and Libby Harvey left the affair followed by her irate husband. Harvey never forgot the incident, but interestingly, his nemesis became Philby not Burgess.¹⁹⁸ The next morning, a stay-over-guest, Professor Wilfred Basil Mann, a British-born nuclear scientist later identified as a Soviet agent, said he saw Philby and Burgess in bed together with a bottle of champagne, but conveniently, he did not mention the incident to Angleton at the CIA until one year later when Burgess was safely in Moscow.¹⁹⁹

In the meantime, the treachery continued.

As early as 1946, Philby had learned that British Intelligence Services were interested in initiating covert operations against Stalin in Eastern Europe as part of its Cold War strategy. This meant that Philby (and the Soviets) were in on the ground floor of the SIS-CIA jointly-conceived invasion of Albania. This series of tragic misadventures led by Albanian guerrilla-forces between 1949 and 1953, led to the death, gaoling, torture and forced labor of several thousand Albanians.²⁰⁰

In September of 1949, just prior to his departure to America, Philby had been briefed by M16 on the general details of the Albanian mission which he passed on to his Soviet contacts before leaving London. The Soviets in turn alerted the Sigurimi, the Albanian secret police and its Soviet advisors, that the British and Americans were preparing to send native, anti-Communist insurgents into the country.²⁰¹

From 1949 to 1951, Philby, as “joint commander” and liaison for the American Office of Policy Coordination (OPC), the anti-Soviet subversive operations arm of the National Security Council (NSC) that spearheaded the top-secret covert Albanian mission, provided the Soviets and the Sigurimi with names, types of weapons carried, dates and landing locations of the small bands of Albanian operatives. Wherever and whenever the insurgents entered Albania— by sea, overland or by parachute— the secret policy and security forces were always waiting for them. Many of the volunteers, including the legendary Zenel Kadrijal, Captain of the Royal Guard of the exiled Albanian King Zog, were shot on the spot, or tried and then sentenced “to suffer death by the cord,” or imprisoned from seven years to life.²⁰² Their relatives and friends were picked up for interrogation. Some were shot outright, others left to rot in jail or sent to Siberia where many of them, including children, died of malnutrition. The Americans smelled a rat— a rat named Philby.

In June 1951, two months after Burgess and Maclean’s mysterious “disappearance,” Philby was also recalled to London. Despite demands from CIA chief Walter Bedell Smith that Philby be removed from intelligence service, and despite all the years of accumulated evidence that Philby was a Soviet mole, he was permitted to take a semi-retirement until 1953 when he was reassigned to another intelligence posting. Ironically, many of his MI6 colleagues believed that Philby was a victim of American “McCarthyism” and had been unjustly demoted.

Although the British and Americans were fully aware that their Albania mission had been compromised from the very beginning, the covert operations continued until 1953. The results were predicable enough. The Albanians never trusted the West again. British and American Intelligence were set at each other’s throats. And Philby continued his espionage activities for the Soviets including advising them on the day-to-day status of VENONA. It was all in the day’s work.

In later years, Philby would disclaim the notion that he was ever a “double agent.” “All my life I’ve worked for only one intelligence service— the Soviet service,” he told his Russian wife Rufina.²⁰³

Maclean— The Model English Diplomat

The reader’s last contact with Maclean, was when he had returned to London from Paris at the start of the Second World War. He arrived in the company of a new wife and was patiently awaiting a new posting that reflected his high-station in life. His patience paid off. Despite his increased drinking and known homosexual liaisons, his connections to the Old Boys Club saw him through.²⁰⁴

In 1944, Maclean preceded Philby and Burgess to the United States as a First Secretary to Lord Halifax, at the British Embassy. In 1946, Lord Inverchapel, one of Burgess’s older homosexual protégés with decidedly

pro-Soviet views, had replaced Ambassador Halifax. The Soviets could not believe their good fortune! Maclean's new post would give him (and Stalin) access to all vital military, scientific, political and diplomatic secrets of the United States as well as those of the Allied Powers in the critical post-war era. Maclean did not disappoint.

As World War II was drawing to a close and the Cold War was heating up, Maclean provided the Soviets with all U.S. military plans in Europe including the fact that American troops would stop east of the Elbe River giving the Soviets first access to Berlin. He sent the Soviets all cable communications between Winston Churchill and Roosevelt and later Truman and Churchill. He notified the Soviets that VENONA had broken their wartime code and he reported every message that had been deciphered. Thanks to Maclean, Stalin knew in advance what the Allied positions at Yalta and Potsdam Conferences would be and how hard he could push for post-war territorial and political concessions from the Allies including the forced repatriation of thousands of Russian citizens and soldiers who had sought refuge in the West. Stalin was confidently able to bluff his way to victory in post-war Europe because he knew, thanks to Maclean, that U.S. as yet had no atomic bombs in its military arsenal.

In 1947, Maclean was appointed the British representative to the Combined Policy Committee on Atomic Development with full access to U.S. Armed Services and Atomic Energy Commission (AEC) classified information "without escort," a privilege that even FBI chief J. Edgar Hoover was denied. Later on, Maclean gave the Soviets data on the U.S. purchase of uranium from Canada and the Belgian Congo. This information enabled the Soviets to approximate the number of atomic bombs the United States was producing.²⁰⁵

As late as 1948, when Maclean was preparing to return to London, he continued to feed the Soviets top U.S. and Allied secret documents that included plans for the formation of the North American Treaty Organization (NATO), a 12-nation mutual defense pact in Europe created in April 1949.²⁰⁶

When Maclean rejoined the Foreign Office in London, he was assigned to head the American Department where he continued to monitor NATO activities for the Soviets. In 1950, he helped formulate Anglo-American policy for the Korean War. It was Maclean who told Stalin that the United States had made the decision not to use atomic weapons except in the most extreme circumstances, information that proved critical in China's decision to intervene in the war.²⁰⁷

As for the gap in Soviet intelligence left by Maclean's departure to England, it was soon filled, as described earlier, by Philby, and later by Burgess.

Thus it was that in the spring of 1951, when FBI and CIA officials informed British Intelligence that Maclean was a Soviet mole, he and Burgess were able to make their escape to Moscow with the acquiescence

of the SIS who were told not to interfere with their flight by Whitehall under direct orders from the Royal Family, who did not want a scandal and public trial.

In the meantime, Philby, who had also come under immediate suspicion as a result of his long association with Burgess and Maclean, was able to hold out for another 11 years. Finally, on January 23, 1963, while on SIS assignment in Beirut, he too was permitted to escape to Moscow aboard a Polish ship destined for Odessa on the Black Sea.²⁰⁸

Blunt managed to hold out the longest. After Philby's defection Yuri Modin, Blunt's controller, offered him a one-way ticket to "a comfortable life" in the Soviet Worker's Paradise. Blunt cut the conversation short by asking— "No doubt you can also guarantee total access to the Chateau de Versailles, whenever I need to go there for my work?"²⁰⁹ Working for the Soviet Union was one thing— living there was another. Modin said he was left "speechless."²¹⁰

The SIS finally got around to picking Blunt up for interrogation in the spring of 1964. Blunt invoked the Official Secrets Act.²¹¹ The British government offered him immunity from prosecution on two conditions. First, that he had terminated his services for the Soviets after the Second World War ended. Blunt lied and said he had. Second, that he would agree to provide details of his long service for the Soviets. This he never did. Nor did he ever express any regret for betraying his country.²¹² It was not until he received full immunity that he "confessed." Afterwards, he underwent six years of tedious and useless debriefings. Blunt knew enough of the Royal family's darkest secrets to keep him safe from harm. He was permitted to keep his title and position as Curator to the Queen's art collection and the directorship of the Courtauld Institute until his retirement in 1972.

The official cover-up of the Blunt disaster by Sir Roger Hollis head of MI5 with at least the tacit, if not official approval of Whitehall and the Royals, included keeping many Cabinet-level officials in the dark as to the extent of Blunt's treachery and the damage he had done to national security.²¹³ Before he left office in 1965, Hollis ordered that the hundreds of hours of recordings of Blunt's testimony be destroyed leaving only summary reports behind.²¹⁴ Britain's strict libel laws helped for a time to keep the press off Blunt's doorstep.

Yuri Modin later expressed the opinion that Queen Elizabeth wanted the whole scandal squelched because of Blunt's former close relationship with her father, George VI. Modin stated that she gave Blunt a *de facto* secret pardon.²¹⁵

The public was kept in the dark about the entire affair until November 15, 1979, when Prime Minister Margaret Thatcher took the floor of Parliament and confirmed circulating press reports that Blunt was the Fourth Man in the Cambridge ring. A finger-pointing debate took place on No-

vember 21, 1979. Only then was Blunt's knighthood revoked. Blunt died of a heart attack at his country home on March 26, 1983. He was 75 and a millionaire.

His closest friend, Burgess had a more difficult time of it in Moscow.

One night as Burgess prowled around the city's streets in his English tweeds looking for a male prostitute, he lost "half his teeth to some Soviet *stilyagi* who wanted to show this Angliski golden boy what real men did to *zvolochi* like that."²¹⁶ In the end, the Soviets provided Burgess with a live-in lover, but this did not appear to ease his homesickness. He died of liver disease on August 19, 1963. His younger brother, Nigel, flew to Moscow to attend the funeral and returned with an urn of ashes that was buried at the family plot at St. John the Evangelist Church in Hampshire, England.²¹⁷

On March 6, 1983, Donald Maclean died of a heart attack in his Moscow apartment. He was 69. Maclean, the most ideologically driven of the Cambridge spies, was homesick for England. Like Burgess, his body was cremated and his ashes returned to England for burial.

Philby, fared somewhat better in his adopted homeland. Like Burgess and Maclean, he was awarded a lifetime pension. The KGB assisted him in his writings on spycraft and gave him a minor role in intelligence affairs. In 1970, after a serious bout with alcoholism, depression and an attempted suicide, he met and later married his fourth wife, Rufina, who was by his bedside when he died on May 11, 1988. At his burial at Kuntsevo Cemetery, west of Moscow, that was traditionally reserved for generals, his casket was attended by a detachment of KGB guards although as Modin noted, contrary to reports in the West, Philby never obtained the rank of general in the KGB.²¹⁸

Victor Rothschild— The Elephant in the Living Room

It might seem impossible, although many writers on the subject have actually done so, to engage in any study of the Cambridge spies without at least a cursory examination of the role played by one of their most intimate and active patrons—Victor Rothschild of the famous Rothschild banking dynasty.

Nathaniel Mayer Victor Rothschild, the Fourth Baronet and Third Baron was born on October 31, 1910. He was one of four children, the only son of Charles and Rozsika Rothschild of the London Rothschilds. Charles, had inherited the family fortune but not the family title. This went to his eccentric, unmarried elder brother Lionel Walter. Both brothers preferred science to banking—a trait that Victor and his older sister, Miriam picked up.

Victor, who was not particularly close to his parents, was just approaching his 14th birthday when his father committed suicide on October 12,

1923 after a six-year bout with the then incurable sleeping sickness.²¹⁹ As he grew into manhood, Victor adopted the non-observant secular Jewish sentiments and pro-Zionist sentiments of the Rothschild clan that was committed to the establishment of a Jewish State in Palestine and other sundry revolutionary pet projects.²²⁰

Rothschild came to Trinity College, Cambridge, from Harrow. He was later elected a Fellow of Trinity. Science, specifically zoology, was his game and he was as good at it as he was at cricket.

While at Cambridge, his occasional tutor in French was none other than the young, debonair Anthony Blunt.²²¹ Like Blunt, Victor was a chosen Apostle even though the Society traditionally passed up young men of science no matter how talented. This was also the year that some spectators suggest Rothschild became a member of the British Communist Party, a secret he supposedly kept from his family, although one wonders why he bothered.²²² Considering he hired Comintern agent Rudolf "Rolf" Katz to ghost write for Burgess, there is no doubt that Rothschild was closely connected to Communist networks on the Continent and within the Zionist Movement.²²³ For the record, in 1940, Katz was "ordered out of England due to homosexual contacts with British Naval personnel," Costello reported.²²⁴

He was also reported to have been working closely with the Haganah, the Zionist underground resistance force and secret intelligence network — the precursor of the Central Institute for Intelligence and Special Duties (Mossad Letafkidim Meouychadim) commonly known as the Mossad, to which Rothschild is said to have been later attached.²²⁵

Rothschild's intelligence triumvirate was completed when he secured a post in the Commercial Espionage Unit of Section B of MI5 in 1940, at the start of the Second World War. Victor had aided Burgess in getting his job at MI6, and later, Burgess through his friendship with Deputy Director Guy Liddell helped get Rothschild a posting in MI5. Victor was privy to the progress of the Enigma project at Bletchley Park thanks to his older sister, Miriam who worked there. His second wife, Teresa "Tess" Georgina Mayor, also worked for British intelligence.

Over the years, Victor Rothschild became a regular visitor to every British intelligence office and wined and dined every MI5 and MI6 Director and Deputy Director including Guy Liddell at his family mansion at Tring Park, along with an assortment of past and current prime ministers and members of Whitehall, Parliament, the Royal family and, of course, the Cambridge spies. After the war, in 1948, the Rothschild mansion at Whaddesdon Hall in Hertfordshire was used by British military intelligence to analyze more than 400 tons of documents that had arrived from the Allied Documents Center in Berlin.

With unlimited financial resources and unlimited social, scientific and political connections there were few State secrets to which Rothschild was not privy nor any door leading to the corridors of power in England that was closed to him.

As noted earlier, Rothschild kept his dear friend and fellow Apostle Burgess on retainer and used him and Blunt as errand boys on the Continent. Victor had introduced Burgess to Robert Vansittart, an Under-Secretary in the Foreign Office who acted as MI6's watchdog.²²⁶ He also arranged Guy's sojourns into "Conservative" political circles, especially those with Nazi connections. It was Rothschild who had recommended Blunt for a position in MI5 and Kim Philby for a post with Section D in MI6. When Kim Philby was in Paris he stayed at the Rothschild's Avenue Marigny house.²²⁷ When Philby drew up his original list of possible Comintern agents, not surprisingly, Victor's name was on it.²²⁸

The Rothschild house at 5 Bentinck Street, which was home to Burgess and Blunt, was a blackmailer's paradise.²²⁹ Every revolutionary worthy of the name passed through its doors at one time or another.²³⁰ The famous Cambridge author and Catholic convert, Malcolm Muggeridge (1903-1990), whose wife Kitty was related to the Mayors, once visited Rothschild's basement flat and said the company of "displaced intellectuals," reeked of "decay and dissolution."²³¹ "Muggers" was particularly offended by Guy Burgess whom he considered to be the equivalent of "a moral leper."²³²

After the war, Muggeridge, who had served in the Army Intelligence Corps, was in Paris and attended a party given by Victor at his mansion on the Avenue Marigny. He reported that he engaged his host and another guest, Kim Philby, in a debate on the merits of Churchill's decision to withhold from Stalin vital Enigma data (most of which Stalin already had access to). Muggeridge, who was one of the few British writers to report on Stalin's purges and induced famines, said that the Russian dictator could not be trusted. Victor and Kim, who were quite liquored up, argued that the Soviets should have open access to all German decoded messages.²³³

Between the time that Burgess and Maclean defected to Moscow in 1951 until Philby's escape to Moscow and Blunt's exposure as a Cambridge spy, Rothschild was interrogated no less than 11 times by British intelligence including the Serious Crimes Squad of Scotland Yard. As with Blunt, these "chats" produced nothing.

According to former MI6 agent James Rusbridger, Peter Wright and another MI5 source, Rothschild was fed information in 1962, which ended up "in the wrong place" — namely with the KGB inside the Soviet Embassy in London. But like much of the evidence against Rothschild it was considered circumstantial. In the end, Victor Rothschild walked away from the scandal, but for the rest of his life he remained under a cloud of suspicion that he was the "Fifth Man" of the Cambridge spy ring.²³⁴

Britain's Espionage Woes Continue

Between 1951 when Burgess and Maclean ensconced to Moscow and 1979 when Blunt was publicly exposed as a Soviet spy, Britain was hit with a succession of espionage scandals that suggested Whitehall and Britain's intelligence service remained "criminally negligent." Virtually all of these cases were related to national defense.

First came the Portland Spy Case that featured Konon Trofimovich Molody, alias Gordon Lonsdale, a Soviet illegal resident operating in London and his spy crew; Harry K. Houghton, a naval clerk and known security risk who was posted in 1952 to Britain's top secret naval nuclear submarine project at the Portland Harbor base; and his paramour (and later wife) Ethel Gee who had a high-security clearance at the base. A Polish defector to the CIA, Michael Golenewski identified Houghton as a spy. This led to the apprehension, trial and conviction of Lonsdale, Gee and Houghton as well as that of Helen and Peter Kroger alias Morris and Lona Cohen, a KGB communications team who had also spied in the United States.²³⁵

The next Soviet spy to make his public debut was George Blake. Blake, who identified himself as a "cosmopolitan" Dutch Jew, was a career MI6 officer whose father had fought for the British during the First World War. Blake attended officer's training at the Royal Navy Reserve where his exceptional linguistics skills attracted the attention of the SIS, although as Rebecca West pointed out, there was sufficient evidence of his Communist connections to militate against his appointment to MI6.²³⁶

Initially, Blake was assigned to spy against the Russians in East Germany. He was then brought back to London to learn Russian at Cambridge. His next posting was head of the MI6 office in South Korea at which time Blake decided to "change sides" and work for the great humanitarian dictator, Stalin. The year was 1951. Blake said he thought it "better for humanity if the Communist system prevailed."²³⁷ It was at this point that the media myth that he had been 'brainwashed' into becoming a Soviet spy took form.

Blake's MI6 credentials gave him a ground floor seating at the Anglo-American Berlin Tunnel negotiations — a daring project designed to secure high-level Soviet and East German military and KGB communications. This meant that the Soviets were on to the elaborate and expensive scheme of Operation Gold (Berlin) and Operation Silver (Vienna) at the earliest planning stages. Blake's greatest contribution to the Communist cause, however, was the inside information he provided on MI6 agents and world-wide operations that lead to the death of 600 British and American agents and their contacts and informers.²³⁸

Clues from the collapse of the Lonsdale cell eventually led to Blake's capture and conviction and a sentencing on May 3, 1961 of 42 years — the longest prison sentence ever handed down by a British court. His incar-

ceration was cut short when in 1966 a group of “peace activists” helped him escape from the Wormwood Scrubs prison to Moscow where he eventually joined Lonsdale who had been traded by the Brits for one of their own businessmen-spies. Although he appeared to be satisfied with the treatment accorded him by the Soviets in Moscow, Blake was never given a posting in the KGB. Except for the fact that Ethel Gee was desperate for a man and latched on to the compromised middle-aged Houghton who had kept a Polish mistress while stationed at the British Embassy in Warsaw early in his naval career, sex did not appear to play a major role in either the Lonsdale or Blake spy episodes. This state of affairs, however, rapidly changed with the Vassall and Profumo sexpionage cases that quickly followed these revelations.

John Vassall — The “Miss Mary” of the Admiralty

William John Christopher Vassall, born on September 20, 1924 in London, came from solid Anglican stock. His father was an Anglican cleric and his parents had upper-class roots, but without the money that went with it. This may account for young Vassall’s personal vanity and snobbishness and his insatiable instinct for social climbing and ingratiating himself into the circles of the rich, the famous and the influential. He was an ambitious, effeminate “camp” young man with plenty of charm and a multitude of interests, talents and social graces.

Nevertheless, without title or wealth, he was forced to begin his professional career at the low end of the totem pole. His first civil servant job was a Grade II clerk and photographer for the Royal Air Force. Later he went Navy and worked for a time with the War Registry, the Admiralty’s chief communications center.²³⁹

In his private life, he was a much-sought-after sex partner by London’s active upper-class homosexual coterie. On occasion he traveled abroad in the company of wealthy homosexuals and was passed around from one host to another much like Burgess had passed Jack Hewit around to his influential associates.²⁴⁰ Vassall believed his “bedroom eyes” and pert girlish looks attracted men to him.²⁴¹

In 1954, much to the surprise of his friends, Vassall announced that he had taken a position as clerk in the Naval Attaché’s office in Moscow — a job considered hardship duty in a country where sodomy was a prosecutable crime. In fact, the Moscow appointment brought Vassall an entirely new source of revenue along with some great sex.

Within days of his arrival in Moscow, the KGB was alerted to Vassall’s spy potential. The informer was most likely Sigmund Mikhailsky, a Pole and KGB agent, who worked under-cover, literally and figuratively, at the British embassy as a jack-of-all trades, general “fix-it” man, and supplier of heterosexual and homosexual favors. The enterprising Sigmund was reported to have been trained at the Soviet sexpionage center at Verkhonoye.²⁴²

The British knew of course that Mikhailsky was a plant— virtually all Soviet-supplied employees at foreign embassies were— and had warned its staff against having any personal dealings with him. Vassall paid no heed and quickly took Mikhailsky on as a lover. Despite the fact that a Miss Wynne had filed a report with embassy officials stating that Mikhailsky had confided to her that Vassall was one of his four assigned targets, the affair was permitted to continue uninterrupted. There was also evidence that Vassall was engaged in sex with another diplomat at another embassy in Moscow.²⁴³

The Soviets waited until the winter of 1955 before they allegedly sprung their trap. General Oleg Gribanov, then chief of the Second Directorate of the KGB was put in charge of the “entrapment” of Vassall. This fact alone indicated the importance that Soviet intelligence attached to Vassall.

The KGB captured the intoxicated Vassall on film in *flagrante delicto* with several men at a party hosted by Mikhailsky at the Hotel Berlin.²⁴⁴ At his trial, Vassall insisted that the Soviets threatened to withdraw his diplomatic immunity and throw him in jail for sodomy if he did not cooperate with them. Vassall’s story, however, did not jibe with his past record that clearly demonstrated he betrayed his country willingly and with great skill and enthusiasm. The alleged blackmail photos that Vassall produced at his trial were said to have looked too staged. Vassall’s head was always in view. The more likely scenario was that the Soviets won Vassall over by appealing to his vanity, feeding his resentments and providing him with plenty of cold, hard cash. The KGB gave Vassall the Code Name MISS MARY.

Blackmailed or not, Vassall was soon squirreling away top-secret documents from the Naval Attaché’s office in his brief case to be photographed by the Soviets and then returned to the files the following morning. No one at the embassy appeared to notice that Vassall’s life-style had suddenly become luxurious. And so, his daily espionage activities at the British Embassy in Moscow continued until July 1956, when he returned to London and his new posting to the Admiralty’s Naval Intelligence Division.

In 1958, Vassall was appointed assistant private secretary to Mr. Thomas G. D. Galbraith, the Civil Lord of the Admiralty and a member of Parliament for the Hillhead Division of Glasgow.²⁴⁵ The flow of classified information to the Soviets continued including research reports from the Admiralty’s Underwater Weapons Research Establishment at Portland.²⁴⁶

In October 1959, Vassall received a substantial promotion to the Fleet Section of Military Branch II. The Soviets had struck gold! Vassall now had access to highly classified British Navy and NATO intelligence that included information on the Admiralty’s world-wide fleet including its operations and naval communications systems, and the latest breakthroughs in anti-submarine devices and radar technology.²⁴⁷ Vassall also provided the

Soviets with details on the latest development of the British Royal Navy's Invincible class aircraft carriers.

By now, Vassall had become so adept at his craft, that he was able to photograph the thousands of top-secret documents he brought home by himself, which cut down on the time necessary to transmit the classified materials to the KGB Center at 2 Dzerzhinsky Square in Moscow.

In the meantime, no one at the Admiralty questioned how Vassall could afford his expensive new flat on Dolphin Square that was exquisitely furnished with costly antiques. Nor how Vassall managed to afford custom-made suits, shoes and accessories on a clerk's modest salary.²⁴⁸

Unfortunately for Vassall, in 1961, British Intelligence was put on "Red Alert" by Soviet defector Major Anatoli Golitsin, who reported that there was a mole in the Admiralty Office in London.²⁴⁹ Eighteen months later, in September 1962, Vassall was arrested by Special Branch officers on espionage charges after he was apprehended leaving his office with an attaché case filled with classified documents. When his apartment was searched, intelligence officers found 176 top-secret documents hidden in a secret drawer in his desk along with sophisticated photography equipment. Unlike the Cambridge spies, Vassall made a full confession that included a statement that he was motivated to spy for the Russians because he felt that his talents were under-appreciated by his superiors.

At his trial, Vassall played his "blackmail" card and, by coincidence, he had the photographs mentioned above to prove it. He then threw himself on the mercy of the court, but the presiding judge was more impressed by his bulging bank account, which pointed to old-fashioned greed as the real motive behind Vassall's espionage career.

During the hearings, it was revealed that a backlog in Naval Intelligence had prevented the "positive vetting" of Vassall. One of the letters of recommendation found in his file from an elderly lady friend hinted that the young man did not appear interested in the opposite sex, but this illusion to Vassall's homosexual proclivities apparently went over the head of the vetters at Whitehall. At work, his deceptive milk-sop demeanor made him an object of amusement and gossip, but not suspicion.

Fleet Street made its own unique contribution to muddying the truth by portraying Vassall as an ineffectual "pansy," "a homosexual wimp" and a "perfect idiot," forgetting, of course, that for seven years this "perfect idiot," had in the words of Rebecca West, "neatly weaved his way every evening down Whitehall to his flat on Dolphin Square, with an envelope in his overcoat full of secret documents, spending fussy and capable evenings photographing them nicely for the Soviet government, and every morning neatly weaving his way up Whitehall to the Admiralty again, to spend five minutes fussily and capably replacing the documents in their files."²⁵⁰

Later investigation revealed that at the Military Branch where Vassall worked, the security cupboards were operated by common keys and highly

classified material was not separated or stored in more secure environments.²⁵¹ Vassall had his own suite key. The security guards stationed at office entrances rarely conducted random checks of the 9,000 employees that went through the Admiralty's doors every day.²⁵²

In the end, Vassall was found guilty of offenses against the Official Secrets Act and sentenced to 18 years in prison by the Lord Chief Justice, but he was paroled after serving only ten years. John Vassall died on November 18, 1996.

Inevitably, the question of blame came to the forefront. After the Burgess, Maclean and Philby spy spree, the public was convinced that Vassall had the protection of some influential official or officials at Whitehall. The opposition Labour Party who was having a political field day with the Vassall spy debacle suggested that Lord Peter Carrington, the First Lord of the Admiralty should resign.

The Kennedy Administration contributed its two-cents worth to the Vassall case by naïvely suggesting that Prime Minister Harold Macmillan fire all known homosexuals that were connected with government posts related to national security and defense. Macmillan, all too aware of the large numbers of high-ranking homosexuals at Whitehall, the Foreign Office and British Intelligence Services, fired back that he would not sink to McCarthy-like tactics.

Prime Minister Macmillan, however, did reluctantly appoint a formal Tribunal headed by Lord Radcliffe, Lord of Appeal, to conduct a thorough investigation of the circumstances in which Vassall's offences had been committed as well as other allegations that involved ministers, naval officers, and civil servants said to be connected with the case.²⁵³ Of particular interest were the 23 letters that were found among Vassall's belongings from Mr. Galbraith to Vassall that were written in 1957. For what reason would a Minister of the Crown be privately corresponding with his assistant secretary?²⁵⁴

However, the Tribunal's primary interest appeared to be tracking down two newspaper stories on the Vassall spy case that claimed 1) that Vassall had two sponsors in the Admiralty who had shielded him from important parts of the vetting process and 2) that Vassall sometimes wore women's clothes on West End trips.²⁵⁵ When Reg Foster of the *Daily Sketch* and Brendan Mulholland of the *Daily Mail* who filed the original stories refused to reveal their sources, Foster was sentenced to six months in jail and Mulholland received a three month sentence for contempt of court.

Soon it was back to business as usual at the Old Boys' Club.

Macmillan and his Conservative government managed to survive the Vassall scandal, only to be taken down by the Profumo Affair that was simmering in the wings. The well-publicized 1963 sex scandal did not involve homosexuality, at least directly. I have, however, included a brief synopsis of the affair because it will introduce the reader to Dr. Stephen Ward, who

like Peter Montgomery, mentioned earlier in connection with his lover Anthony Blunt, will figure prominently at the conclusion of this chapter on the Vatican connection to the Cambridge spies.

The Profumo Scandal — Pimps, Call Girls and Spies

For all its world-wide publicity, it was basically a gal meets guy affair with one major complication. The “guy” was the very married, very distinguished, Harrow-Oxford graduate and former MP, John “Jack” Profumo, the British Secretary of State for War. The “gal” was a young beautiful showgirl and part-time hooker named Christine Keeler, who came from the stables of the well-known socialite-osteopath-pimp, Dr. Stephen Ward. And the “complication” was Captain Yevgeny “Eugene” Ivanov, an officer in the GRU (Soviet Military Intelligence) posing as a naval attaché at the Soviet Embassy in London. Keeler was also sexually servicing Ivanov. The whole affair probably would have been swept under the rug, like so many of the other tawdry affairs of prominent Establishment figures with girls many years their junior, had not Profumo made the unforgivable mistake of— no, not committing adultery and possibly imperiling national security— but, of denying the affair in a speech before the House of Commons.

Profumo was forced to retire in disgrace, but later managed to salvage some self-respect by conducting charity work in the East End for which the Queen awarded him one of the nation’s highest honors, the Commander of the British Empire. Keeler got a nine-month prison sentence for an unrelated perjury charge, loads of publicity, and numerous lucrative scandal-sheet contracts for revealing her “story.” Ivanov was called back to Moscow, after having successfully brought down the Macmillan Government, and was never heard from again.

Stephen Ward, who was responsible for introducing Profumo to Keeler, fared the worst. He allegedly took his own life under suspicious circumstances on July 30, 1963, the last day of his trial for pimping. The British Establishment could sleep much better at night now that Ward, the keeper of their dark secrets, was dead.

By the time titillation of the Profumo case wore off and the Vassall Affair became a distant memory, Philby had made it safely home to Moscow while Blunt was still freely roaming the halls of the Courtauld Institute.

The Cambridge Spies — A Final Assessment

It is impossible to discern which of the Cambridge spies was the most important to the Soviets or did the most damage to the national interests of Great Britain and the United States and their allies. Each, in their own way, contributed to the wholesale destruction of the West’s intelligence services that hemorrhaged for more than 30 years. There is no question today that for Stalin, virtually every intelligence secret Britain and the United States had was an open book.²⁵⁶

The record is clear. The Soviets knew every major intelligence operation run against them from 1945–1963. They knew every wartime movement the Germans made (in advance) thanks to their penetration of Bletchley Park where the British code breakers broke the German Enigma machine. They knew the exact date of D-Day — a secret that Churchill tried to keep from Stalin. They had access to every electronically transmitted verbatim communication between Roosevelt and Churchill, and later Truman and Churchill. Soviet scientists had sufficient scientific data to build an atomic-bomb. Stalin had previewed diplomatic agendas for all the Big Four Conferences on post-war Europe, and on and on, thanks to the Cambridge spies.

The Cambridge spies not only sent thousands of their own countrymen to their deaths, but American and other Allied forces as well. Yet none went to the gallows for their treachery. Nor did a one spend a single day in jail. It is a matter of public record that Whitehall did its part to make the life of Burgess and Maclean in Moscow as financially carefree as possible by granting the traitors “emigrant status” which enabled them to draw sterling from their private accounts with the Bank of England through the Russian State Bank.

Indeed all the evidence points to the fact that Burgess, Maclean and Philby were permitted to escape behind the Iron Curtain in order to avoid a public scandal. If Whitehall and Buckingham Palace wanted them caught — they would have been caught. British security laxity was criminal, but whose fault was that?

The famous spy novelist John le’ Carré, who like Rebecca West and John Costello, share a realistic view of traitors, once called MI5 and MI6 “sanctuaries for male misfits.” In intelligence work as in all British political life, top positions and rapid advancement was based foremost on class. There were many highly qualified MI5 and MI6 employees who were untainted by corruption, but high posts and rapid promotions were the exclusive prerogative of Britain’s ruling class — political leaders, high government officials and influential members of Parliament. That some were confirmed pederasts and/or Communists mattered not.²⁵⁷ It was a system that guaranteed British intelligence would self-destruct and it did with the Cambridge spies. The next step was to attempt an Establishment cover-up to protect the Old Boys’ Club and hide from the British public the extent of the damage done to the nation by the Cambridge spies. The age-old instinct for survival kicked in. When in doubt or difficulty, sit tight and say nothing and hope the disaster will blow over, was the “Law of the Club.”²⁵⁸ The Soviets depended upon it and they were not disappointed.

Lessons for the Catholic Church

In addition to offering a concrete example of the development and colonization of the emerging Homintern in the West during the first half of the

20th century, the betrayal of Britain and the British people by the Cambridge spies offers other insights that are applicable to the current situation in which the Roman Catholic Church finds itself besieged by the clerical Homintern.

As the late John Costello wrote, "If there is one lesson to be drawn from the career of Anthony Blunt and his Cambridge co-conspirators, it is that the ethics of conspiracy and the motivations for betrayal, are not merely ideological, but timeless and never-ending."²⁵⁹

Was the official cover-up by the British Establishment of the horrendous deeds of the Cambridge spies so very different from the American bishops' cover-up of the criminal deeds of its pederast and homosexual clergy and religious? Is not the Catholic clerical Homintern as capable of inflicting as great a harm on the Church and the faithful as that inflicted on the people and government of Britain by the Cambridge spies under the direction of the Communist Comintern?

Although the issue of the Communist infiltration of the Vatican and American Church as a factor in the rise of the Homintern in the Church is taken up in Chapter 18, "Twentieth Century Harbingers," some general observations based on the Cambridge experience are worth noting here.²⁶⁰

First, no effective action can be taken against the Homintern Network within the Roman Catholic Church unless that network is acknowledged and well understood. "Subversion and treason from *within*" combined with "attack from *without*" is as near perfect a prescription for disaster for the Church as it was for Britain during the era of the Cambridge spies.

The fact that the Catholic seminary, priesthood and religious orders are relatively "closed" societies is no guarantee they can't be effectively penetrated and colonized by hostile forces. After all, Japan was a relatively "closed" society during the 1930s and 1940s, and yet it was effectively penetrated by one of Stalin's greatest spy-masters, the Russian-born Richard Sorge. His Japanese espionage ring penetrated the highest levels of the Japanese intelligence that was thought to be impenetrable by foreign agents.²⁶¹

Careful vetting is as essential to the Catholic priesthood and religious life as it is to national intelligence services, even more so, since the stakes for the former are eternal. The current sex abuse scandal in the Catholic priesthood and religious orders in the United States and abroad is ample demonstration of this.

As in the secular order, prevention is the best cure for moral disorder. Once the moral cancer of homosexuality metastasizes a seminary or house of religious, half-measures are generally inadequate to bring the disease under control and the whole institution must be shut down.

However, as in the specific incidence of Cambridge traitor Anthony Blunt, competent vetting can be undone by corruption of those who exercise ultimate power and authority. The American bishops have their ver-

sion of the British Old Boys' Club—the United States Conference of Catholic Bishops—and as it is currently constituted, it has been thoroughly compromised and corrupted by the Homintern.²⁶² The homosexual network at the USCCB operates no differently from the homosexual network at Cambridge, London, and Whitehall that made the Cambridge spy ring possible. The Old Boys' Club protects its own.

There is a similarity between a secular traitor's hatred of the Social Order and nation that nurtured him, and the homosexual priest's hatred of the Roman Catholic Church with its moral absolutes and restrictions and authority figures. Once the homosexual priest or religious is absorbed into the Homintern, his allegiance and subservience to it supersedes all other former loyalties. His devotion to his family and his faith is atrophied.

As Father Rueda has charged, this new allegiance is capable of functionally dissolving the normally stronger bonds of religious affiliation. Homosexual priests and religious not only foster dissension within the Church in matters of sexual morality, they also use the Church and its resources to spread the teachings and propaganda of the Homintern.²⁶³

Neither the State nor the Church can afford to ignore the presence of vice in its midst. Britain's upper-class winked at the violation of the moral law with regard to homosexuality and paid a heavy price for its folly. Likewise the Church cannot be indifferent to vice within its priestly ranks and expect to escape unscathed from the consequences of its actions.

The treacherous exploits of the Cambridge spies resulted in the massive hemorrhaging of intelligence to the Soviets and untold damage to Britain's national interests. The treacherous exploits of clerical pederasts and homosexuals in the Church has resulted in the massive hemorrhaging of fidelity in the Church and a feeling of betrayal in the hearts of every loyal Catholic layman and priest.

But even more damaging than the foul acts of a handful of moral miscreants in the priesthood and religious life, has been the cover-up by the American hierarchy of these betrayers of the Faith including those in their own ranks. Like the secular traitor, the homosexual-pederast bishop should be condemned as a moral pariah by his fellow bishops and scorned and ostracized by them. The Vatican should at the very least, remove the offending bishop from any position of authority, and where warranted, defrock and return him to the lay state.

Dame Rebecca West when commenting on the sentimentality generally associated with traitors like the Cambridge spies noted that "Everybody knew that they were Communists, but very few people really believed it," she said. For many, West continued, "Communism is like a dream, something you can recollect about ...a feature of a vulgar district in the world of fancy...and that it seemed quite ridiculous to think of it as a real threat." "Now even the media as well as the papers, with the day to day reporting of the Maclean and Burgess affair realized that this international conspiracy

of Communism was as real as the railway accidents they were reporting and a lot more dangerous to the nation," she concluded.²⁶⁴

Likewise, today, virtually everyone in the Catholic Church today *knows* that there are active homosexual-pederasts in the priesthood, religious orders, national hierarchy and the Vatican, yet very few people actually *believe* it. Not until the secular media started to expose actual court cases involving clerical sex abuse by Catholic clerics did Catholics begin to realize the real threat to the Faith and the faithful posed by the clerical Homintern. All may not be lost, however, if to paraphrase the words of Dame West, Church leaders are willing to "trade in" their humiliations and wounded pride for "some much needed wisdom."²⁶⁵

The Cambridge Spies and the Vatican Connection

The Vatican connection to the Cambridge spies is best approached indirectly through the central character of Dr. Stephen Ward, to whom the reader has already been introduced in connection with the Profumo Scandal. For more than a decade, Ward played the sex-broker for a large number of wealthy and influential members of the British Establishment. He also provided high-class call girls for the British Intelligence Services some of whom were used in various honey-trap schemes or to fill the sexual needs of visiting dignitaries.²⁶⁶

Ward, as one might guess, was not your typical money-grubbing pimp. Rebecca West described him as a court jester who took vicarious delight in heterosexual matchmaking for his high-flying clients whose homes he inhabited—most notably Cliveden, the fabled English estate in Buckinghamshire of the Anglo-American Astors that was an exclusive gathering-place for London's wealthy, well-connected individuals—politicians, diplomats, policy analysts and peers. John Profumo's affair with Christine Keeler, a Ward creation, began at the Cliveden swimming-pool, and British Intelligence sometimes used the Astor residence to accommodate foreign hosts.²⁶⁷

A man of varied talents, Ward was a successful American-trained osteopath by profession, an outstanding bridge player and a professional portrait artist whose clients included members of the Royal family. He attracted a large number of upper class patients to his up-town Cavendish office including members of the Churchill family and other high-level government officials, peers, well-known vice-racketeers and international celebrities. Ward was also known to do abortions on the side.²⁶⁸ His fourth talent was pimping and the organization of exclusive sex parties that catered to the sophisticated sadomasochist and occult London crowd.²⁶⁹ Among Ward's close friends was Bill Astor, eldest of the four Astor boys, and one of Ward's wealthy and powerful patrons who had unconventional sexual tastes.

A lesser-known facet of Ward's quasi-secret world was his connections to London's upper class homosexual and lesbian networks that included prominent diplomats and clergy, Whitehall officials, and members of Oxbridge and London's literary and artistic circles.

One of Ward's most intimate relationships was with Bobbie Shaw, Bill Astor's stepbrother by his mother Nancy's first marriage. An active homosexual and alcoholic, the handsome and charming Bobbie was drummed out of the Blues, the Royal Horse Guards, for being drunk on duty and was later arrested and imprisoned for homosexual offenses. He died by his own hand.²⁷⁰

Among the prominent British homosexual diplomats and civil servants with whom Ward cavorted was Sir John Gilbert Laithwaite, the first United Kingdom Ambassador to Ireland and Deputy Under Secretary of State in the Commonwealth Relations Office for India.

Laithwaite was a prominent member of the elite Travelers' Club that catered to travelers of distinction and where London's upper-crust homosexuals shared drinks, ideas and gossip.²⁷¹ Sir Gilbert maintained his homosexual connections with numerous Foreign Office officials scattered around the world as senior diplomats. He, like Bobbie Shaw, was indebted to Ward for introducing him to young homosexual partners that were brought to Cliveden.

Ward was also on friendly terms with the dynamic Cambridge homosexual trio of Guy Burgess, Anthony Blunt and Peter Montgomery, Blunt's young lover and closest friend and confidant.

Peter Montgomery was born in 1909 to a distinguished Irish family with important connections to the Protestant Orange Order and a large estate at Blessingbourne, Fivemiletown in Northern Ireland.²⁷² Like many Irish upper-class gentlemen, he was a product of the English public school system that included Wellington College and Cambridge. A handsome, rather shy young man with girlish looks, the artistically-inclined Montgomery remained the submissive and adoring partner of Blunt throughout their short-lived romance and life-long friendship.

At the start of the Second World War, to the surprise of all his friends, Peter decided to follow the Montgomery family tradition and took up a career in the military with the Royal Intelligence Corps, 21st Army Group.²⁷³ In 1945 he was made *aide-de-camp* to Archibald Percival Wavell, the Viceroy and Governor-General of India.²⁷⁴

After the war ended, Peter drifted back to his first loves, art and music, and to Irish politics.

A talented musician and accomplished conductor in his own right, he was appointed to the BBC's General Advisory Council (1952-1971) and became President of the Arts Council of Northern Ireland where he served from 1964-1974. In 1964 he was made High Sheriff of County Tyrone and later, Her Majesty's Vice-Lieutenant of County Tyrone.²⁷⁵

Although, in his later years, Peter Montgomery went on record as telling British Intelligence, who was investigating Blunt's Soviet connections, that he never had any secrets from Anthony, it remains unclear if he ever shared any classified information, knowingly or unknowingly, with Blunt while in the Army.

When in London, Peter stayed with Anthony at the Courtauld Institute and was introduced to Blunt's Royal connections at Buckingham and Westminster and to Blunt's young "gay" party guests.²⁷⁶

In turn, Blunt occasionally visited Peter at the family estate in Northern Ireland where the Cambridge spy was introduced to the Irish "country-house" homosexual circuit.²⁷⁷ It is possible that Peter and Anthony were provided with young Irish boys from local orphanages or welfare centers like the Kincora Working Boys' Hostel in East Belfast. In 1980, the Kincora Pederast Scandal broke into the news.²⁷⁸ The orphanage's "housefather" William McGrath, dubbed "The Beast of Kincora" was arrested, tried and convicted for rape and sodomy of minors under his care. One of the dark secrets that came to light during the trial was that McGrath, who had served as an MI5 operative and was active in Ulster paramilitary adventures, had been financed up until mid-1976 by none other than Sir Knox Cunningham, Blunt and Peter Montgomery's mutual friend and fellow homosexual from Cambridge.²⁷⁹

Hugh Montgomery and Battista Montini

What little is known about Hugh Montgomery, Peter's brother, has come to us largely from the Irish writer Robin Bryans, who, although himself from humble origins, eventually became part of the London homosexual clique that included all of the above mentioned characters. Taken as a whole, Bryans' observations, and recollections have proven to be quite accurate and he has kept a large correspondence to back up his memories.

According to Bryans, Hugh Montgomery, like his brother, Peter, was a member of Ward's homosexual clique. Hugh's one-time lover was Sir Gilbert Laithwaite who sponsored him for membership in the elite Traveler's Club.

During the mid-1930s, Hugh Montgomery, as a young and upcoming member of the British diplomatic corps, served as the Chargé d'Affaires under Sir Alec Randall, the British representative to the Vatican. It was at this time that Hugh met an equally ambitious and upward-bound Vatican diplomat by the name Mgr. Giovanni Battista Montini. Later, Hugh converted to Catholicism, entered Beta College, and was ordained a Catholic priest. Harbinson said that Hugh told him that at one time he and Montini had been lovers.²⁸⁰

Was Hugh Montgomery telling the truth about his relationship with the future Pope Paul VI or was he exaggerating the degree of intimacy of their friendship? Did Hugh discuss his alleged affair with Montini with

his brother, Peter? If so, had Peter relayed the story to his lover Anthony Blunt, who, most assuredly would have passed the information on to his Soviet controller for possible blackmail use? In short, is there a connection between the Cambridge spy network and the Vatican? These are important as well as intriguing questions that will be fully explored in Section V that includes a detailed analysis of the charges of homosexuality that have been leveled against Pope Paul VI.²⁸¹

Notes

- 1 Claire Sterling, *Octopus: The Long Reach of the Sicilian Mafia* (New York: W.W. Norton and Co., 1990), 314.
- 2 John Costello, *Mask of Treachery— The First Documented Dossier on Blunt, MI5, and Soviet Subversion* (London: William Collins Sons & Co. LTD, 1988), 8.
- 3 Rueda, 249– 250.
- 4 Martin Dies, *The Trojan Horse in America* (New York: Arno Press, 1977; reprint, New York: Dodd, Mead and Company, 1940), 224. The endnote is a paraphrasing of Dies' classic commentary: "The enemies *within* a country constitute a peril as great as any foreign force— treason from *within* aided by invasion from *without*."
- 5 Radosh and Milton, Introduction.
- 6 Alexander Orlov, *Handbook of Intelligence and Guerrilla Warfare* (Ann Arbor, Mich.: University of Michigan Press, 1963), 25. Before WWII , Orlov was one of the chiefs of Soviet Intelligence. After his defection to the West, he lectured widely on Soviet tactics and strategy of intelligence and counterintelligence. In 1936, Orlov wrote a manual used by the newly created NKVD schools for undercover intelligence officers and for the Central Military School in Moscow. In 1963, he was commissioned by the University of Michigan at Ann Arbor to reconstruct that manual.
- 7 Ibid., 94.
- 8 Ibid., 95.
- 9 Ibid.
- 10 Victor Ostrovsky and Claire Hoy, *By Way of Deception— The Making and Unmaking of a Mossad Officer* (New York: St. Martin's Press, 1990), 98.
- 11 Ibid.
- 12 H. Bradford Westerfield, ed., *Inside CIA's Private World— Declassified Articles from the Agency's Internal Journal 1955–1992* (New Haven: Yale University Press, 1995), 79– 80.
- 13 Ibid., 80.
- 14 Ibid., 75.
- 15 Ibid.

- 16 Statement of Atomic-bomb spy Klaus Fuchs as recorded in William Stevenson, *Intrepid's Last Case* (New York: Villard Books, Random House, Inc., 1983), 169. See also Radosh and Milton, 30. Compartmentalization is the hallmark of a spy as well as a homosexual. Atomic bomb spy, Klaus Fuchs, stated he used his "Marxist philosophy to establish in my mind two separate compartments: one compartment in which I allowed myself to make friendships ...to help people and to be in all personal ways the kind of man I want to be ...I knew that the other compartment would step in if I approached the danger point. ...I had succeeded in the other compartment of establishing myself completely independent of the surrounding forces of society. Looking back, it seems better to call it a controlled schizophrenia." Similarly, Harry Gold (Golodnitsky) a graduate from Xavier University and a U.S. convicted industrial and atomic spy for the Soviet Union, testified that in order to deal with the tremendous tensions and inconveniences of living a life as a Communist agent he developed a dual personality. He said that when he went on a spy mission, he totally forgot his normal life, his home, family, work and friends, and just became a single-minded automaton. When he returned home, he swung into reverse gear and he would bury all that he had done that night or on that particular mission.
- 17 Westerfield, 75.
- 18 Ibid., 80.
- 19 Ibid., 75.
- 20 Zvi Y. Gitelman, *Jewish Nationality and Soviet Politics— the Jewish Section of the CPSU, 1917–1930*, (Princeton, N.J.: Princeton Press, 1972), 117. The author's research was carried out under the auspices of the Research Institute on Communist Affairs, Columbia University. See also Louis Rapoport, *Stalin's War Against the Jews* (New York: Maxwell Macmillan International, 1990).
- 21 Ibid.
- 22 Ibid.
- 23 Ibid.
- 24 Ibid., 118.
- 25 Radosh and Milton, 23–25.
- 26 Ibid., 338–339.
- 27 Rueda, 127.
- 28 William R. Corson and Robert T. Crowley, *The New KGB — Engine of Soviet Power* (New York: William Morrow and Co., 1985), 14.
- 29 Bray, 19.
- 30 See Andrew Boyle, *The Fourth Man*, (New York: Dial Press/James Wade, 1979), 221.
- 31 John Barron, *KGB The Secret Work of Soviet Agents* (New York: Reader's Digest Press, E. P. Dutton & Co., 1974), 207. See Chapter X, "Treasures from the Vault" for an extraordinary tale of espionage.
- 32 Gerard J. M. van den Aardweg, Ph.D., *The Battle for Normality — A Guide for (Self-) Therapy for Homosexuality*, (San Francisco: Ignatius Press, 1997), 68–69.
- 33 Ibid., 69.
- 34 Deacon, *The French Secret Service*, 17.

- 35 Ibid., 17–20.
- 36 David Lewis, *Sexpionage— The Exploitation of Sex by Soviet Intelligence* (New York, London: Harcourt, Brace, Jovanovich, 1976), 25.
- 37 Chapman Pincher, *Inside Story* (New York: Stein and Day, 1979), 28.
- 38 For an excellent analysis of Stalin's massive purges see Robert Conquest, *The Great Terror— A Reassessment* (New York: Oxford University Press, 1990).
- 39 Phillip Knightley, Bruce Page, David Leitch, *The Philby Conspiracy* (Garden City, New York: Doubleday & Co., 1968), 14.
- 40 Ibid.
- 41 Ibid.
- 42 For a credulous new analysis of the origins of World War II see Ernst Topitsch, *Stalin's War* (New York: St. Martin's Press, 1985).
- 43 Orlov, 15.
- 44 Ibid., 17.
- 45 Ibid., 15.
- 46 Ibid.
- 47 Costello, 216.
- 48 Reference to lax British intelligence vetting policies of known homosexuals in sensitive government and intelligence positions taken from Andrew Hodges, "The Military Use of Alan Turing" available from <http://www.turing.org.uk/publications/mathswar3.html>.
- 49 West, 172.
- 50 Ibid.
- 51 Ibid., 103.
- 52 Ibid., 142.
- 53 Ibid., 173.
- 54 Lewis, 44–45.
- 55 Ibid., 36.
- 56 Ibid.
- 57 Ibid., 56.
- 58 Ibid.
- 59 Jamie Glazov, "A Homosexual and Naïve Canadian Ambassador to Moscow: A Serious No-No in the Cold War," *FrontPageMagazine.com.*, July 25, 2001 at <http://www.frontpagemag.com/Articles/Printable.asp?ID=993>.
- 60 Ibid.
- 61 Ibid.
- 62 West, 216.
- 63 Lewis, 4–5.
- 64 See John Earl Haynes and Harvey Klehr, *VENONA: Decoding Soviet Espionage in America* (New Haven, Conn.: Yale University Press; 1999). For further insights into the Soviet infiltration of the OSS see <http://members.iglou.com/jtmajor/Venona1.htm>. For information on the role of the Sicilian Mafia in the OSS see Sterling's *Octopus*.
- 65 The OSS trained many of the early leaders and personnel of the Central Intelligence Agency including four future Directors of Central Intelligence: Allen Dulles, Richard Helms, William Colby, and William Casey. James Jesus

Angleton, CIA Counter-intelligence Chief, began his espionage career in the OSS working with his father in Italy. Victor Marchetti and John D. Marks in *The CIA and the Cult of Intelligence* (New York: Alfred A Knopf, 1974) described the CIA's Old Boys' Club thusly: "Its holy men are the clandestine professionals in the Central Intelligence Agency. Its patrons and protectors are the highest officials of the federal government. Its membership, extending far beyond government circles, reaches into the power centers of industry, commerce, finance and labor. Its friends are many in the areas of importance— the academic world and the communications media. The cult of intelligence is a secret fraternity of the American political aristocracy." How closely the CIA is tied to the liberal Eastern Establishment, (that works closely with the "conservative" Right-wing groups) is demonstrated in the minutes of a private meeting of former and active CIA members at the Harold Pratt House, home of the quasi-secret Council on Foreign Relations, that took place on January 8, 1968. The purpose of the gathering was to discuss the role of the CIA in "covert-action" abroad. It is interesting that the meeting did not take place at the CIA's official headquarters in Langley, Virginia. The nature of this elite meeting composed almost exclusively of WASPish (white, Anglo-Saxon Protestant) Establishment figures reflected the prototype of the CIA's leadership since its creation in 1947. The confidential minutes of the 1968 meetings were discovered in 1971 when a group of radical students ransacked Harvard University's Center for International Affairs and found the document among the papers of Center associate William Harris.

- 66 Corson and Crowley, 193. See also Christopher Andrew and Vasili Mitrokhin, *The Sword and the Shield— The Mitrokhin Archive and the Secret History of the KGB* (New York: Basic Books, 1999), 57.
- 67 It is true that the GRU had several other independent-operating spy rings in place in Britain. However, all of them, including the Oxford spy ring lacked the equivalent of the clandestine powerhouse— the Apostles— that made the Cambridge spy carousel go round and insured automatic access to the corridors of power and rapid advancement to the top of the intelligence and governmental heap. Members of the Oxford Soviet spy ring included Patrick Day; Phoebe Pool, a courier for the Oxford Ring and a colleague of Blunt's at the Courtauld Institute who committed suicide by throwing herself in front of a train; Peter Floud, Director of the Victoria and Albert Museum; Bernard Floud, a senior Labour MP who was recruited by James Klugman and committed suicide in 1967; Herbert Hart who married a Communist agent (Jennifer Hart)— Herbert shared his MI5 office with Blunt; Sir Andrew Cohen, a senior diplomat who died of a heart attack following an intelligence interrogation; and Arthur Wynn, who was active in trade union circles and joined the civil service and Sir Peter Chalmers Mitchell of Christ Church College. VENONA also gave the Code Names of other British spies including DAN, LEAF, JACK, and the intriguing team of DAVID and ROSA implying that there was a broader net of British spies acting for Soviet interests than hereto suspected. See <http://www.trinity.ox.ac.uk/ian.yeung/spy.htm>. Goronwy Rees, a Fellow of All Souls and Oxford scholar, was a close friend of Blunt and a confirmed Marxist, but he did not accept Blunt's offer to become a Soviet agent. Costello related that after 1939, Rees helped British intelligence. In 1956, Rees authored a sensational series of anonymous articles for *The Sunday People* that charged that blackmail and homosexuality had

contributed to extensive Marxists penetration of the British security system. According to Rees, Blunt was a kind of Grey Eminence behind Burgess and other disciples most of whom belonged to the Apostles, and he manipulated his friends through the agency of the Mosca-like Burgess. Among the advantages that Cambridge had over Oxford in terms of high-level recruitment was, of course, the Apostles. Cambridge also had the Cavendish Laboratory, one of the world's leading research centers in physics. In 1921 Stalin sent the Russian scientist Pyotr Kapitza to Cambridge where he founded the Kapitza Club, that encouraged scientific "sharing" apart from any ideological differences. When Kapitza was ordered by Stalin to return to Moscow he took all his Cavendish equipment with him including the clocks and wall fittings that were packed and shipped for his new Soviet lab. To evade British intelligence there were three separate ship loadings of the materials. The information provided by Soviet spies in Britain and the United States pales in comparison with the "vast materials gleaned openly at the Kapitza Club," claimed Andrew Sinclair. Stephen Spender agreed that, "these Communist scientists were victims of a kind of moral blindness which had long characterized science, but was not to be excused for that reason."

- 68 George Orwell, *The Lion and the Unicorn: Socialism and the English Genius*, Part I, "England Your England," (London, 1941) available from <http://www.k-1.com/Orwell/lion.htm>.
- 69 Richard Deacon, *The Cambridge Apostles* (New York: Farrar, Straus & Giroux, 1986), 1. Although Deacon's research on the Apostles as a group is excellent, his political opinions are less objective. For example, he referred to Senator Joseph McCarthy's "virulent and ridiculous anti-Communist campaign," when in fact, McCarthy's charges were anything but ridiculous, as confirmed by the VENONA revelations. See also Dennis O'Keeffe, "Cambridge, Right or Wrong," from a *World and I* review (May 1987) available from <http://www.worldandi.com/public/1987/may/bk5.cfm>.
- 70 Robert Skidelsky, *John Maynard Keynes*, Vol. I, "Hopes Betrayed 1883-1920," (New York: Viking Penguin, Inc., 1986), 116.
- 71 Deacon, 3.
- 72 Ibid., 40.
- 73 Ibid., 55.
- 74 Andrew Sinclair *The Red and the Blue— Cambridge, Treason and Intelligence* (Boston: Little, Brown and Company, 1986), 39, 144.
- 75 Skidelsky, 119.
- 76 Costello, 143.
- 77 Michael Holroyd, *Lyttton Strachey— The Unknown Years 1880-1910*, Vol. 1, (New York: Holt, Rinehart and Winston, 1967), 167.
- 78 Ibid.
- 79 John Maynard Keynes (1883-1946) attended Eton and King's College, Cambridge. As recorded by his principle biographer, Robert Skidelsky, in February 1903, Keynes was initiated into the Apostles as no. 243. For much of his early adult life at King's as an undergraduate and later fellow, Keynes led a very compartmentalized existence between his private and public-professional life. Skidelsky states he had many casual homosexual affairs including trysts with rough trade during his university days, at least one of which led to his being blackmailed. Among his "great loves" was Trinity

freshman, Arthur Hobhouse, whom Keynes later brought into the Society. After World War I, Keynes played a key role at the Paris Peace Conference. Over his lifetime, he held many key government economic posts and became chairman of the National Mutual Life Assurance Society that "put him at the center of England's financial oligarchy." Giles Lytton Strachey (1880-1932) was a sexual rival of Maynard Keynes. According to his biographer, Michael Holroyd, Strachey was a sickly and nervous child with a clever intellect. He went on to become one of Trinity College's most notorious homosexuals. From 1904 to 1914 he was a literary reviewer for *The Spectator* magazine, but his most prominent written work was his 1918 classic the *Eminent Victorians*. The artist Dora Carrington fell into a one-sided love affair with Strachey and cared for him until his death even though she was married to Ralph Partridge. On March 14, 1932, seven weeks after Lytton's death, she took her own life. Carrington was one of a number of what homosexuals today refer to as "fag hags" — women who attach themselves to known homosexuals in unrequited relationships. Duncan James Corrowr Grant (1885-1978), a leader of the English Post-Impressionist painters was a much sought out sexual partner among the Apostles and Bloomberries. He was born into a prominent Scottish family at his ancestral home Inverness shire on January 21, 1885. A seasoned traveler to India and Burma by the age of nine, he was educated at Hillbrow Preparatory School, Rugby, and later attended the Westminster School of Art, and Trinity College, Cambridge. Lytton Strachey was Grant's cousin. The "great love" of his life, according to his biographer, Douglas Blair Turnbaugh, was Paul Roche, whom Grant met in 1946 when Roche, a newly ordained Roman Catholic priest, was serving at a parish in Chelsea. Grant also loved Vanessa Stephen Bell who was his confidant for more than 50 years and by whom he fathered a daughter, Angelica (Bell). He died at the age of 93 and was buried beside Vanessa in the little churchyard at Firle. David "Bunny" Garnett, who was one of Grant's partners, married Angelica Bell in 1942. An important but more peripheral figure on the Bloomsbury scene was writer Edward Morgan (E. M.) Forster (1879-1970). He was born in Dorset Square, London, to middle-class parents. His father died when he was one year old and he grew up in a household dominated by females. He attended boarding school at Tonbridge Wells, which he hated. In 1897, he went up to King's College, Cambridge, which he loved. He became an Apostle with the aide of another King's undergraduate, H. O. Meredith and was an avowed homosexual. Although he had a distinct weakness for lower class youth, he never confused "loving working men individually with loving the masses," that is to say, he was not a Marxist. His most lasting works were *A Room With A View*, *Howards End* and *A Passage to India*. One of Forster's protégées was the young writer and playwright, Joseph Randolph (J. R.) Ackerly (1896-1967) who was studying law at Cambridge when the two met. Ackerly's autobiography *My Father and Myself* (New York: Poseidon Press, 1968) contains some of the most memorable insights into homosexual promiscuity ever written. Ackerly wrote that his early solitary and group masturbatory activities began at Rossall Preparatory School and continued through public school at Lancashire. His later sex life at Cambridge and afterwards resulted in sexual contact with hundreds of working-class youth and uniformed soldiers. Oddly enough, Ackerly said he was monogamous not promiscuous, but he had simply had "a run of bad luck...." looking for his "ideal friend." In his relations with guardsmen, who Ackerly said were prone to robbery and violence against "twanks," "prossies" and "bags" like him, the writer said he deliberately

selected boys who were of "colorless character" or "no character at all." In the mid-30s he began to keep a day-to-day diary of his nocturnal ramblings, but it was so boring he gave up writing in his diary about them. Ackerly said that some 15 years later he chanced to come across the diary and he "saw it as something evil." "The evil was in the misery," he said. "It contained no single gleam of pleasure or happiness, no philosophy, not even a joke; it was a story of unrelieved gloom and despondency, of deadly monotony, of frustration, loneliness, self-pity, of boring "finds," of wonderful chances muffed through fear, of the latchkey turned night after night into the cold, dark, empty flat, of railings against fate for the emptiness and wretchedness of my life. It contained, the saddest thing of all, my critical comments upon my first meeting with that Welsh boy, now dead, his dullness and smelly feet." Happiness came to Ackerly in the form of an Alsatian bitch, named Tulip. He said she gave him "the constant, single-hearted, incorruptible, uncritical devotion" that his sex life never brought him. His "ideal friend" turned out to be "man's best friend." Ackerly, however, did not give up his homosexual life altogether and still went looking for sexual adventures as the occasion provided especially when he went abroad.

- 80 Other Bloomsbury members included millionaire country squire, Trinity graduate and art critic for the *New Statesman and Nation*, Clive Bell (1881–1964) who married Vanessa Stephan in 1907; Trinity educated, civil servant in Ceylon, writer, publisher Leonard Woolf (1880–1969) who married Virginia Stephan; Trinity man and Apostle, and long-time civil servant in the British Treasury, Saxon Sydney-Turner; King's College man, prominent art critic and lover of Vanessa Stephen, Roger Fry (1866–1934); and editor and journalist Desmond MacCarthy (1877–1952) and his wife Molly. MacCarthy attended Trinity College, and was a member of the Apostles. He was a close friend of the philosopher George Edward (G.E.) Moore (1873–1958), whose revolutionary work *Principia Ethica* (1903) had an important influence on the Bloomsbury group. Moore was a student of Apostle Bertrand Russell.
- 81 Skidelsky, 329.
- 82 Ibid., 193. The author recorded that Strachey said Keynes kept an inordinately filthy engagement book of homosexual affairs during his Cambridge years at King's College. For a look at Keynes new found love see Polly Hill and Richard Keynes, eds., *Lydia and Maynard—The Letters of John Maynard Keynes and Lydia Lopokova* (New York: Charles Scribner's Sons, NY, 1989). It seems to this writer that no person of good-will and normal intelligence who reads the delightful correspondence and love letters between Keynes and his future wife between 1918 and 1925, can hold the view that homosexuals can never change the object of their sexual desires.
- 83 Sinclair, 189.
- 84 Ibid.
- 85 There has always been a debate among intelligence writers on the Cambridge spy ring as to the order of recruitment and the relative importance of Anthony Blunt, Guy Burgess, Kim Philby and Donald Maclean and the mysterious "Fifth Man" about which there has been endless speculation. My preference is to list them by birth dates beginning with Blunt, the oldest traitor and ending with Donald Maclean, the youngest, but by no means the least of the Apostles.
- 86 Costello, 145. After leaving Trinity, Alister Watson worked for the Radar and Signals Establishment of the Navy before becoming head of the Submarine

- Detection Research Station at the Admiralty Research Laboratories where he had access to many secrets but was subsequently transferred to a less sensitive post when MI5 discovered his Marxist beliefs. He never confessed to any wrongdoing. See by Andrew Hodges, "The Military Use of Alan Turing," at <http://www.turing.org.uk/publications/mathswar3.html>. In 1965, Dennis Proctor served as Permanent Secretary at the Ministry of Fuel and Power. As a senior civil servant he was instrumental in overriding MI5's recommendation that Anthony Blunt be excluded from British intelligence work based on his Marxist affiliations including a trip to the Soviet Union. This is an example of the Soviets having the right man in the right place at the right time.
- 87 Biographical information on Blunt's early years was taken from a number of sources including Miranda Carter, *Anthony Blunt, His Lives* (New York: Farrar, Straus and Giroux, 2002).
 - 88 Ibid., online version.
 - 89 Ibid. Wilfrid Blunt reminisced about his childhood and early homosexual yearnings and life as a schoolmaster in *Married to a Single Life—An Autobiography, Years 1901–1938* (London: Michael Russell Ltd., 1983). Unlike his brother, Anthony, Wilfrid appeared to be a kindly, simple soul with a good sense of humor and a conscience (albeit, an agnostic one). He was a partially sublimated pederast who remained somewhat of an "innocent" throughout his life.
 - 90 Ibid. Under the Marlborough tuition system, sons of clergymen paid only 60% of the fees paid by laymen.
 - 91 Costello, 60.
 - 92 Ibid., 66.
 - 93 Ibid., 77–78.
 - 94 Ibid., 77.
 - 95 Ibid., 130.
 - 96 Ibid., 86.
 - 97 Bryans comments on Cunningham were recorded in Chris Moore, *The Kincora Scandal* (Dublin: Marino, 1996), 89.
 - 98 Ibid., 88–89.
 - 99 Clive Bell's son Julian was one of Blunt's lovers.
 - 100 Costello, 147.
 - 101 See David Pryce-Jones, "A complete moral void," a critical book review of Miranda Carter, *Anthony Blunt: His Lives from The New Criterion* Online, Vol. 20, No. 7, March 2002 available from <http://www.newcriterion.com/archive/20/mar02/blunt.htm>. As Pryce-Jones points out, Carter was uncritical of Blunt's treachery and would have liked to have "rehabilitated" him if she could.
 - 102 Ibid. That Blunt along with Burgess, Maclean and Philby were well paid for their treachery was confirmed by Oleg Gordievsky, the former KGB resident in London and the highest ranking KGB officer ever to defect to the West. He said that it was part of his duties to keep the record of payments to the Cambridge spies.
 - 103 Ibid.
 - 104 See Dan Healey, *Homosexual Desire in Revolutionary Russia—The Regulation of Sexual and Gender Dissent* (Chicago: University of Chicago Press, 2001),

185. Also Conquest, 317. In March 1934, the Supreme Soviet made the urban sodomite purge official when it reinstituted Russia's anti-sodomy laws as an "anti-fascist social hygiene measure" to curb pederasts who "corrupt" Soviet youth.
- 105 World Revolution in art as in politics costs money, and the Warburgs had sufficient wealth to finance both. Aby Warburg (1866–1929) founded the Warburg Institute in Germany. It was transferred from Hamburg to London in 1934. Aby's brothers financed World Revolution— both Nazism and Marxism. Paul M. Warburg, a partner in Kuhn, Loeb & Company, was a representative of the Rothschild banking dynasty in England and France who helped finance the Bolshevik Russian, and brother Max Warburg was head of the Warburg banking consortium in Germany and the Netherlands. See Anthony Sutton's masterpieces *Wall Street and the Bolshevik Revolution*, (Virginia: Arlington House, 1974) and *Wall Street and the Rise of Hitler* (Ill.: Bloomfield Books, 1976).
- 106 See Charles Saumarez Smith, "Scholar, gentleman, prig, spy," *The Observer*, 11 November 2001. This review of Miranda Carter biography of Blunt is found at *Guardian Unlimited Online*— <http://books.guardian.co.uk/whitbread2002/story/0,12605,842777,00.html>.
- 107 Costello, 369.
- 108 Nigel West and Oleg Tsarev, *The Crown Jewels— The British Secrets at the Heart of the KGB Archives* (New Haven: Yale University Press, 1998), 132.
- 109 Ibid.
- 110 Costello, 369.
- 111 Ibid., 368.
- 112 Ibid., Also Christopher Andrew, *Her Majesty's Secret Service— The Making of the British Intelligence Community* (New York: Viking Press, 1986), 403.
- 113 Andrew, 403.
- 114 Ibid., 401.
- 115 Chapman Pincher, *Their Trade is Treachery*, Revised ed. (New York: Bantam Books, Inc., 1982), 245.
- 116 Pryce-Jones. The myth that Blunt was corrupted in his personal and espionage life but honorable in his professional role as an art historian and authenticator is put to rest by Igor Golomstock in "The Forger and the Spy," *Commentary*, May 1999, available from http://www.findarticles.com/cf_0/m1061/5_107/54561433/print.jhtml. Golomstock revealed that, Eric Hebborn, an English-born painter, homosexual and former lover of Anthony Blunt, who maintained his own private art gallery in Rome, had a number of certificates of authentication issued for his forged masterpieces that were sold to famous art galleries around the world. When his crime was discovered and his intimate relationship with the Soviet spy revealed, Hebborn insisted that he never asked Blunt to authenticate any of the forgeries he had brought to England from Italy. According to Golomstock, however, there were several passages in Hebborn's memoirs that confirmed that Blunt did in fact play an important role in certifying the painter's fakes as genuine. Hebborn died in a Rome hospital in January 1996 shortly after he was found in a public park in Rome, the victim of a violent attack.

- 117 Kim Philby's comments concerning young Guy Burgess were reported by his wife, Rufina, in Rufina Philby, Hayden Peake and Mikhail Lyubimov, *The Private Life of Kim Philby* (New York: Fromm International, 2000), 230–231.
- 118 Unlike the other Cambridge traitors, early biographical data on Burgess including his family life and early childhood is conspicuously absent from the records. The author obtained some information on his early life from the Dwyer-Laye Family website at <http://www.geocities.com/layedwyer>. The website was created by Patrick Paskiewicz who teaches English at Henry Ford, Oakland, and Schoolcraft Community Colleges.
- 119 Yuri Modin, *My 5 Cambridge Friends, Burgess, Maclean, Philby, Blunt and Cairncross* (New York: Farrar Straus & Giroux, 1994), 72. Yuri Modin, the KGB controller for the Cambridge spies including Guy Burgess from 1947–1953, confirmed the details of Guy's Moscow visit in his recollections of the Cambridge spies.
- 120 Deacon, 119.
- 121 Barrie Penrose and Simon Freeman, *Conspiracy of Silence: The Secret Life of Anthony Blunt* (New York: Farrar Straus & Giroux, 1987), 319–320.
- 122 Ibid.
- 123 Costello, 203.
- 124 Penrose and Freeman, 320.
- 125 Ibid., 206.
- 126 For an excellent portrait of Sir John Philby and his son see Anthony Cave Brown, *Treason in the Blood* (Boston: Houghton Mifflin Company, 1994). Also Phillip Knightley, Bruce Page, and David Leitch, *The Philby Conspiracy* (Garden City, N.Y.: Doubleday & Co. 1968) and Phillip Knightley, *The Master Spy—The Story of Kim Philby* (New York: Alfred A. Kopf, 1989).
- 127 Brown, 133.
- 128 Ibid., 134–135.
- 129 Ibid., 135.
- 130 Ibid., 138.
- 131 Ibid.
- 132 Ibid., 140.
- 133 Modin, 49.
- 134 Ibid.
- 135 Rufina Philby, Peake, and Lyubimov, 404.
- 136 Ibid., 407.
- 137 Clan website at <http://www.electricscotland.com/webclans/m/maclean2.html>
- 138 Well known literary artists and homosexuals W. H. Auden and Christopher Isherwood were Gresham's School alumni.
- 139 See Costello, 307. Also, Rufina Philby, Peake, and Lyubimov, 406.
- 140 See Dr. Diana M. Henderson, "Scots at War/Secret War/Soviet Spies," available at <http://www.scotsatwar.org.uk/secret/soviet.html> Trust, Edinburgh, Scotland.
- 141 Pryce-Jones. The figure 17,000 is based on information from the Soviet archives recently made available to scholars from the West. Burgess, Maclean and Cairncross were each said to have transferred three times that number to Moscow.

- 142 Costello, 432, 412.
- 143 E. Michael Jones, "Homosexual as Subversive: The Double Life of Sir Anthony Blunt," *Fidelity Magazine* (May 1988): 29.
- 144 Costello, 372.
- 145 Ibid., 606.
- 146 Ibid., 407.
- 147 Among the various theories that have been put forth as to the exact nature of Blunt's royal mission are; (1) It involved the retrieval of some romantically indelicate letters belonging to the Royals; (2) That Blunt and the Royal librarian from Windsor Castle visited the old Kronberg castle in May 1945 to secure from the U.S. Army officials stationed there two crates that supposedly contained secret documents, but were in reality valuable gems; and (3) That they were ordered to retrieve Nazi records that involved a possible secret alliance between Germany and England against Stalin.
- 148 Costello, 369, 443-471.
- 149 Ibid., 4.
- 150 Ibid., 465.
- 151 Ibid., 466.
- 152 See Vivian Bird, "Homosexuality in Britain gets Increasing Acceptance," *Spotlight*, 29 February 29, 1988.
- 153 Guy Liddell, a Deputy Director of M15 in charge of "B" the Counterintelligence Division, was in the midst of a disastrous marriage when Blunt befriended him. Like Blunt, Liddell had some distant aristocratic connections. His father was reported to have been a stern military-type and his mother a doter. According to intelligence writer John Costello, Liddell also harbored a philistine view of British society. His "incautious" friendships and "unfortunate" wartime associations with known homosexuals made him an exploitable commodity for the Soviets, said Costello. The fact that his early performance at M15 was fraught with so many "mishaps" and irregularities, and that Moscow's penetration of British counterintelligence reached its peak under Liddell, said Costello, indicated one of three things— either he had "unconceivable bad luck" or he was "totally incompetent to the point of criminal negligence" to hold office or he was a Soviet mole. In any case Costello noted, compromised and "passive" spies can be "every bit as damaging as active ones." Hollis was a different story. Born in 1905, Roger Hollis was like Blunt, the son of a clergyman. He was educated at Worcester College, Oxford where he gravitated toward liberal politics. Among his Oxford friends were Claud Cockburn, a dedicated Communist; Maurice Richardson and the notorious homosexual and later Communist agent, Thomas Driberg. Hollis worked at the Standard Bank in London for a time and then went to China where he made contact with the dedicated Communist, Agnes Smedley. The thrice-married Hollis was regarded as somewhat of a womanizer and "a retailer of risqué stories." Hollis' record of incompetency as General Director of M15's was legendary. According to Chapman Pincher, Hollis was "a disaster" in the Fuchs spy case and grossly mishandled the Profumo Scandal as well as the critical interrogation of Philby. He was in office when Commander Lionel Crabb the navy frogman was murdered and his headless body washed ashore following a mismanaged espionage trip against a Soviet vessel in Portsmouth. At one point during his stint at M15, Hollis attempted

- to destroy the diaries of Liddell that gave a full record of M15 activities during the war. Interestingly, the allegations that Hollis might be a Soviet spy originated from his own colleagues inside M15. When Hollis was later interrogated he gave a poor accounting of himself, but no issues were ever settled. Like Liddell, Hollis' general incompetence appeared to be no detriment to his promotion and eventual knighthood. His was a charmed life. It should be noted that Costello and Pincher and other intelligence writers and researchers believed that there was *prima facie* evidence that a super-mole existed in British intelligence outside of the Cambridge spy network.
- 154 Costello, 466, 27. One of Blunt's sex partners was former guardsman, John Gaskin, with whom Blunt had a long-term rocky affair that ended when Gaskin fell over a balcony to his death.
 - 155 Ibid.
 - 156 Ibid., 561.
 - 157 Rothschild claimed his Hungarian-born mother had put Burgess on her payroll to advise her on finances.
 - 158 Costello, 305.
 - 159 Ibid., 660–663. Donald Gillies' biography of Inverchapel, *Radical Diplomat: The Life of Archibald Clark Kerr, Lord Inverchapel, 1882–1951* (New York: St. Martin's Press, 1999), makes no mention of Inverchapel's homosexual proclivities except for a passing observation that the aging diplomat preferred male company, "particularly young, intellectually energetic talkers" to that of his young and beautiful wife, Tita, nearly 30 years his junior, whom he "remarried" after a two-year divorce. Donald Maclean was one of the upcoming, but still lowly, First Secretaries at the British Embassy in Washington, D.C., who served under Lord Inverchapel. John Costello was more critical than Gillies of Inverchapel's pro-Communist politics, his enchantment with Stalin and his low, blackmailable morals. According to Costello, during Kerr's early diplomatic years he formed a number of intimate attachments with known Soviet agents including Stig Wennestrom who he met during his ambassadorship to China and who turned out to be a major general in the KGB and a Soviet military attaché. If not an outright spy or informer, Lord Inverchapel was, at the very least, an effective Soviet "agent of influence," concluded Costello.
 - 160 Costello, 300.
 - 161 Ibid.
 - 162 Ibid., 315.
 - 163 Ibid., 318.
 - 164 Michael Whitney Straight, *After Long Silence* (New York, London: W. W. Norton and Co., 1983), 142.
 - 165 Andrew and Mitrokhin, 61–62.
 - 166 Jones, 27.
 - 167 Ibid.
 - 168 Robert J. Lamphere and Thomas Shachtman, *The FBI-KGB War—A Special Agent's Story* (New York: Random House, 1986), 167.
 - 169 Costello, 317.
 - 170 Ibid., 318.

- 171 Ibid., 333.
- 172 Rebecca West, 225.
- 173 Lamphere and Shachtman, 235.
- 174 Modin, 143.
- 175 Costello, 473.
- 176 Ibid.
- 177 Ibid., 537.
- 178 Ibid., 474.
- 179 Pincher, *Their Trade is Treachery*, 141.
- 180 Rufina Philby, Peake, and Lyubimov, 406–407.
- 181 Lamphere and Shachtman, 233. Also Rufina Philby, Peake, and Lyubimov, 407.
- 182 Lamphere and Shachtman, 23.
- 183 Also Rufina Philby, Peake, and Lyubimov, 408.
- 184 Lamphere and Shachtman, 233.
- 185 Ibid., 24.
- 186 Ibid., 235.
- 187 Rufina Philby, Peake, and Lyubimov, 412.
- 188 Knightley, Page, Leitch, 316.
- 189 Ibid., Costello, 421.
- 190 Lamphere and Shachtman, 235.
- 191 SMERSH was part of the Ninth Division of the KGB, a military counter-intelligence agency dedicated to terror and diversion. See <http://search.yahoo.com/bin/search?p=SMERSH>.
- 192 Rufina Philby, Peake, and Lyubimov, 414.
- 193 The recent declassification of the VENONA Project, one of the Cold War's best kept secrets, has laid bare the extent of Soviet espionage and influence operations directed against the U.S. That project, the work of dedicated cryptographers, succeeded in breaking the coded communications back and forth between the Soviet establishments in New York and Washington and Moscow, mostly during the years 1943–47. In all, only about 3000 messages were completely or partially decrypted over a period of years. More than 100 Soviet agents were uncovered, many identified only by code name, some of whom have not, to this day, been positively identified. Most had been recruited through the Communist Party. See Hayden B. Peake, "The VENONA Progeny," (summer 2000) available at <http://www.nwc.navy.mil/press/Review/2000/summer/re2-Su0.htm>.
- 194 In 1949, Weisband complained to Moscow that they had changed codes so abruptly that it well might have been suspected that there was a spy in the code breakers' ranks. See <http://members.iglou.com/jtmajor/HaunWood.htm>.
- 195 For additional information on VENONA see Allen Weinstein and Alexander Vassiliev, *The Haunted Wood: Soviet Espionage in America—The Stalin Era* (New York: Random House, 1999; Harvey Klehr, John Earl Haynes, and Fridrikh Igorevich Firsov, *The Secret World of American Communism* (New Haven: Yale University Press, 1995; John Earl Haynes and Harvey Klehr, *VENONA: Decoding Soviet Espionage in America* (New Haven: Yale

University Press, 1999; and Herbert Romerstein and Eric Brindel, *The VENONA Secrets* (Washington, D.C.: Regency Publishing Co., 2000). Professor Harvey Klehr was kind enough to respond to a number of the author's queries on VENONA. There is an interesting footnote to the VENONA story. In their 1992 book *The American Communist Movement: Storming Heaven Itself*, written before academics were given access to VENONA, Library of Congress historian John Haynes and Emory University history, Professor Harvey Klehr, wrote that although "American Communists owed their first loyalty to the motherland of communism rather than the United States...in practice few American Communists were spies." They went on to conclude that viewing "the American Communist Party chiefly as an instrument of espionage or a sort of fifth column misjudges its main purpose." These opinions, however, were altered when Haynes and Klehr studied the VENONA cables and discovered that "Not few, but hundreds of American Communists...abetted Soviet espionage in the United States" in the 1930s and 1940s." See <http://www.nwc.navy.mil/press/Review/2000/summer/re2-Su0.htm>. Haynes and Klehr's work on VENONA remain the most objective book written on the subject to date.

- 196 When Aileen and Kim Philby married on September 25, 1946, she was pregnant with the first of their five children. In September 1956, Philby started an affair with Eleanor Pope Brewer. After Aileen died in December 1957, Philby married Eleanor on January 24, 1959. According to Chapman Pincher, when Philby heard that Aileen had died he was at a cocktail party where he raised his glass and said, "You must all drink to the great news. Aileen's dead!" After Philby defected to Moscow, and while Eleanor was on a visit to the United States, Philby began a fling with Maclean's wife, Melinda. In 1965, Eleanor left Moscow and Philby, who was in a hospital bed, and never returned. Philby's fourth wife, Rufina was of Russian-Polish origin. Philby had four grandchildren.
- 197 James Angleton (1911-1980) began his intelligence career working with his father who was in the OSS in Italy at the end of WWII. Early in the game he developed close ties with the leaders of the Zionist underground that later developed into the Mossad, Israel's secret service. As head of CIA's counter-intelligence unit, he specialized in foreign spies and moles. Although he wine and dined Philby on a regular basis and appeared to be on friendly terms with the MI6 representative, Angleton had suspicions that Philby might be a Soviet agent and conveyed those suspicions to his superiors who blithely attributed them to Angleton's alleged "paranoia" and "obsession" with moles and double agents. When William Colby took over as CIA in 1974, Angleton was basically put out to pasture and eventually resigned. Colby then dismantled the counter-intelligence branch of the CIA. This turned out to be a grievous error confirmed by the devastation wrought by Aldrich Ames and Robert Hansen who spied for the Soviet Union. See <http://www.angelfire.com/dc/1spy/Angleton.html>.
- 198 Costello, 539-540.
- 199 William Stevenson, *Intrepid's Last Case* (New York: Villard Books, Random House, Inc., 1983), 187.
- 200 This ill-fated joint SIS-CIA operation is described in detail in Nicholas Bethell, *Betrayed* (New York: Times Books, Random House, 1984).

- 201 Bethell, 111.
- 202 Ibid., 202.
- 203 Rufina Philby, Peake, and Lyubimov, 275.
- 204 The FBI had monitored Maclean's homosexual prowling in the United States.
- 205 Lamphere and Shachtman, 235.
- 206 Ibid.
- 207 For additional information on Maclean's activities in the United States see Knightley, Page, Leitch.
- 208 As early as February 1962, the Royals and Whitehall had decided not to charge Philby with treason. Rather, the plan was to offer him immunity for disclosing all the details of his Soviet-KGB connections. If he refused to cooperate, the powers-that-be determined it would be better to give him an opportunity to "defect" to Moscow than have to face the specter of a security scandal and public trial.
- 209 Modin, 222.
- 210 Ibid.
- 211 According to Penrose and Freeman, both the Officials Secrets Act (OSA) and Britain's libel laws were designed to protect Britain's governing class, "that interconnected group which traditionally dominated the civil service, politics, the universities, the City, the arts and sciences." The original OSA was passed in 1889, but it was the 1911 law that was rushed through Parliament that began the attack on the peoples' right-to-know. The law makes it an offense for any civil servant to reveal any information obtained in the course of their employment, without authorization. It also makes it an offense to receive such information, even unintentionally. There is no "public interest" defense. Without a confession or without the arrest of a spy in the act of passing secret information to a hostile power, espionage is a very difficult crime to prove.
- 212 Pincher, *Their Trade is Treachery*, 150–151.
- 213 One of the theories as to why Blunt was never prosecuted is found in *War of the Windsors—A Century of Unconstitutional Monarchy* by Stephen Prior, Clive Prince, Lynne Picknett, and Robert Brydon (Mainstream Publishing, Edinburgh, 2002). The authors claim that Blunt may have been the bastard child of the amorous King George V and Blunt's mother. However, when one considers Hilda Master's upbringing and strong religious convictions, this scenario appears to be highly unlikely. A more plausible theory would have been that Blunt managed to sexually compromise a member of the Royal family. Costello, for example, reported that Harbinson (Bryans) told him that the Duke of Kent, the black sheep of the Royal family had a drug problem and was attracted to partners of both sexes. Blunt was introduced to the Duke of Kent via Prince Chula Chakrabongse while at Trinity College. If Blunt was sexually involved with Queen Mary's youngest wayward son, this would have been sufficient to keep M15 and M16 wolves from his door. The tall, fair-haired Duke was killed in a Royal Airforce crash in 1942.
- 214 Ibid., 152.
- 215 Modin, 241.
- 216 This incident is recorded in a book review by Joseph T. Major of Stephen Koch, *The Terrible Secret* (New York: Free Press,1994) available from <http://members.iglou.com/jtmajor/2Lives.htm>.

- 217 Private communication with Patrick Paskiewicz. Nigel once described his brother as "an extraordinary mixture of loathsomeness and charm." See Verne W. Newton, "The Cambridge Spies," at <http://members.iglou.com/jtmajor/2Lives.htm>.
- 218 Modin, 268.
- 219 Roland Perry, *The Fifth Man: The Soviet Super Spy* (London: Sidgwick and Jackson, 1994), 27.
- 220 As soon as the State of Israel was formed, Rothschild assisted Chaim Weizmann in setting up a top-secret nuclear program in Rehovoth. In 1947, at the United Nations, both the Soviet Union and the United States voted in favor of the establishment of a Jewish state in Palestine. The "Kibbutz" was Israel's contribution to the Socialist-Communist experiment in the new nation-state.
- 221 Ibid., 36.
- 222 Ibid., 41.
- 223 Ibid., Costello, 305.
- 224 Ibid., 293.
- 225 In addition, according to former Mossad member Victor Ostrovsky, Rothschild's banks act as "bank sayanim," that is, they assist the Mossad by providing financial assistance at any time, day or night for emergency situations at no charge.
- 226 Modin, 77.
- 227 Costello, 249.
- 228 Rufina Philby, Peake, and Lyubimov, 436.
- 229 Sinclair, 85.
- 230 Ibid., 89.
- 231 Malcolm Muggeridge *Chronicles of Wasted Time— The Green Stick*, Vol. 1, William Morrow & Co., 1973, 107.
- 232 Ibid.
- 233 Ibid., 109.
- 234 VENONA communications indicate that Code Names David and ROSA could possibly have been Tess and Victor Rothschild. Was Victor Rothschild the so-called "Fifth Man" of the Cambridge spy ring? In my opinion, the question is wrongly phrased. If Rothschild did collaborate with and provide the Soviets with British and American secret intelligence before, during and after the Second World War, he did not do so as a servant of the Soviets as was the case with Burgess, Maclean, Blunt and Philby. Rothschild was not one of five. He was in a class by himself. His relationship with the Soviets as with all the modern shakers and movers of World Revolution with whom he collaborated operated on a completely different level and scale. Perhaps the question had been better put— whose interests did Victor Rothschild represent and in what hierarchy of order did he place his loyalties. Certainly these interests embraced those of his family, his financial dynasty, his race, and the creation and survival of a Jewish homeland in Palestine. Unlike his Cambridge friends, Rothschild was not driven by any claptrap about the supremacy of Communist ideology. Nor did he suffer under any illusions as to the nature and outcome of Stalin's war against the Jews as documented in Louis Rapoport's book by the same name (*Stalin's War Against the Jews* (New York:

Maxwell Macmillan International, 1990). Rather, Victor Rothschild's "arrangement" with the Soviets would have been likely a strictly pragmatic one— secret intelligence and scientific, military and political data from Britain, America and elsewhere in exchange for 1) Soviet support in the United Nations for the creation of the Socialist State of Israel. 2) the securing of atomic weapons to defend the new State in a hostile Arab environment and 3) the release of Russian Jews from behind the Iron Curtain for resettlement in Israel. Scientific knowledge, weapons of mass destruction, superior intelligence, international support, money and people were all necessary for Israel to survive. Rothschild provided all of these in generous amounts, even when doing so meant going against British interests. That the Rothschilds and the Israeli government were quite capable of such actions was demonstrated in the Pollard Case that involved the selling of highly classified American intelligence to the Soviet Union by Israeli agents. In 1986, an American Jew, Jonathan Pollard who worked for U.S. Naval Intelligence was caught spying for Israel. On the day he was apprehended he had sixty classified U.S. documents in his possession. The Israelis were giving American intelligence to the Soviets and Eastern Bloc nations in exchange for the release of Jews from those countries. As for Rothschild's other interests, it is fascinating to note that when the Cold War ended, Victor Rothschild, as if on cue, took up a rather curious cause— the so-called "population explosion." The war against Communism had turned into a war against the proliferation of people and Rothschild stood ready to lead the charge in the next phase of the continuing march of World Revolution. See Richard Deacon, *The Cambridge Apostles* (New York: Farrar, Straus & Giroux, 1986), 178.

- 235 See Gordon Lonsdale, *Spy: Twenty Years of Secret Service, Memoirs of Gordon Lonsdale* (New York: Hawthorn, 1965). Also http://intellit.muskingum.edu/uk_folder/ukspycases_folder/ukspycasesb&l.html.
- 236 Rebecca West, *New Meaning of Treason*, 297.
- 237 See PBS interview at http://www.pbs.org/redfiles/kgb/deep/interv/k_int_george_blake.htm. See also George Blake, *No Other Choice: The Cold War Memoirs of the Ultimate Spy* (London: Jonathan Cape Limited, 1990).
- 238 "George Blake, the last survivor of the legendary KGB 'moles,'" *Pittsburgh Press*, 16 January 1992. After the Blake debacle, the Radcliffe committee was set up to examine security measures in the public service. The committee's final report stressed "the need to know" principle but apparently MI5 and MI6 did not get the message. The door was left open for further foreign espionage activities against the British government and the Crown.
- 239 Rebecca West, 316. See also Rebecca West, "The Vassall Affair," *Sunday Telegraph*, London, 4 July 1963.
- 240 Ibid., 317.
- 241 Ibid.
- 242 Lewis, 18.
- 243 Rebecca West, 320.
- 244 Lewis, 89.
- 245 Ibid., 90.
- 246 Ibid.

- 247 Rebecca West, 321.
- 248 The Soviets reportedly made monthly payment to Vassall of £700 pounds that doubled his income from the Admiralty.
- 249 Pincher, 75. Actually Golitsin reported that there were two moles in the Admiralty, but after the Vassal trial, British Intelligence ignored that warning.
- 250 Rebecca West, 323.
- 251 Ibid., 328.
- 252 Ibid.
- 253 See "The Warren Commission from the Procedural Standpoint" with notes on the Radcliffe Tribune by Arthur L. Goodheart, *New York University Law Review*, Vol. 40 (May 1965): 404-423, available from http://karws.gso.uri.edu/JFK/History/WC_Period/Legal_views_of_WC/Goodheart—from_procedural_standpt.html.
- 254 Ibid.
- 255 Ibid.
- 256 Ernest Volkman and Blaine Baggett, *Secret Intelligence—The Inside Story of America's Espionage Empire* (Garden City, N.Y.: Doubleday, 1989), 161.
- 257 Costello 182-183.
- 258 Andrew Boyle, *The Fourth Man* (New York: Dial Press, James Wade, 1979), 450.
- 259 Costello, 615.
- 260 See Communist Party member Harry Hay's description of the organization of early homosexual networks in the United States in Stuart Timmons, *The Trouble With Harry Hay—Founder of the Modern Gay Movement* (Boston: Alyson Publications, 1990).
- 261 Richard Sorge was born in the Caucasian state of Azerbaijan, a former Soviet republic. His father was German and his mother Russian, but Richard was a Russian through and through and a dedicated Bolshevik. He spied for Stalin in Shanghai and then went to Tokyo where he passed himself off as a reputable German journalist. He then formed a strong friendship at the German Embassy in Tokyo with Lt. Col. Eugen Ott, liaison officer with Japan's Third Artillery Regiment. He was a heavy drinker and womanizer and was vocal about his anti-Nazis views. Yet, acting through his friend Ott, he was able to secure access to extremely valuable military and diplomatic intelligence and coded messages from both the Germans and the Japanese. Sorge was eventually apprehended by the Japanese government. He believed that the Soviets would trade him or exchange him for another prisoner, but they did not. He was executed as a foreign spy on November 7, 1944 in Sugamo Prison. Twenty years later, on November 6, 1964, Sorge was made a hero of the Soviet Union. See Gordon W. Prange, *Target Tokyo—The Story of the Sorge Spy Ring* (New York: McGraw-Hill, 1984). In his essay "The Business of Deception," Professor Revilo P. Oliver noted that thanks to intelligence supplied by Sorge, Stalin was able to achieve important military victories in World War II by withdrawing his huge armies massed along the Manchurian border and using them against the Germans. Oliver observed that Sorge was able to effectively mask his espionage activities behind an outward veneer of high and fast living. In short, he made himself into a "character" who was "ostentatiously addicted to "social" pleasures, rather than to political

- interests." See
http://www.revilo-oliver.com/rpo/Business_of_Deception.html.
- 262 Rev. Paul J. Shaughnessy, "The Gay Priest Problem— What Needs to Be Done, and Why It Won't Be," *Catholic World Report*, (November 2000), 54–58. Father Shaughnessy, a Marine Corps and Navy chaplain wrote, "I define as corrupt, in a sociological sense, any institution that has lost the capacity to mend itself on its own initiative and by its own resources, an institution that is unable to uncover and expel its own miscreants. It is in this sense that the principal reason why the action necessary to solve the gay problem won't be taken is that the episcopacy in the United States is corrupt, and the same is true of the majority of religious orders. It is important to stress that this is a sociological claim, not a moral one." The full text is available from <http://www.sdnewsnotes.com/ed/articles/2000/1200ps.htm>.
- 263 Rueda, 78.
- 264 Rebecca West, 237.
- 265 Ibid., 99.
- 266 Stephen Dorrell and Anthony Summers, *Honeytrap— The Secret Worlds of Stephen Ward* (London: Weidenfeld and Nicolson, 1987), 48.
- 267 Ibid.
- 268 Ibid., 52.
- 269 Ibid., 28.
- 270 Ibid., 36–37.
- 271 Penrose and Freeman, 254, 484.
- 272 Peter Montgomery's father was Major-General Hugh Maude de Fallenberg Montgomery. His uncle was Field-Marshal Sir Archibald Montgomery-Massingberd, Chief of the Imperial General Staff. His second cousin was Bernard Montgomery, the legendary Second World War commander.
- 273 Penrose and Freeman, 284.
- 274 It was probably through his familial connections that Peter gained his position with Wavell in India. None of the Wavell biographies mentions Peter Montgomery by name.
- 275 Chris Moore, *The Kincora Scandal* (Dublin: Marino, 1996), 88.
- 276 Carter, 384.
- 277 Costello, 466.
- 278 The Kincora boys' home was opened in 1958 to serve as a transitional refuge for troubled teens and orphans from the Belfast area. The warden chosen for Kincora, Joseph Mains, was an active homosexual pederast. He was joined in 1964 by Raymond Semple, another "boy lover." The two men turned the residence into a living hell for many young boys who were placed at Kincora by the State for safe keeping. When William McGrath joined the staff in 1971, the hell at Kincora was complete. On January 24 1980, Dublin reporter Peter McKenna of *The Irish Independent* wrote an article that charged that an official cover-up of the sexual abuse of young boys and teens at the Kincora Boys Home had been going on for more than 20 years. Further, McKenna reported that various public agencies in both Northern Ireland and Whitehall as well as British Intelligence had been informed of the criminal activities at Kincora and had done nothing to halt the abuse. Chris Moore, author of *The*

Kincora Scandal, has insisted that although the boys of Kincora were raped and sodomized by McGrath, Mains and Semple— all of whom received stiff prison terms after their December 1981 trials— there was no prostitution ring that operated out of the home. McKenna, however, reported that there was an organized pederast ring that operated out of Kincora and that some boys were taken from the orphanage to nearby Birr Castle to serve as sexual fodder for prominent Belfast and London upper-class pederasts and homosexuals. We know that McGrath, was a MI5 operative in Northern Ireland as well as a leader of the Orange Order prior to his arrest. We know that he was also a frequent visitor to London and moved in high political circles. However, British Intelligence (MI5) closed down their investigation before the alleged Belfast and British pederasts could be identified and questioned. The fact that Blunt's friend and fellow sodomite, Sir Knox Cunningham, who died in 1976, was closely connected to McGrath lends support to the possibility that Kincora boys were sexually abused by men other than McGrath, Mains and Semple. Until such times as the Crown or Whitehall or the British Parliament decide to reopen the Kincora Case, it is unlikely that the full truth shall ever be revealed to the Irish and British public. What information about Kincora, if any, Blunt shared with his Soviet paymasters is also likely to remain buried. In addition to the Moore book, Labour Party defender Paul Foot has provided additional information on the Kincora scandal in *Who Framed Colin Wallace?* (Macmillan, London, 1989).

279 Moore, 88–89.

280 Dorrill, 38. In the text, Dorrill, who interviewed Robin Bryans, aka Robert Harbinson, mistakenly states that Montini became Pope John Paul I rather than Pope Paul VI.

† The Leonine Prayers

Instituted by Pope Leo XIII in 1884

Hail Mary (3 times)

Hail Mary, full of grace, the Lord is with thee.
Blessed art thou amongst women and
blessed is the Fruit of thy womb, Jesus.
Holy Mary, Mother of God, pray for us sinners,
now and at the hour of our death. Amen.

The Hail, Holy Queen (Salve Regina)

Hail, Holy Queen, Mother of mercy,
our sweetness, and our hope!
To thee do we cry, poor banished children of Eve.
To thee do we send up our sighs, mourning and
weeping in this valley of tears.
Turn then, most gracious advocate, thine eyes of
mercy toward us.
And after this exile, show us the blessed
Fruit of thy womb, Jesus.
O clement! O loving! O sweet Virgin Mary!

V. Pray for us, O holy Mother of God

R. That we may be worthy of the promises of Christ.

Let us pray. O God, our refuge and our strength, look down in
mercy upon Thy people who cry to Thee, and by the intercession
of the glorious and immaculate Virgin Mary, Mother of God, of
Saint Joseph her spouse, of Thy blessed Apostles Peter and Paul,
and of all the Saints, in mercy and goodness hear our prayers we
pour forth for the conversion of sinners, and for the liberty and
exultation of our holy Mother the Church.
Through the same Christ our Lord. Amen.

Saint Michael the Archangel, defend us in battle;
be our protection against the wickedness and snares of the devil.
May God rebuke him, we humbly pray: and do thou,
Prince of the heavenly host, by the power of God,
thrust down to hell Satan and all wicked spirits,
who wander through the world seeking the ruin of souls.

R. Amen

V. Most Sacred Heart of Jesus,

R. Have mercy upon us. (3 times)

PRAYERS

† The Prayers of Fatima

O my Jesus, forgive us. Deliver us from the fire of hell.
Lead all souls to Heaven, especially those in most
need of Your Mercy.

O Jesus, it is for Your Love, for the conversion of
sinners, and in reparation for the sins committed
against the Immaculate Heart of Mary.

My God, I believe, I adore, I hope and I love Thee!
I ask forgiveness for those who do not believe,
do not adore, do not hope and do not love Thee!

Most Holy Trinity, Father, Son, Holy Ghost
I adore Thee profoundly and offer Thee the most
Precious Body, Blood, Soul and Divinity of Jesus
Christ, present in all the tabernacles of the world,
in reparation for the outrages, sacrileges, and
indifferences by which He is offended.
And through the infinite merits of His Most
Sacred Heart and of the Immaculate Heart of Mary,
I beg of Thee the conversion of poor sinners.

† Prayer for Priestly Vocations

O God, we earnestly beseech Thee to bless Thy Church with
many vocations to the Holy priesthood: **men** who will serve
Thee with their whole strength and gladly spend their lives for
Thy Church, and to make Thee known and loved. Amen.

Mary, Mother of priests, obtain for us many holy priests.



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HOMOSEXUALITY
AND THE
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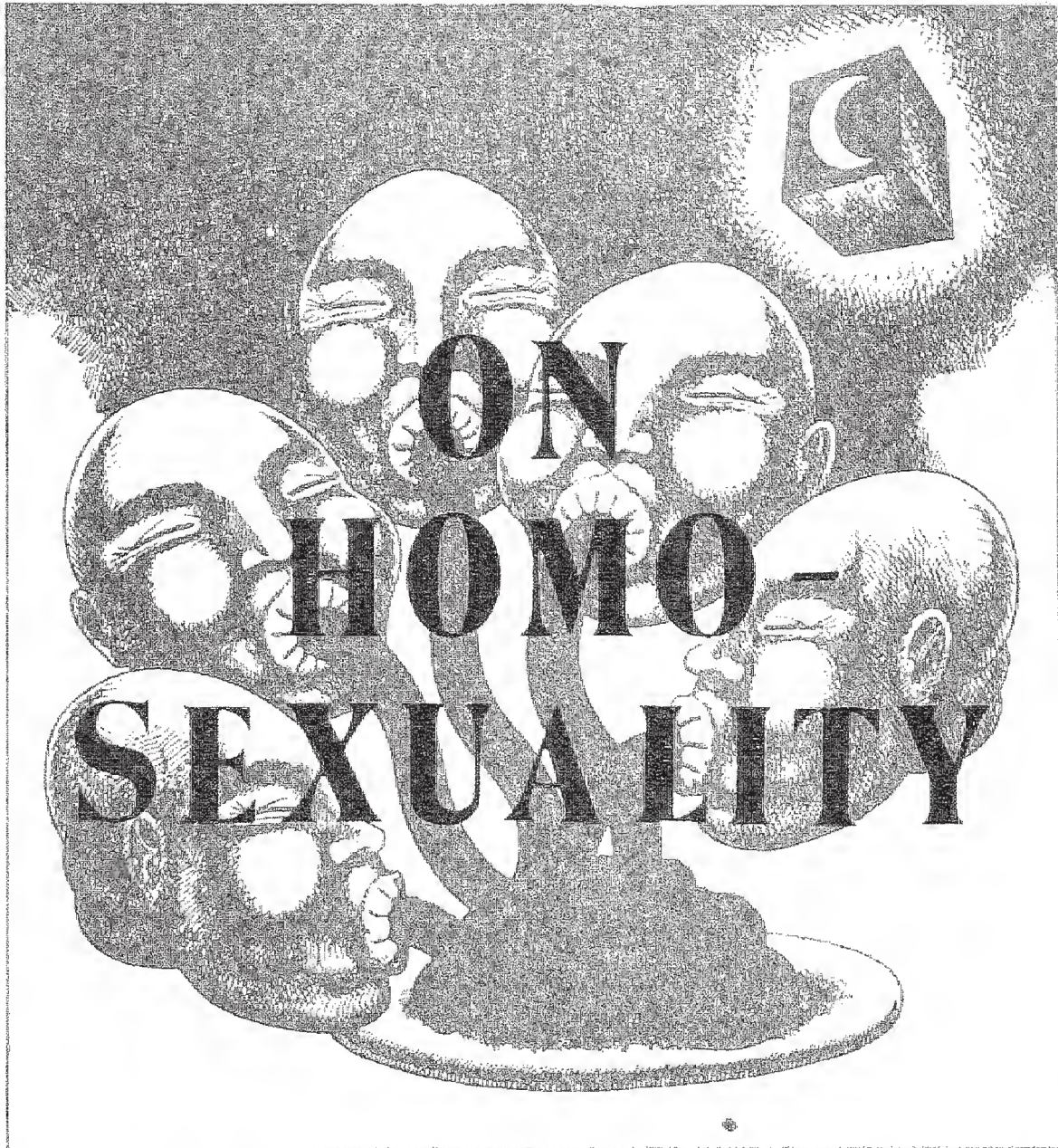
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Revolutionary Union



*A Stalino - Leninist Guide
to Love and Sex*

NOTE: This pamphlet is a response to male-domination in the East/West social systems of capital accumulation. It is produced from a male perspective and thus contains conscious and unconscious emphasis on the male viewpoint, but the sexism of stalino-leninist ideology can hardly be obscured by a defective presentation.

Leninism, like corporate capitalism, has the notion that persons are "things" to be controlled, manipulated, bought and sacrificed to maintain and support a present or future ruling group. Leninist vanguard parties, in power or out, almost universally condemn love for one of the same sex as a transitory byproduct of capitalism, instead of seeing it as one basic way of relating to people. "Socialist" states recognize that the breakdown of heterosexuality and the monogamous ideal will threaten the breakdown of the family (that "factory for the reproduction of dominant cultural patterns" -- Reich), and with it threaten these states with a population no longer held in check by authoritarian conditioning and respect for power and tradition. A growing few leninist sects in the Western imperialist countries already consider recruitment from and "infiltration" of the gay liberation movement as a potential method for building their organizations. Obviously this tactic will succeed only to the extent that gay organizations follow the leninist model (dogma, hierarchy, manipulation) and to the extent that their members are colonized by bourgeois and leninist behavior patterns (acceptance of intellectual/moral/physical authority, puritanism, uncritical obedience). Similarly, the still-marginal trend in Western society to end legal and social oppression of homosexuals is widening -- but only to the extent that homosexuals adopt the moral values of straight society, play the roles, accept the "right" of straight society to reproduce itself, in other words restrict gay liberation to the bedroom.

The capitalists want to make us believe that if we are not happy with life it is because we are at fault for failing to get a satisfying job and for failing to practice the bourgeois ethical code. The leninists want to make us believe that their Workers' Government is a big improvement over the capitalist way of running things. Nonetheless, we who sell our time to either aren't making decisions, either about how we go about our jobs or whether what we're producing or doing is even worth producing or doing. We fail to rebel against these conditions in part because we have been conditioned since birth to play narrow sexual roles and to accept the legitimacy of parental and social authority. If people really were free and happy, would they seek self-fulfillment, for example, in (1) participating in a global war industry, (2) converting millions of trees into millions of tons of paper for advertising and administrative purposes, (3) being salespeople or East/West bureaucrats to push that same paper around, (4) being academic apologists for the necessity and virtue of the above activities? The fact that everywhere we are willing to play these and many other roles for global capitalism shows how little control we actually have over our lives.

Are we to overthrow East/West control of our personal relationships without overthrowing that same control of our social-productive lives?? One is impossible without the other, just as there is an indissoluble link between love and creativity. Down with the Mao Tse-tung/Pepsi Cola/Billy Graham axis!

April, 1975

address to those who think themselves Normal

You do not feel that you are oppressors. You screw like everyone else, it's not your fault if there are sick people or criminals around. You can't help it, you say, since you are tolerant. Your society -- for if you screw like everyone else, then it is yours -- has treated us as a social plague for the State, as the object of scorn for true men, as the subject of fear for mothers. The same words that are used to designate us are your worst insults.

Have you ever thought of what we feel when you string these words together: "cocksucker, ass hole, fairy, queer"? when you say to a woman "Dyke"? You protect your daughters and your sons from our presence as though we were disease bearers.

You are individually responsible for the vile mutilation that you have made us undergo by reproaching us our desire. You who want a revolution, have wanted to impose upon us your repression. You fought for the Blacks, you treated the pigs like cocksuckers, as though there didn't exist a worse insult.

You, worshippers of the proletariat, have en-



couraged with all your might the maintenance of the virile image of the worker; you have said that revolution would be the work of a manly, rugged proletariat.

Do you know what it is like, for a young worker, to be a closet homosexual? Do you know, you who believe in the virtuous influence of the factory, what the person who is treated as a faggot, by his friends at work, goes through?

We know, because we know one another, because we alone can know. We are, with women, the moral door-mat on which you wipe your conscience.

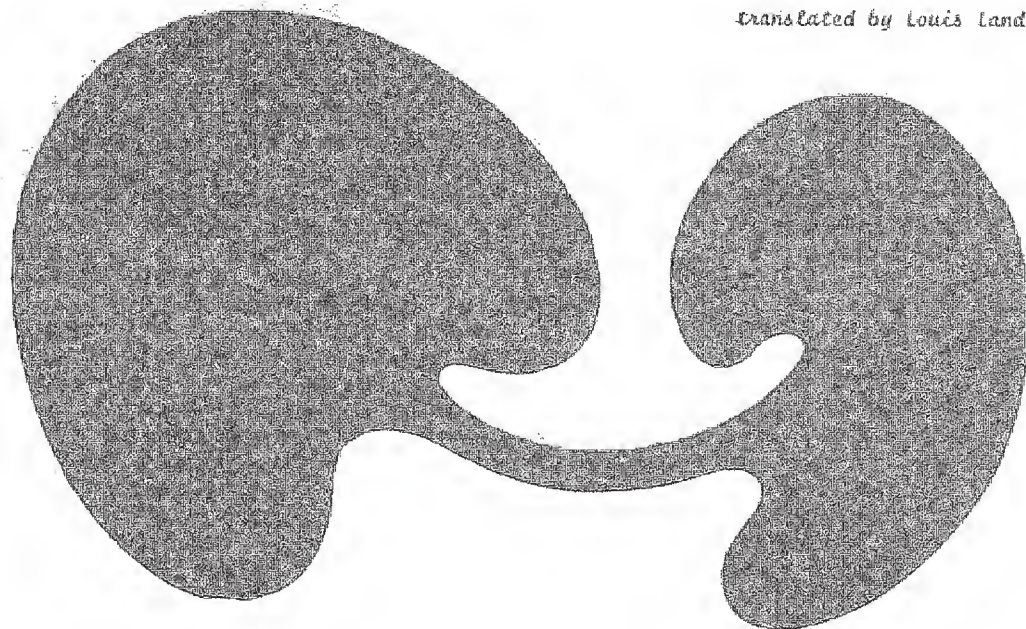
We are saying here that we've had enough, that you won't smash our faces any longer, because we will defend ourselves, that we will lead an offensive on your racism against us even as far as language.

We are saying more: we will not stop at defending ourselves, we are going to attack.

We are not against "straights", but against "straight" society. You ask: "What can we do for you?" You can't do anything for us as long as each one of you remains the representative of straight society, as long as you refuse to see all the secret desires that you have repressed. You can't do anything for us as long as you don't do anything for yourselves.

Front Homosexuel d'Action Revolutionnaire

translated by Louis Landerson



ON HOMOSEXUALITY

Revolutionary Union

The following is the R.U. position on homosexuality and gay liberation. Our position on homosexuality and the gay liberation movement starts from an analysis of the concrete conditions of life in the U.S.A. today. The problem we direct ourselves to is what is the correct path to follow if we are to defeat imperialism and establish socialism in this country, and what role will homosexuals and gay liberation play in the revolutionary struggle. We will deal first with our analysis of gay liberation.

The U.S.A. is an imperialist power on the decline. It is being attacked by rising revolutionary movements throughout the world and within the U.S.A. itself and it is facing increased competition from other imperialist powers. To maintain its wealth and power, the ruling class is forced to increase its oppression and exploitation at home. Although [it] hits hardest on Third World and working class people, it is felt by almost everyone, including large sections of the petty bourgeoisie. The alienation that people living in capitalist society already feel is greatly intensified. The ruling class attempts to hold back the advancing revolutionary movement by increasing the contradictions between white and Third World



"You must be a man, and only a man."

---Fidel Castro, to launch purge of homosexuals, 1965

(*NY World*, Mar 15 16, 1965, p. 4)

ARTICLE 154-a

Sexual intercourse between two men (homosexuality) is punished by deprivation of liberty from 3 to 5 years. The same, if committed by using violence or by abusing the subordinate position of the victim, is punished by deprivation of liberty from 5 to 8 years.

Revised Constitution of the Republic of Cuba, 1976, Art. 154, *REVISTA*, 1976, p. 14





Lenin, great revolutionary teacher of the proletariat, and his successor, the great Marxist-Leninist Stalin. After the death of Lenin, Stalin inherited and defended the cause of Leninism in his struggle against the class enemies at home and abroad and the Right and "Left" opportunists in the Party. He led the Soviet people to advance continually along the road of socialism, and won great victories. In World War II, under the command of Stalin, the Soviet people became the main force in defeating the fascist aggression and made meritorious achievements in the history of mankind which will never be effaced.

workers, between working class and the petty bourgeoisie, between men and women.

Homosexuality is a response - consciously or not - to a male supremacist society. Because it is a response to oppressive institutions and oppressive relationships it is not necessarily a progressive response or one that challenges the power of the monopoly capitalist. We see that the pressures that capitalist society [puts] on each individual are tremendous. The difficulty we have in all of our relationships, the lack of fulfillment in our daily lives is a source of anxiety and personal suffering. As our relation-

"The youth movement too is attacked with the disease of modernity in its attitude towards sexual questions and in being exaggeratedly concerned with them...You must be aware of the famous theory that in Communist society the satisfaction of sexual desires, of love, will be as simple and unimportant as drinking a glass of water. This glass of water theory has made our young people mad, quite mad. It has proved fatal to many

young boys and girls. Its adherents maintain that it is Marxist...I think this glass of water theory is completely un-Marxist, and moreover, anti-social...Of course, thirst must be satisfied. But will the normal man in normal circumstances lie down in the gutter and drink out of a puddle, or out of a glass with a rim greasy from many lips?"

---Vladimir Ilyich Lenin, Autumn, 1920

Reprinted in *Revolution and the Youth*



The October League tends to ignore the subject of sexual repression altogether. Michael Klonsky, leader of the OL, explained at a panel discussion in San Diego this summer why this question had not been taken up by his organization, saying that he didn't see why so much fuss was being made about something that only took a few minutes a day. The October League did not, however, draw back from assisting in the exclusion of a group of lesbian members of the Chicago Women's Union from a trip to China.

Women and Revolution, Autumn 1974, p. 5



doesn't, it is not progressive.

Homosexuality is an individual response to male supremacy and male chauvinism; it is a response which turns its back to the struggle between men and women. We think that Lesbianism is more understandable as an escape from male chauvinism; male homosexuality reinforces male chauvinism in its refusal to deal with relationships with women. Both forms of homosexuality, however, are premised upon the unwillingness to struggle with the opposite sex in very important relationships.

It is important to deal concretely with homosexual relationships as they exist in our society today. Many people, especially women, have become homosexuals as a matter of choice, usual-



The Chinese and Sex

Ann Landers

Dear Readers: Here's another column on my visit to The People's Republic of China as a member of the American Medical Association's delegation.

My question to a 35-year-old Chinese professional woman (married), one of the most attractive and articulate people I met on the entire trip:

"I understand there is very little premarital sex in your country. Is this true?"

Answer: "Yes. And there are good reasons for it. Nearly half of our country's population is under 10 years of age. This means 400 million of our people have been reared under Mao's teachings.

"To keep the birth rate down, the Chairman has suggested 25 as a good age for a woman to marry, and 28 for a man. Sex before marriage is considered highly immoral

and completely unacceptable.

"Our young people are taught at a very early age that all their time and energy must be spent in self-improvement, study or work."

Question: "But how do they keep their normal sex drives under control? Isn't it natural for members of the opposite sex to become attracted to one another?"

Answer: "A child whose thoughts are conditioned from birth grows up to believe as he has been taught. We teach our young children that sex before marriage is a shameful and disgraceful thing. A young couple who strays from these teachings is looked down upon by their peers.

"The Chairman's motto is, 'Serve the people,' and young couples who spend their time amusing themselves with sex are not serving the people.

They are being selfish, and they are taking time and energy from study and work."

Question: "Are you saying there is no premarital sex in The People's Republic of China?"

Answer: "Such a statement would be ridiculous. In a country with 600 million people, there must, of course, be exceptions.

"But I am sure we have less sex before marriage as well as OUTSIDE of marriage, than any country in the world. Adultery is quite uncommon. It is considered 'back-haul' every bad by relatives, friends and fellow workers."

Question: "From my conversations with both women and men here, I'm beginning to get the impression that there is also less sex INSIDE of marriage. Am I right?"

Answer: "Probably, as compared with other countries. And there is a reason for this. In Old China, concubines and prostitutes were part of the culture. They provided the sexual entertainment. Wives were not expected to be sexy. They were for childbearing.

"Today, concubines and prostitutes are against the law and most wives look upon sex as their mothers did. Also, they are too hard-working to be sexy. After a woman has produced one or two children, she feels she has done her duty. There are many exceptions, of course, but most Chinese women consider sex a chore."

ly after some involvement in the women's movement. These are women who said that they wouldn't or couldn't deal with men in their personal relationships. Such a choice is clearly individualist; it says: I have a right to relate the way I want to, I can do what I want with my body. There are many people who became homosexual out of inclination, or for a thousand other reasons which we can call more or less unconscious. Objectively, however, there are no real difference [s] between the two cases, although the subjective attitudes of the people involved might be different. In both cases, people are in relationships which necessarily place them outside the mainstream of our society and thus puts enormous strains upon the relationships, strains over and above which exist in heterosexual relationships, which are by no means



MOSCOW: Asked about the Soviet Union's official policy towards homosexuals in their country, the Ministry of the Interior said that broad guidelines had been laid down in an international conference in Geneva in 1924.

At this conference, he said, it was accepted that homosexuality was partly a sickness -- and agreement had been reached on how homosexuals should be treated.

Gay News, March 14-21, 1974, p. 20

Any romantic attachment that goes the distance, outside the marriage bed, is actually a statutory offense, worth six months in jail for the overeager young man...

Shimon de Vidyasa Chitra, Red & Green



ideal. Because of such strains, homosexual relationships are rarely long lasting. The relationships that are principled require much more cultivation, much more time and energy - in short, much more self indulgence. This is not meant to put down such relationships as abnormal or immoral. It is simply a recognition of the social context in which homosexual relationships must



"Young people, particularly, need the joy and force of life. Healthy sport, swimming, racing, walking, bodily exercises of every kind, and many-sided intellectual interests. Learning, studying, inquiry, as far as possible in common. That will give young people more than eternal theories and discussions about sexual problems and the so-called 'living to the full'. Healthy bodies, healthy minds!"

---Vladimir Ilyich Lenin, Autumn, 1920

Reminiscences of Lenin, Great Britain, 1930



exist. As materialists we don't deal with anything in the abstract, we don't deal with homosexuality as it might exist in some future society where people live without sexual or other inhibitions. We don't make reference to some so-called "natural" state. As a rule, homosexual relationships in our society are extremely dif-



Under Soviet conditions masturbation is no longer the mass phenomenon it was in the past...No illness was ever caused through abstinence, which is quite harmless for young and less young alike... The law cannot concern itself with every case of immoral conduct. The pressure of public opinion must continue to play the leading role against all forms of immorality.

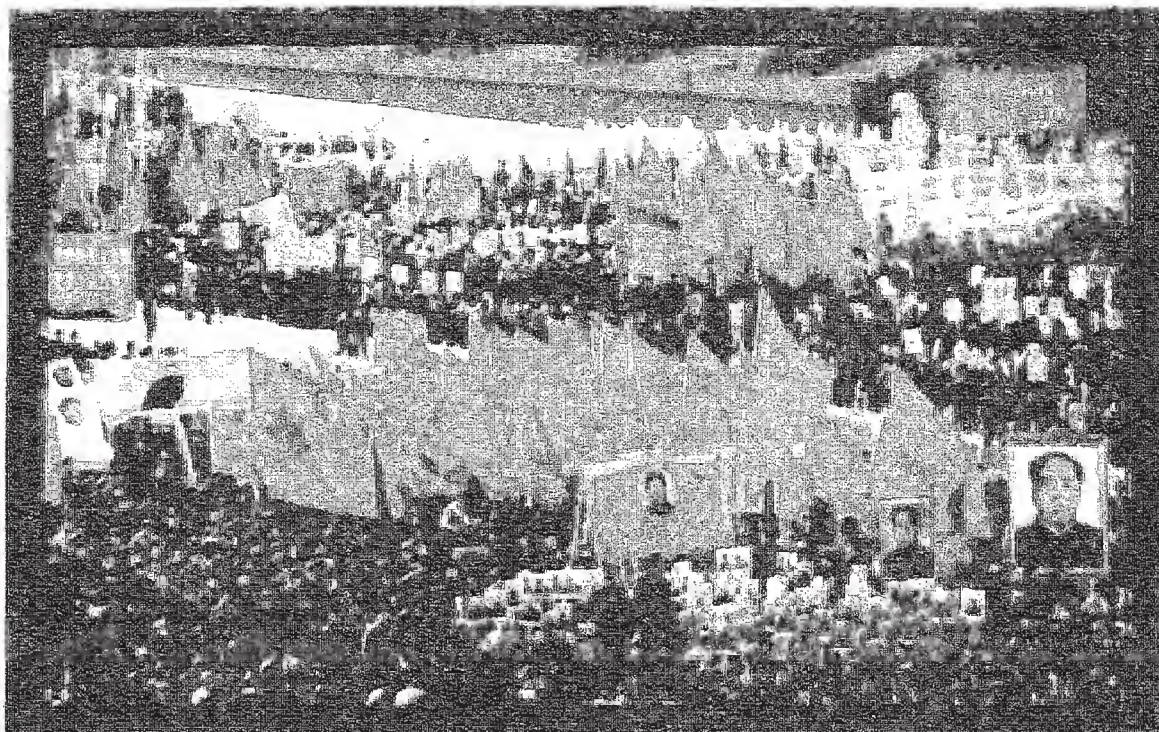
Discourse on Sexual Education, P.S. Akatov (Physician, Director of the Russian Soviet Socialist Republic), 1946, Moscow quoted in The Unfinished Revolution, p. 37-38



ficult, require a lot of time to make work, if they work at all. They involve a great deal more cultivation than do heterosexual relationships.

Based on the above considerations, we see that homosexuals are forced to live on the periphery of society (insofar as their relationships are subject to public abuse), and therefore, such relationships can be only individual solutions to

the contradictions of imperialism, much in the same way as going to live on a commune is an individual response to alienation or in the same way as embracing a religion is an individual solution. Because people who make such a choice are estranged is unfortunate, but again it is not a sign of their being progressive. The thing that makes it individual - and not progressive -



is not that it is done alone (communes can involve a lot of people), but that it does not engage the masses of people in struggle, it doesn't organize or set the basis for organizing masses of people to fight around their needs.

In posing an individual solution to the contradictions of monopoly capitalism, homosexuality is an ideology of the petty bourgeoisie, and must be clearly distinguished from proletarian ideology. The ideology of the working class is based on the knowledge that the only way to resolve the contradictions of capitalism is through mass struggle with each other and against our common oppressors. To say that homosexuality is based on petty bourgeois ideology is not to cast aspersions on homosexuals any more than calling most students petty bourgeois is to put them down. As

"The most important thing for the liberation of women is that there be an equal number of men and women in parliament...women elected as governors and senators...then there will be equality."

"...Any woman, no matter what post she occupies, should remain a woman...She should know how to cook and how to keep house nicely. If

she does not, she is not a woman.

"...The highest appraisal...payment...for women would be respect from the family... They should understand that bringing up children and keeping the house is also important."

---Yekaterina Alekseyevna Furtseva, Minister of Cultural Affairs of the USSR

New York Times, Jan. 19, 1970, p. 42

Chairman Mao says: "In class society everyone lives as a member of a particular class, and every kind of thinking, without exception, is stamped with the brand of a class."

To say that homosexuality is stamped with the brand of the petty bourgeoisie should not imply that gay people cannot be and are not strong fighters against imperialism. But we should be clear that it is not the homosexuality of gay people which makes them into anti-imperialist fighters. It is quite possible that many gay people begin to recognize the nature of imperialism as a system because of particular attacks on their democratic rights. There is, however, often a difference between the way in which people come to recognize the beast and the weapons they use in fighting it. Gay people can be anti-imperialists, because they see imperialism as the en-

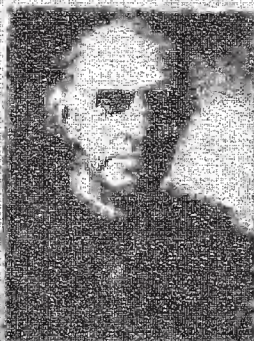




emy and they can understand and take up the main spearheads of struggle against imperialism.

While gay people can be anti-imperialists we feel that they cannot be Communists. To be a Communist, we must accept and welcome struggle in all facets of our lives, personal as well as political. We cannot struggle with male supremacy in the factory and not struggle at home. We feel that the best way to struggle out such contradictions in our personal lives is in stable monogamous relations between men and women based on mutual lives and respect. Because homosexuals do not carry the struggle between men and women into their most personal relationships they are not prepared, in principle, for the arduous task of class transformation.

As Communists we have chosen to put class struggle and the revolutionary movement of the working class and all oppressed peoples into the



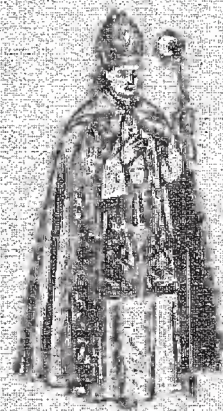
In Shanghai, members of the Revolutionary Committee demand mercilessly that they be asked more and more questions. "How would you deal with a case of rape?" causes slight consternation, however. "Rape does not exist in China," comes the inevitable reply. "Maybe not, but tell me how would you handle a rape case if such an unimaginable event should ever occur?" This causes the members to retire to a corner of the room, where a heated debate goes on for five minutes or so. Then, proudly and with complete certainty, the leader announces: "Should a rape be committed, we should arrange a marriage."

and Eastern Economy Review, March 1968, Vol. 12, No. 3, p. 12



forefront of our lives. It is a serious task. "A revolution is not a dinner party, or writing an essay or painting a picture." Because homosexual relationships require so much time we have found that homosexuals have had an extremely difficult time meeting the strenuous requirements of a communist organization and they have often put unnecessary burdens on their comrades.

Because we put class struggle first, we are opposed to all relationships which are seen by the people in them as the main source of their well being or as a source of personal salvation. It is extremely difficult to have totally fulfilling relationships in this society and any attempt to have one must be a fulltime job. As things exist now, given the prevalent conditions of relationships under capitalism, we see that monogamous heterosexual relationships are by far the most favorable for providing the grounds for struggle, respect and love. And it is within such relationships that Communists can best devote their lives to the enormous task ahead. It is important for us to deal with the reality that



Koreans generally have beautiful voices, and it is really terrible to hear a good-looking girl make hoarse sounds.

On Capturing Revolutionary Literature and Art, Kim Il-Sung, 1970, p. 15

...[The opera *A True Daughter of the Party*] portrays the heroic exploits of a nurse, Kang Yon Ok, during the Korean War of 1950-53...Kang finally earns membership in the Korean Workers (Communist) Party, only to die while protecting others during an American air raid.

The nurse's dying words are: "Comrade party cell chairman, here's the monthly party fee."

The opera reaches its climax with the nurse's death, the trooping of a huge red flag, a North Korean battle victory in the distance, tracer bullets, and a galvanic chorus -- "Every moment of our lives we will dedicate to our leader!"

New York Times, Jan. 19, 1977, p. 3



The red sun rises in the east; the cheering and applause of the masses sound like thunder. Our great teacher, great leader, great heroic commander and great helmsman Chairman Mao and his close comrade-in-arms Comrade Lin Biao review the army of the great proletarian cultural revolution from Peking. They are full of energy and vitality. For Chairman Mao to be in such good health is the greatest happiness of the Chinese people and the people of the world.

now exists, with the material conditions which now exist. Utopian schemes for relationships such as bisexuality will only disrupt our work. We are not dealing with chimeras of the mind but with a powerful enemy. Perhaps in some future society bisexuality will blossom. That is not for us to decide, and we certainly can't base our lives and the revolutionary movement on such experiments. It is not a change in life style that will overthrow imperialism, but a united front led by the working class fighting in its material interests.

When homosexuality is raised to a principle, when the banner of "gay is good" is raised as a strategy for defeating imperialism, then it becomes a reactionary force retarding the struggle of the working class and of the people as a whole. This is born out in both the theory and the practice of the gay liberation movement.

There has been a lot of confusion about the relationship of women to the gay liberation movement. Much of this confusion is based on



HAVANA, May 27 (Reuters) The University of Havana has launched a campaign against homosexuality. Jaime Crombet, president of the University Student Federation, declared that inquiries were going to be opened by discipline committees formed by the students themselves, and that those who were found guilty would be dismissed immediately. Some people believe that the campaign is not to be limited to the University of Havana, but must be extended into the artistic spheres, notably to those of the theater and dance. "What is at stake is an ideological battle against all forms of deviation in the heart of the University. Our goal is the elimination of all corrupted elements," added Mr. Crombet.

Le Monde, May 26, 1965, p. 3



the fact that many sections of the petty bourgeois women's movement of the sixties concentrated on the psychological aspects of the oppression of women, on the attitude of male chauvinism. Women's oppression was caused by sexist attitudes, by male chauvinist ideas which placed women (and men) in certain well defined roles.

With such an analysis, parts of the women's movement began to see that gay people were equally oppressed by sexist attitudes and gay relationships equally distorted by oppressive roles. The oppression of women and gay people were seen as rooted in the same cause: sexism.

What this analysis left out was the primary cause of women's oppression, that is, the material cause of their oppression. That is why we speak of male supremacy to speak of the institutional forms of oppression, and male chauvinism as the ideology and psychological attitudes which are used to justify male supremacy. In Marxist terminology they are related as base to superstructure. The oppression of women developed historically out of the division of labor of ancient slave society and continues today

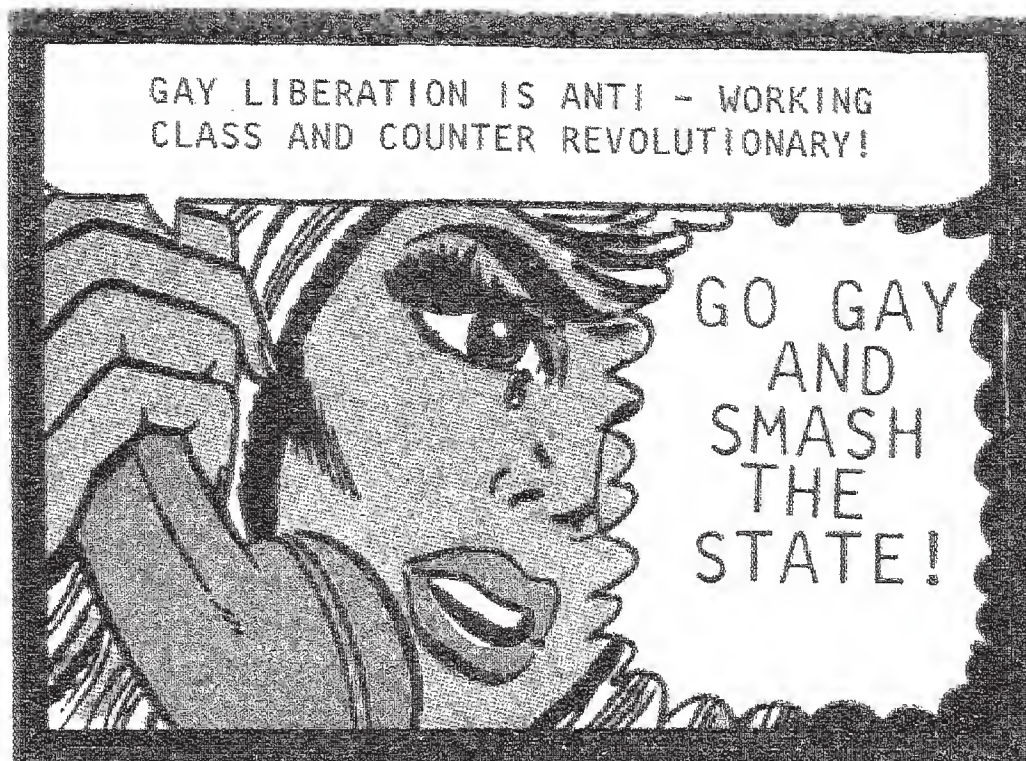


In China...

Does a tacitly "engaged" couple ever make love? "Instances of premarital relations are really rare," replied a doctor friend. "As for actual promiscuity, it is regarded as a deviation requiring social discipline or, in repeated cases, reform in confinement. Extra-marital intercourse is uncommon but it occurs more often than premarital intercourse."

The Long Revue-Critique, 1973, p. 46





with the division of labor in capitalist society. The oppression of women is based primarily on material oppression due to their position in production (reserve labor force, cheap labor, unpaid labor in the home) and reproduction (as mothers). Imperialism profits directly from the oppression and exploitation of women. This is not true for gay people. They are not materially oppressed as a group, and the denial of their democratic rights does not secure great profits for the ruling class.

The confusion of the fight for democratic rights with a liberation struggle is based on idealistic, metaphysical understanding of oppression. To raise the slogan of "go gay and smash the state" is to lead all people down the road of certain defeat. The gay liberation movement has no class analysis of imperialism, it claims to be above classes, attacking the "deeper" roots of oppression. The roots of oppression are summed

During the summer of 1965, for example, the revolutionary authorities...started a cruel campaign against homosexuals. They did not encumber themselves with theoretical explanations or justifications but simply drafted "guilty" and suspects alike into UMAP (Military Units to Aid Production). Most of this contingent was made up of intellectuals -- Khrushchev had already said that only a

homosexual could be an abstract painter -- and the purge at Havana University had been specially severe. But in contrast to what usually happens in socialist countries, the Cuban Union of Writers and Artists (UNEAC), far from applauding the wisdom of the political leaders, had sent them a very bitter letter of complaint. Fidel heeded their appeal and the UMAPs were dissolved.

Guerrilla in Cuba, R. S. S. 1970, p. 495

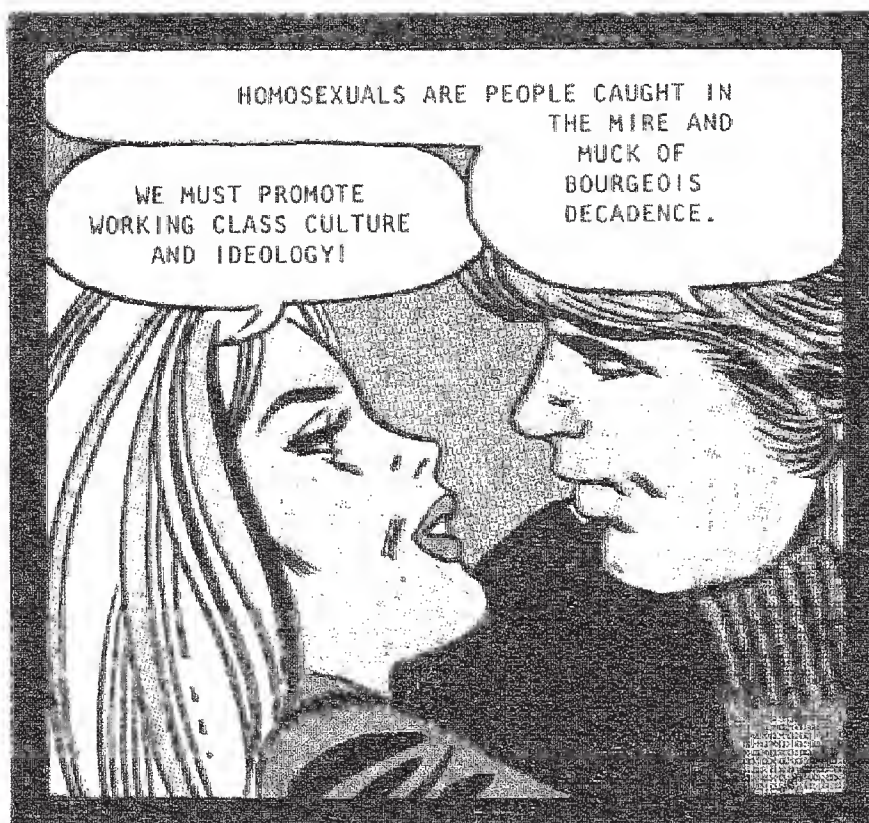


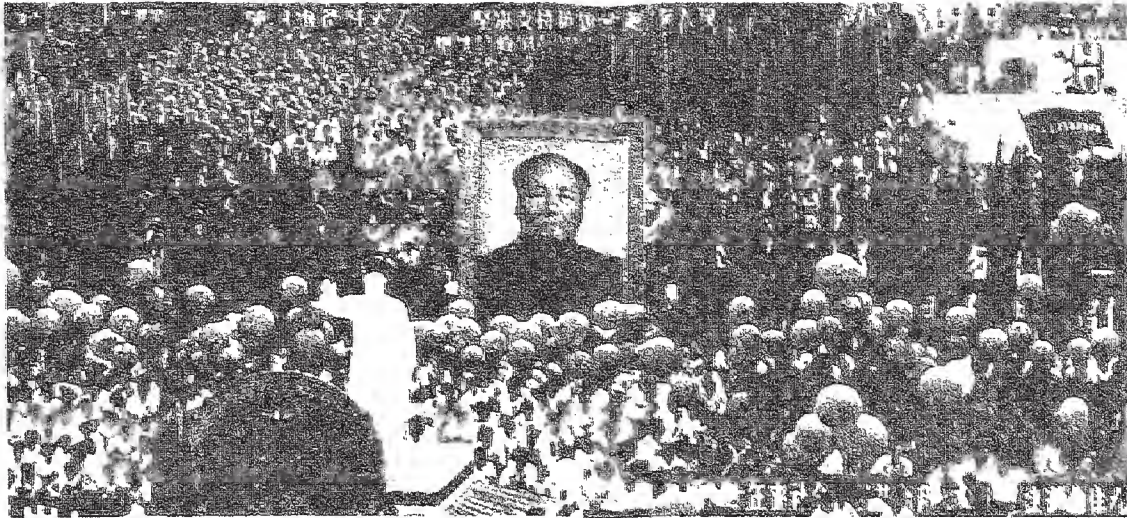
[Alexandra Kollontai] declared that for her a man was merely a necessity, like a glass of water for a thirsty person. And she drank from many glasses, often from several at once. Stalin despised her for this...Stalin never would shake hands with her. He will never forget nor condone her glass-of-water theory.

I Was Stalin's Bodyguard, Ahmed Abu, 1952, p. 72



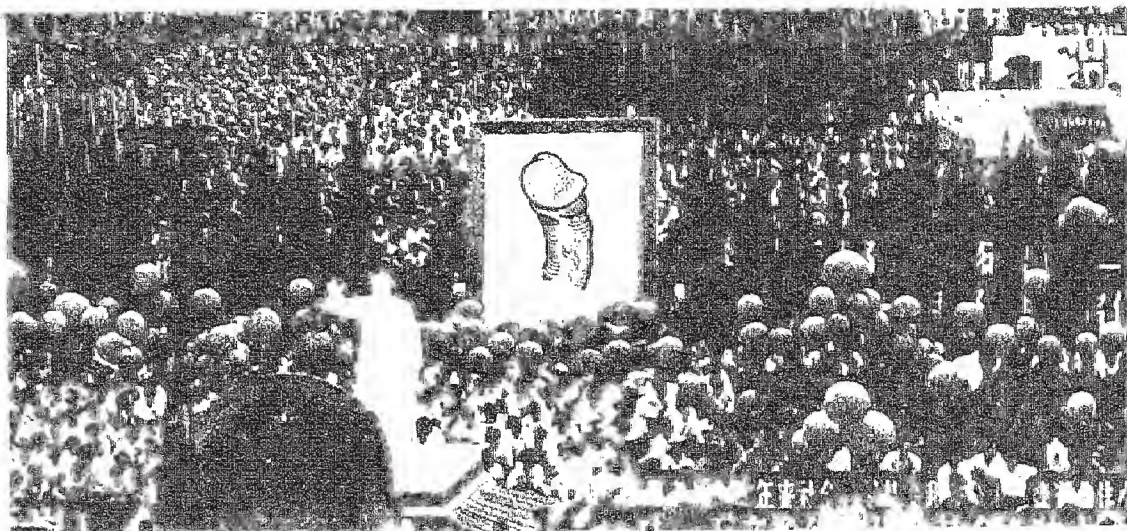
up in the fundamental contradiction in capitalist society, that between the petty bourgeoisie and the working class. In reality, gay liberation is anti-working class and counter revolutionary. Its attacks on the family would rob poor and working class people of the most viable social unit for their survival and for the revolutionary struggle against the imperialist system. The only real liberation, the only road to real happiness for homosexuals - like all people caught in the mire and muck of bourgeois decadence - is to eliminate the reactionary, rotting system that drives them to homosexuality; and to build a new society, under the rule of the working class, that promotes working class culture and ideology -





the principles of equality, cooperation and the dignity of collective labor - in opposition to selfishness, self-indulgence and the decadence of individualism and exploitative relations.

The practice of gay liberation bears out its anti-working class ideology. An example of this is a demonstration called by the National Organization of Women in N.Y.C. last August. Although N.O.W. is petty bourgeois it does have progressive aspects. At this rally, Third World women who had led the struggle of maids at Columbia University against discrimination in hiring and firing were scheduled to speak. Lesbian activists attacked the speakers' stand and seized the microphone because no Lesbians had been on the program. This destroyed the rally and held back the





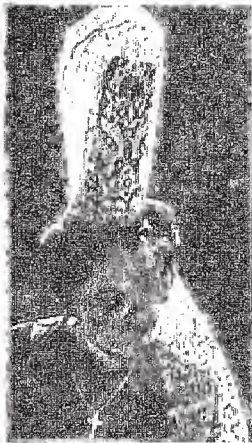
I then pulled a gaffe by asking if sexual relations outside marriage were common in view of the trend to late marriage. Yu, glancing about in embarrassment at the other Chinese who had crowded into the dispensary out of curiosity, lost his temper with me for the first and only time and snapped: "That's a silly question." But he put it to the doctor and nurse, who said that extramarital relations were rare.

Journeys Between Two Climates, Seymour Topping, 1972, p. 197



unity of the women's movement.

Gay women also played a destructive role in N.Y. in recent planning for a rally around International Women's Day. All groups present agreed on only raising slogans concerning the democratic rights of women such as daycare and free abortion. The fragile unity which existed between the participating groups was destroyed when the gay women refused to take part in any demonstration which didn't "raise support for gay liberation" as a slogan. Many of the Third World women



"...Nearly 20% of [homosexuals] attempt suicide, [however] 60% do not want to be treated in any way because they consider their own condition to be normal.

"The most highly recommended method of treatment in such cases is a combination of hypnosis and small doses of apomorphine, which produces nausea. The patient is not told about the effect of the drug, but when it is at its height he is shown [homosexual] pictures and films to accompany the acute nausea. This aversion treatment is given several times but the results appear to be doubtful...At best it only produces a temporary cure."

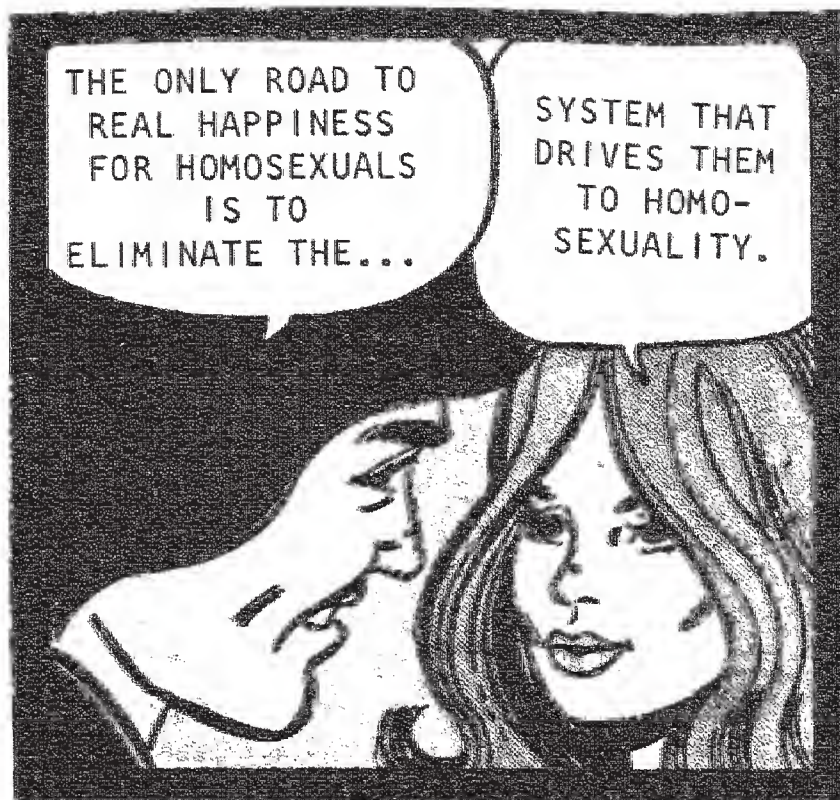
---Abram Moiseyevich Svyadosch in *Female Sexopathology*, Moscow, 1974

Gay Notes, Sept. 12-25, 1974, p. 5



in the group were dismayed at the blatantly anti-working class and national chauvinist character of the gay group.

The R.U. supports the democratic rights of gay people under capitalism but we do not feel that the Attica Brigade has to take a stand on this question. Although we support these democratic rights, we do not do so in an abstract way. We oppose the arbitrary use of laws against homosexuality and we oppose bourgeois methods of treating homosexuals as "criminals". We do not



uphold any so-called general abstract "right to be homosexual". To make a comparison with religion - we support the democratic rights of people to exercise freedom of religion, but we wouldn't support the right of some Jesus-freak sect to proselytize in working class neighborhoods, but we would support a Black Muslim being brutalized in prison. We support the democratic right of free speech, but we don't support the racial demagogues.



PEKING, Sept. 17 (AFP) A Chinese peasant who had himself sterilized "in order to consecrate all his energies to the construction of socialism in China," has been warmly congratulated by Mr. Chou-en-Lai in public according to *Communist Youth* (the official organ of the League of Young Communists) in its issue of September 1...

Communist Youth and Youth's Daily, another official publication of the League of Young Com-

munists, discuss the matter of birth control at great length and advise their readers to marry as late as possible, if they absolutely have to reject celibacy...The League of Young Communists also publishes numerous letters from both sexes that proclaim their decision to remain celibate and chaste.

E. World, Sept. 16, 1963, p. 4

SECTION III

ARTICLE 12: To institute a "Motherhood Medal" -- 1st and 2nd class -- for award to mothers who have given birth to and brought up:

5 children . . . 2nd class medal

6 children . . . 1st class medal

ARTICLE 13: To establish the Order "Motherhood Glory" -- 1st, 2nd and 3rd class -- for award to mothers who have given birth to and brought up:

7 children . . . 3rd class

8 children . . . 2nd class

9 children . . . 1st class

ARTICLE 14: To establish that mothers who have given birth to and brought up 10 children shall receive the title of honor "Heroine Mother" with award of the Order Heroine Mother and certificate of the Presidium of the Supreme Soviet of the U.S.S.R.

---The Family Law of July 8, 1944

The Family in the U.S.S.R., Rudolf Schickel, 1949, p. 371-372

As Communists, we are always guided by the revolutionary principle: to promote, defend and fight for whatever builds the unity of the proletariat and the people in struggle against monopoly capitalist rule; to expose, oppose and struggle against everything that divides, demoralizes and weakens the proletariat and the overall anti-imperialist struggle.

Our position can be summarized in three main points:

(1) Homosexuality in the U.S. today is an individual response to the intensification of the contradictions brought about by decaying imperialism; in particular it is a response to the contradiction between men and women which is rooted in male supremacist institutions and male chauvinist ideology. Because homosexuality is rooted in individualism it is a feature of petty bour-



LOS ANGELES--A gay communist group was denied participation in an October [1974] demonstration in support of Puerto Rican independence. The Lavender & Red Union learned of the demonstration, sponsored by the Puerto Rican Solidarity Day Committee, through a public leaflet, and requested that they be allowed to enter a gay contingent in the parade. The request was denied by the majority of supposedly socialist groups; those voting against were the Free Los Tres, La Raza Unida Party, and Puerto Rican Socialist Party, and not voting were the Socialist Workers Party and the October League. Two groups, the International Socialists and the New American

Movement, voted for inclusion of the gay contingent.

The reactionary elements dragged out the usual hoary arguments: that the representative of PSP had never been confronted with the concept of a gay marxist-leninist, that LRU's presence would offend their constituency and them, and that gayness in Puerto Rico is a product of U.S. imperialism and bourgeois decadence and would disappear after liberation. The last is the same justification used by the ruling bureaucrats in the Soviet Union and elsewhere in their attempts to exterminate gays through "education" and other means.

(See references, Dec. 1974 - Jan. 1975, p. 5)

geois ideology which puts forth the idea that there are individual solutions to social problems.

(2) Because homosexuality is based on petty bourgeois ideology and deals with the contradiction between men and women by turning its back on it, (at least in intimate personal relationships), homosexuals cannot be Communists, that is, belong to Communist organizations where people are committed to struggle against all aspects of their lives.

(3) Gay Liberation in its putting forth of gayness as a strategy for revolution in this country is a reactionary ideology and can lead us only down the road of demoralization and defeat.



appendix on Cuba

DECLARATION BY THE FIRST NATIONAL CONGRESS ON EDUCATION AND CULTURE, 1971

The social pathological character of homosexual deviations was recognized. It was resolved that all manifestations of homosexual deviations are to be firmly rejected and prevented from spreading. It was pointed out, however, that a study, investigation, and analysis of this complex problem should always determine the measures to be adopted.

It was decided that homosexuality should not be considered a central problem or a fundamental one in our society, but rather its attention and solution are necessary.

A study was made of the origin and evolution of this phenomenon and of its present-day scope and antisocial character. An in-depth analysis was made of the preventive and educational measures that are to be put into effect against ex-

amine how best to tackle the problems of the presence of homosexuals, in the various institutions of our cultural sector.

It was proposed that a study should be made to find a way of applying measures with a view to transferring to other organizations those who, as homosexuals, should not have any direct influence on our youth through artistic and cultural activities.

It was resolved that those whose morals do not correspond to the prestige of our revolution should be barred from any group of performers representing our country abroad.

Finally, it was agreed to demand that severe penalties be applied to those who corrupt the morals of minors, depraved repeat offenders and irredeemable antisocial elements.

Cultural institutions cannot serve as a platform for false intellectuals who try to make snobbery, extravagant conduct, homosexuality and other social aberrations into expressions of revolutionary spirit and art, isolated from the masses and the spirit of the revolution.

Excerpted from Granma, daily organ of the Communist Party of Cuba



isting focuses, including the control and relocation of isolated cases and degrees of deterioration.

On the basis of these considerations, it was resolved that it would be convenient to adopt the following measures:

a) Extension of the coeducational system: recognition of its importance in the formation of children and the young.

b) Appropriate sexual education for parents, teachers and pupils. This work must not be treated as a special subject but as one falling into the general teaching syllabus, such as biology, physiology, etc.

c) Stimulation of proper approach to sex. A campaign of information should be put into effect among adolescents and young people which would contribute to the acquisition of a scientific knowledge of sex and the eradication of prejudices and doubts which in some cases result in the placing of too much importance on sex.

d) Promotion of discussion among the youth in those cases where it becomes necessary to delve into the human aspect of sex relations.

It was resolved that for notorious homosexuals to have influence in the formation of our youth is not to be tolerated on the basis of their "artistic merits."

Consequently, a study is called for to deter-

TALK WITH JOSE A. CHAVEZ, ADMINISTRATOR OF THE DISTRICT HOUSING PROJECT IN SANTIAGO

"We don't need in the society we are building someone interested in this...if we find someone practices this thing we don't move him to this district. They have to be married. Single people are moved elsewhere..."

"No, no, no, we don't move any homosexuals here. And no married bisexuals. We make an investigation into all members of the family. We can also detect this while they are still working in the mini brigade. It's the same with a loafer; we don't move his family to the district either. We make a very hard selection."

"We understand that people here should be completely pure, free from that sort of custom. We aspire to make our tenants model people. This way the district will be a socialist society and all the residents will arrive to a 100 percent level of harmonious living together."

WHY NO HOMOSEXUALS?

"Let's just say this spoiled apple is in this box with everybody and we have to eliminate it."

Granma, Cuba, Jan. 14, 1972, p. 127-128

POLICY FOR RECRUITMENT FOR THE FIFTH VENCEREMOS BRIGADE---SPECIFICALLY CONCERNING THE GAY LIBERATION MOVEMENT:



Through many discussions in the past few months, the National Committee of the Venceremos Brigade (BV) has formulated several conclusions concerning the practice of the gay liberation movement. And from these, we have developed a policy concerning recruitment from the gay movement.

The Cuban people, opening a full discussion on homosexuality, have come to a certain perspective on its origin and its historical development within Cuba. They have done so by examining the role of homosexuals within the revolutionary context of the society. The present conclusion of this discussion is that homosexuality in Cuba is a social pathology left over from the decadent bourgeois order.

We feel that however else the gay movement may be progressing in other aspects of its practice within the U.S., we believe that the path it has generally taken regarding Cuba (generally anti-Cuban) is dangerous and incorrect -- and must be corrected if the gay movement is to move in a consistently anti-imperialist direction.

Generally, the past activities of the gay North Americans have been destructive. A list of specific activities would include "re-educating the Cubans" (assuming that the situation in Cuba must be the same as that of the U.S.), outright attacks and denunciations on the Cuban Revolution "boycotts", remaining silent and allowing incorrect tendencies to flourish unchallenged, etc.

In general, homosexuals in Cuba have not participated in the revolutionary process. They have existed side by side with the Revolution, and are essentially parasites in the revolution. (It must be noted that there are a few exceptions; however, here we are not concerned with individuals and individual actions, but with groups and group actions.) This has been the reality of homosexuals in Cuba; and it is on this

basis that their conclusions rest. (This basis has nothing to do with the policy demanding all brigadistas to strive to be consistent anti-imperialists, both in theory and practice, in words and in action. Cultural imperialist activity is not and will not be tolerated on the BV. Clearly, this is the only logical position that an anti-imperialist project can take.)

These activities are particularly dangerous at this time because they join a cultural imperialist offensive against the Cuban Revolution carried out by U.S. imperialism in an attempt to discredit the Revolution and alienate North Americans from it.

Secondly, the above manifestations tend to distort the gay movement's perspective on Cuba's position on homosexuality in Cuba. This reaches such absurdities as feeling that the Cuban Revolution is "witch-hunting" for homosexuals so as to oppress them because of their homosexuality in Cuba.

In light of this tendency, a high degree of political consciousness is required in order to prevent these distortions from getting out of hand.

Some gay North Americans have said that we are asking them to go "back in the closet". This is a clear example of a distortion of the BV policy demanding all brigadistas to strive to be consistent anti-imperialists, both in theory and in practice, in words and in action. Cultural imperialist activity is not and will not be tolerated on the BV. Clearly, this is the only logical position that an anti-imperialist project can take.

THE POLICY OF THE BRIGADA VENCEREMOS

1. Since there has been no fundamental basis of support in the gay liberation movement for the Cuban Revolution; and since the BV stands for firm solidarity with the Cuban Revolution as its primary objective; we do not see any purpose in recruiting from any movement which at this time does not openly share that objective.

2. As there are some gay North Americans who do share that objective, we will require of them a much higher degree of political consciousness. This is because of several factors. The BV involves activity within the Cuban setting. As guests of the Cuban Revolution, we must also realize that internal questions concerning Cuba's development can only be answered by the Cuban people; answers cannot be imposed from the outside. Only the Cuban people have all of the essential elements to analyze and solve their problems correctly. North Americans, who are usually divorced from a historical understanding of Cuba, have a tendency to totally distort the Cuban Revolution, e.g., the question concerning Cuban homosexuals.

It should be clear that the BV is not pretending to analyze the potential or validity of the gay liberation movement. The potential or validity of any sector in the U.S. movement will be determined by their practice within the context of the anti-imperialist struggle carried out inside the U.S.

We recognize that progressive people in the gay liberation movement are struggling to overcome the tendencies mentioned above. As it becomes clear from their efforts that a stronghold of support for the Cuban Revolution exists, both in theory and in practice, in the broad base of the gay movement (as it does in other progressive sectors in the movement in the U.S.), the BV will respond to that revolutionary direction.

---The National Committee of the Venceremos Brigade, 1971

excerpted from *Insurgente*, internal organ of the Venceremos Brigade
reprinted in *Blat*, Feb. 15, 1977, p. 15-16

INTERVIEW WITH YOUTH COLUMN LEADER:

Paula Diaz, the Centennial Youth Column leader described the Column's policy of excluding lesbians and homosexuals. "All homosexuals in general -- we call them invertes -- are prohibited. The young people should be young people who are able to carry with dignity the name of the Column. That kind of person can't be with us. They're antisocial people, prohibited in our society."

WHY ARE HOMOSEXUALS PROHIBITED IN CUBAN SOCIETY?

"Because they are going against the development of our society. This is our criterion. They're going against the ideological formation of young people. We think homosexuality is an immoral act."

IS THIS A HERITAGE FROM ROMAN CATHOLICISM?

"We have no vestiges from the Church. It is against the ideological formation of our young people. These people have a weak character. Sometimes it is a question of being born with it. Other times because of the education persons got in their home. We don't treat them as bastards. They have the opportunity to participate as any other man, even though we are fighting not to increase the number of homosexuals. It's possible some people practice homosexuality as part of struggling against their society, a protest in capitalist society. But the homosexual can't be a Marxist. He could only be a progressive person."

IS THIS BASED ON MARX'S WRITINGS?

"It's not exactly that Marx wrote about that subject. It's because a person's behavior shouldn't be immoral. The fundamental roles of men and women in a Revolution like ours is to create a developed country, to become fully developed people and to create a developed country. That's why we can't understand young people who are homosexuals."

COULD A PERSON WHO MASTURBATES BE A TRUE MARXIST REVOLUTIONARY?

"It would depend on the person. It depends. It is one thing to do it and another to practice it as a need to have it, a habit. If a person did that it would be against the Revolution and he couldn't be a Revolutionary. We are seeking to form the new man without any mental aberrations. That is why it is impossible to consider as Revolutionary a person with these aberrations. We are concerned with bad comportment. People should be completely equal, the same. We are concerned that people be born and be educated in the same social method. This way men and women, black and white, are considered the same. Homosexuality is a capitalist inheritance."

Inside Cuba, Joe Napolitano, 1974, p. 119-121

INTERVIEW WITH FIDEL CASTRO

LOCKWOOD: There has apparently been an organized effort by men in your government to deal firmly with homosexuals, some of whom were in positions of responsibility. It seemed that a general, naively conceived effort was under way to stamp out homosexuality.

CASTRO: That problem has not been sufficiently studied nor sufficiently analyzed. Nor do I believe that definitive norms exist yet anywhere in relation to this delicate problem.

We have considered it our duty to take at least minimum measures to the effect that those positions in which one might have a direct influence upon children and young people should not be in the hands of homosexuals, above all in educational centers.

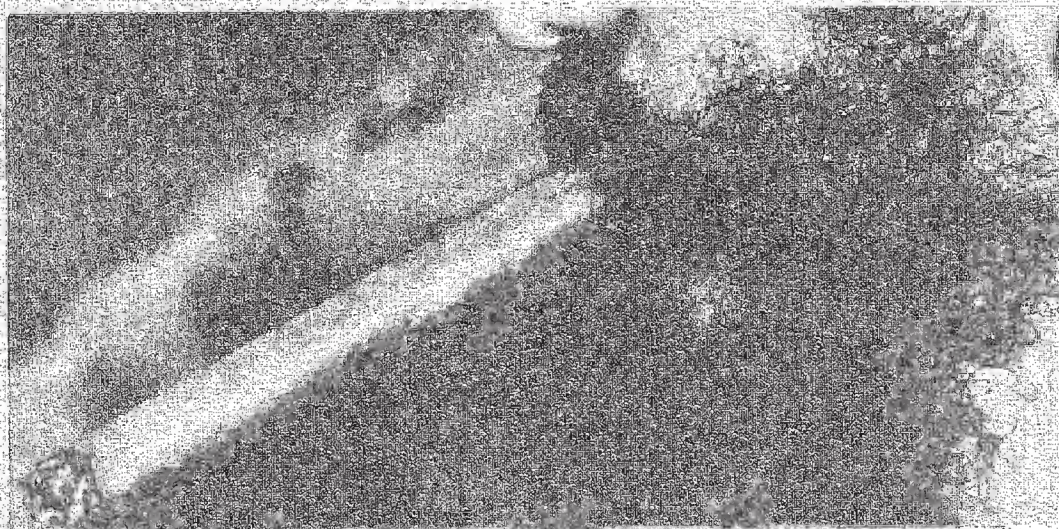
LOCKWOOD: Is it your position that if one is a homosexual he cannot be a Revolutionary?

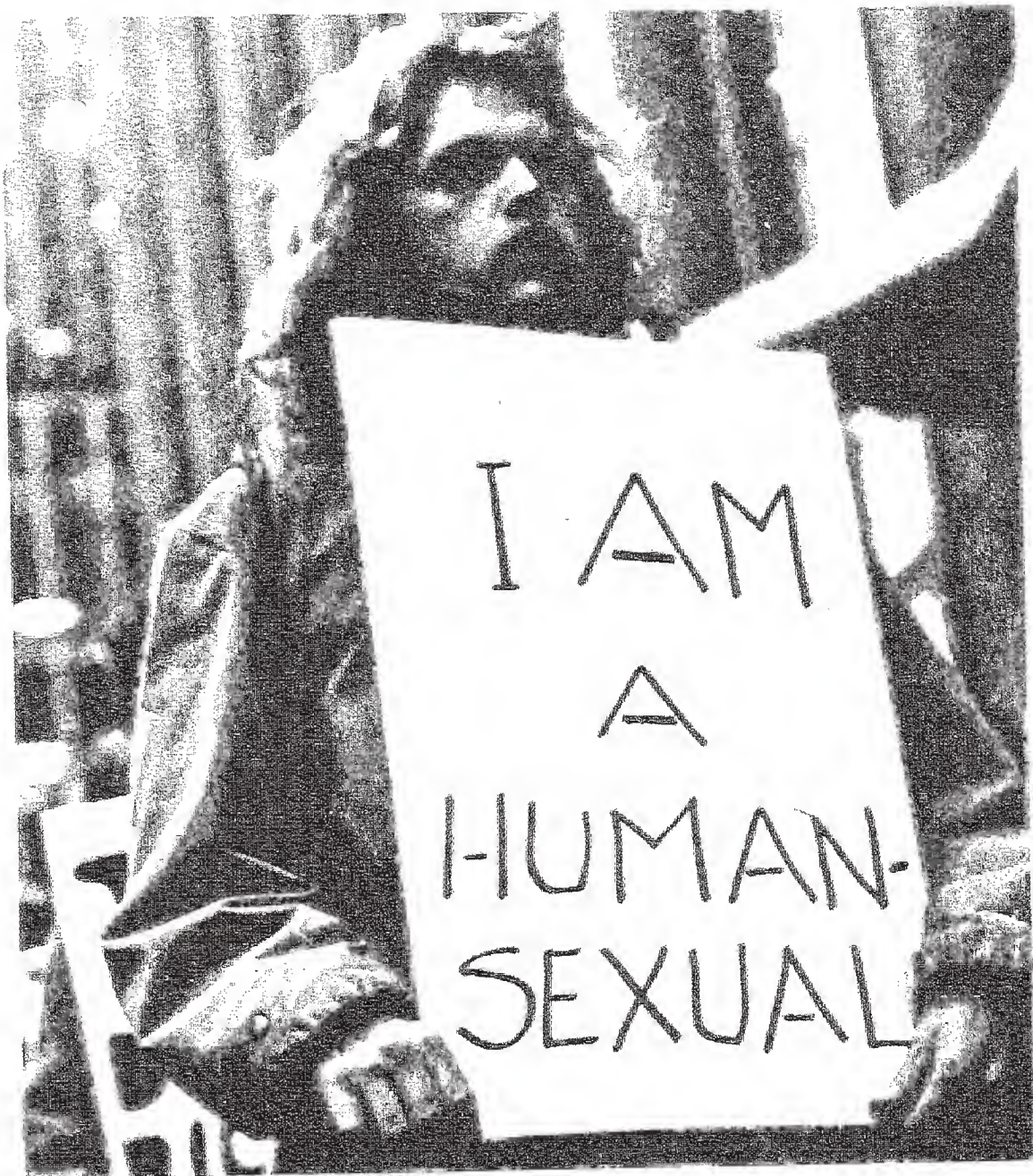
CASTRO: Nothing prevents a homosexual from professing revolutionary ideology and, consequently, exhibiting a correct political position. In this case he should not be considered politically negative. And yet we would never come to believe that a homosexual could embody the conditions and requirements of conduct that would enable us to consider him a true Revolutionary, a true Communist militant. A deviation of that nature clashes with the concept we have of what a militant Communist must be.

But above all, I do not believe that anybody has a definite answer as to what causes homosexuality. I think the problem must be studied very carefully. But I will be frank and say that homosexuals should not be allowed in positions where they are able to exert influence upon young people. In the conditions under which we live, because of the problems which our country is facing, we must inculcate our youth with the spirit of discipline, of struggle, of work. In my opinion, everything that tends to promote in our youth the strongest possible spirit, activities related in some way with the defense of the country, such as sports, must be promoted. This attitude may or may not be correct, but it is our honest feeling.

It may be in some cases a person is homosexual for pathological reasons. It would indeed be arbitrary if such a person were maltreated for something over which he has no control. You can only ask yourself, when assigning a person to a position of responsibility, what are the factors which might help that person do his job well, and what are those that might hinder him?

Castro's Cuba, Cuba's Castro, Lee Lockwood, 1969, p. 108-102



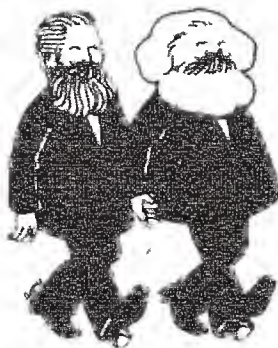


We are against homosexuality as we are against heterosexuality; these are words which take reality only in a socially determined context. It is necessary to destroy this social context so the words will no longer have any meaning. The same goes for relations between men and women, for the family and for the notion of power: we are against whoever presumes to seize power, whatever the ideology with which he identifies himself. Power is not for the taking, it is the notion of power that is to be destroyed.

---Front Homosexuel d'Action Revolutionnaire

translated by Louis Landerson

ANN ARBOR, MICHIGAN



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HUMANIST

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A Symposium**

**Allen Ginsberg-Raziel Abelson
Michael Wyshogrod**

Civil Disobedience-Sidney Hook

**The Homosexual Revolution
Donald J. Cantor**

**The Alimony Trap
Sidney I. Liebowitz**

**The Challenge We Face
Willard Wirtz**

PLUS

**A Supplement:
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A publication of the American Humanist Association

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contents

September/December 1967

Volume XXVII, Nos. 5 and 6

EDITORIALS

- 151 The Moral Crisis in Humanism—Paul Kurtz
- 152 The Arab-Israeli Conflict and the Negro Riots—David Cole Gordon
- 173 Indignation Keeps Us Warm—Roy P. Fairfield

ARTICLES

- 153 Psychedelics and Religion: A Symposium—Raziel Abelson, Allen Ginsberg, Michael Wyschogrod
- 157 Social Protest and Civil Obedience—Sidney Hook
- 160 The Homosexual Revolution: A Status Report—Donald J. Cantor
- 164 The Alimony Trap—Sidney I. Liebowitz
- 167 The Challenge We Face—Willard Wirtz
- 168 Public Funds for Parochial Schools—Aryeh Neier
- 170 One World Via Global Communication Satellites—Oliver L. Reiser
- 185 Epicurus—Roberts W. French
Fifth in the series on humanist views

SPECIAL FEATURES

- Indian Supplement
- 174 Who Speaks for the Indian?—Jack O. Forbes
- 177 The Continuing "Last Indian War"—Janet McCloud
- 180 Indians, White Men, and I—Jerry Gambill
- 183 An Assault in the Sixties—William D. Bachrach

FILM REVIEW

- 186 La Guerre est Finie and The Taming of the Shrew—Robert Gessner

BOOK REVIEWS

- 194 The Autobiography of Bertrand Russell—Gabriel Gersh
- 195 The Metaphysics of Naturalism by Sterling P. Lamprecht—Corliss Lamont
- 196 The Psychology of Science: A Reconnaissance by Abraham H. Maslow—Arthur H. Rogers—Glenn E. Roudabush
- 197 The Harrad Experiment by Robert H. Rimmer—Robert W. McCoy
The Pill Conspiracy by George Johnson—Ernest Morgan
- 198 The Medium is the Massage by Marshall McLuhan—David Ramacitti
Abortion by Lawrence Lader—Oagmar Schultz
- 200 The Encyclopedia of Philosophy edited by Paul Edwards—Rollo Handy
The Sparrow's Fall by Fred Bodsworth—William O. Pruitt, Jr.
Words by Robert Creeley—Roberts W. French

MISCELLANEA

- 201 Reader's Forum
- 205 Index, Volume XXVII, 1967
- 207 Humanist News—Art Jackson

THE HOMOSEXUAL REVOLUTION

A STATUS REPORT

by Donald J. Cantor

Obscured by the Negro revolution, the homosexual is, almost unnoticed, pursuing and advancing his own revolutionary cause. Like the Negro, and like every other group that has fought to establish its rights, the homosexual first had to discover that he deserved rights, that what he had been told about himself was not true, that his intrinsic merit was the equal of his detractor, that he need not feel guilt and inferiority by definition. The homosexual is achieving this sense of inner worth and is thus becoming able to withstand identification, in some instances even bear notoriety in service of his cause.

There was a time when homosexuality was thought to be a result of excessive debauchery, or a morbid predisposition activated by onanistic practices, or the placement of a male soul in a female body, or vice versa. Others postulated that homosexuality was a congenital abnormality, and some thought the explanation lay in the hormonal composition of the body. Thus, early theory, when coupled with theological condemnation ("Thou shalt not lie with mankind, as with womankind: it is abomination." *Leviticus 18:22*; "for even their women did change the natural use into that which is against nature . . . men with men working that which is unseemly . . ." *Romans 1:26, 1:27*) made the homosexual easy to despise. For not only were his acts sinful but his condition was either freakish or degenerate or both.

The movement for homosexual rights could not, therefore, begin until at least one of these premises was challenged. Freud did just that. Freud maintained that all persons are born with a psychic sexual duality, the capacity to express *both* male and female characteristics. He traced the existence of homosexual tendencies to Oedipal trauma but did not identify such childhood difficulties as the exclusive cause. Today, the bulk of psychiatrists will point to the child's resolution of the Oedipus complex as crucial, but admit the existence of other childhood conflicts as possible causes. In short, most will concede that no one really knows what causes homosexuality.

But it was the late Dr. Kinsey's study of the sexual habits of the white American male and female which provided the impetus for the homosexual movement. Kinsey and his researchers concluded that one's sexual direction is conditioned by the effects of initial sexual experiences and the subsequent failure of cultural pressures to alter this direction. Kinsey considered homosexuality to be a capacity inherent in humans, not in some only, and not due to a failure to resolve infantile trauma. He wrote: "The homosexual has been a significant part of human sexual activity ever since the dawn of history, primarily because it is an expression of capacities that are basic in the human animal."

When Dr. Kinsey and his associates set forth their finding

that 37 per cent of the white American males have had at least one homosexual experience involving orgasm during their lives, they delivered a body blow to homosexual mythology from which it can never recover, for the stereotyped homosexual—the effeminate, mincing dandy—clearly was not one of every three males, and this meant that the great majority of persons who had expressed homosexual inclinations looked just like those who despised them. The inferior image, the crucial difference which had made the mythological homosexual ridiculous, and thus easily persecutable, was suddenly labeled false. Kinsey also attacked the old convenient notion of sexual categories, the idea that one was homosexual or heterosexual the way one was American or alien, and showed instead that sexual activity covered a broad spectrum, much of which was a mixture of homosexual and heterosexual, not clearly either. And thus was the purity of the heterosexual sullied. Kinsey forced society to see that, instead of having just heterosexuals and homosexuals, it had many active bisexuals, and many more who were potentially so.

Ten years later, in 1958, the Wolfenden Report was issued in London, and the homosexual movement was blessed with a champion of unimpeachable qualification and respectability.

This report by an English parliamentary committee would have been important solely because it recommended that private, adult, consensual homosexual acts be made lawful, but it was infinitely more important because of the caliber of its membership and because of its depth of research. The Wolfenden Report considered the varied arguments against making such acts lawful, i.e., that homosexuality deprives society of children, that homosexuality creates nervous, undependable persons, that homosexuality menaces the health of society, that homosexual behavior threatens the family, and that homosexuals may turn eventually to minors, and rebutted them all. This Report concluded that overpopulation, not underpopulation, was the social danger, that nervous homosexuals are so because of the present law not because of their homosexuality, that homosexuality is no threat to the social health, that homosexuality is no greater threat to the family than heterosexuality, and that, if anything, legalization of private, adult, consensual homosexual acts would decrease homosexual overtures to minors since these would remain unlawful.

The Wolfenden Report, however, served a greater function than the arguments and conclusions it advanced. It occasioned a great parliamentary debate, one which became a national and then an international education. Homosexuality, once a totally unmentionable subject, a contamination even to contemplate, became a topic people actually discussed and thought about and argued over—all without apparent injury.

Since the Wolfenden Report, more has happened to focus on and alleviate the troubles of the homosexual in the United States than in all the years prior.

In 1961, Illinois amended her criminal statutes and now does not make adult, private, consensual homosexual acts a crime.

Donald J. Cantor is a practicing attorney in Hartford, Conn. He is a graduate of Harvard Law School and is a frequent contributor of articles on homosexuality, narcotics and divorce to The Atlantic Monthly and other magazines.

Last year the criminal law of New York state came close to being similarly revised when a bill was presented to the legislature which would have made adult, private, consensual homosexual acts lawful, but this bill was amended on the floor of the legislature and such acts remain misdemeanors in New York state. But this last minute failure is of far less import than the fact that the attempt was made to liberalize New York law and that it nearly succeeded.

North Carolina amended its sodomy statute in 1965, eliminating a punishment of not less than five nor more than sixty years, and substituting in its place a fine or imprisonment "in the discretion of the court." The eradication of the five year minimum sentence constitutes definite progress. Since the American Law Institute has drafted its Model Penal Code with this recommendation in it, in light of the influence of the Institute and the prestige of its members, there can be little doubt that like amendments will be offered in other states and probably again in New York.

But the true progress of the movement cannot be solely or even primarily gauged by statutory changes, although these changes are the primary goals. Much more crucial at this time are developments within the churches and within the homophile organization themselves. The churches are important because homosexuality is mainly despised for reasons based upon the religious concept that homosexual acts are sinful. Thus, if the revolution of the homosexual is to succeed, it must reach the churches. This it is doing.

The Methodist Conference and the Congregational Union indicated support of the Wolfenden Report in 1958. In Philadelphia, during November of 1965, a special symposium met to discuss the homosexuality question in its various aspects, many different disciplines being represented. The reason, I was told, for the symposium being convened was that the United Presbyterian Church had felt the need to speak to the problem. (Churchmen, I have learned, never speak *of* or *about* a problem, but only *to* it.)

In Hartford, Connecticut, the Greater Hartford Council of Churches has for two years had a committee existent to study homosexuality and devise means by which the church can assist the homosexual, both as a group and as individuals. Great interest in this work has been manifested by other Councils of Churches throughout the United States. Denver has had an active Council of Churches. San Francisco, in 1964, formed the Council on Religion and the Homosexual, its purpose being "To promote a continuing dialogue between the religious community and homosexuals," and, in New York, the George W. Henry Foundation has, since 1948, offered assistance in many different forms to homosexuals in trouble. It has received backing from the Episcopal ministry, in particular, and now has a Connecticut branch which has broad Protestant support. In November, 1966, The National Council of Churches, Department of Ministry, meeting in White Plains, New York, discussed the relation of the church and the homosexual, and in

August of 1966, The World Council of Churches, meeting in London, held a seminar on this question.

As to the homophile organizations themselves, they are not only existent and operative, but are becoming vocal and militant. Homophile organizations are no longer content to provide social comradeship and mutual reassurance; they are evolving into organs of protest, media for propaganda and active lobbyists. Their leaders do not shrink from publicity or shun public identification. The Homosexual Law Reform Society of America in Philadelphia has organized public demonstrations and distributed leaflets protesting the exclusion of homosexuals from the armed services. Mr. Clark Polak, Executive Secretary of the Homosexual Law Reform Society, has appeared on radio and television, at symposia, before service organizations, and has spoken to a great diversity of audiences to decry the injustice America inflicts on its homosexuals. When the Florida Legislature contemplated legislation deemed inimical to homosexuals, Richard Inman, President of Athenaeum Society of America, Inc., now The Mattachine Society of Florida, Inc., not only propagandized and lobbied, but had articles sympathetic to his cause printed and distributed to all legislators. Homophile organizations have picketed the White House, Pentagon, State Department and the U.S. Civil Service Commission in Washington and the Philadelphia Navy Yard, among others. A survey taken by and of the Florida Mattachine Society indicated 82 per cent of those questioned were in favor of public picketing by homosexuals, and sentiment in other homophile groups in the country appears similarly inclined.

This personal involvement of homosexuals in public advocacy of their view often accomplishes infinitely more than the propagation of those views. It serves the function of exposing the stereotype for the ridiculous nonsense it is. Every time a homosexual leader appears publicly, walks to his seat without swaying, dressed without frills, talking without a lisp, forcing his audience to the realization that they would not realize he was homosexual if he didn't tell them, a great stride is made. These leaders know this and thus seek constantly to address groups of all kinds. Nothing induces a man to feel tolerance more than seeing similarity between himself and the ones previously scorned. Difference is the root of prejudice, and prejudice dies as difference dissipates.

Those who administer the law give further evidence of this new feeling about homosexuality. Prosecutors, in deciding whether to prosecute and on what charge, and judges, in determining how to sentence, are good barometers of current social values. There is an unmistakable tendency today to allow homosexuals to plead guilty to lesser charges than those for which they were arrested and to sentence leniently, often with probation in place of incarceration. A study of the disposition of arrests for felonious homosexual acts in Los Angeles County, in March, 1966, *U.C.L.A. Law Review*, showed that only .6 per cent (3 defendants of 493) received ultimate felony dispositions. The remainder were all treated as misdemeanor of-



fenders and the great majority received suspended sentences, probation or fines. John Gerassi, in his recently-published book, *The Boys of Boise*, indicates that this trend is not restricted to the larger, supposedly more sophisticated metropolitan centers, but is a present fact of legal life in Boise, Idaho, as well.

There are other extremely important philosophical influences which are having and will continue to have their effect on the law and the relation of the law to the homosexual. One is the opinion that law should not legislate morality, but should rather confine its proscriptions to those areas where acts or omissions have demonstrably injurious social consequences. This is not, of course, a philosophical innovation; the same notion was quite eloquently advanced by John Stuart Mill in his essay *On Liberty*, and by others of note, but its adoption with specific reference to the question of homosexual acts by a Catholic body is of special importance.

When the Commission which produced the Wolfenden Report was created, it requested the view of many different committees representing churches, professions, and other organizations. The late Cardinal Griffin of Westminster commissioned *The Roman Catholic Advisory Committee on Prostitution and Homosexual Offenses and the Existing Law*, and the report of this body, while stating "all directly voluntary

sexual pleasure outside of marriage is sinful," nonetheless also stated:

It is not the business of the State to intervene in the purely private sphere but to act solely as the defender of the common good. Morally evil things so far as they do not affect the common good are not the concern of the human legislator.

This singularly statesmanlike report went further, adding the following particularity.

Attempts by the State to enlarge its authority and invade the individual conscience, however high-minded, always fail and frequently do positive harm. The Volstead Act in the U.S.A. affords the best recent illustration of this principle. It should accordingly be stated clearly that penal sanctions are not justified for the purpose of attempting to restrain sins against sexual morality committed in private by responsible adults. They are, as later appears, at present employed for this purpose in this country and should be discontinued because:

- (a) they are ineffectual;
- (b) they are inequitable in this incidence;
- (c) they involve severities disproportionate to the offense committed;
- (d) they undoubtedly give scope for blackmail and other forms of corruption.

The position advanced by this Report gives a rationale for allowing private, adult, consensual homosexual acts to be lawful to those who regard those acts as morally odious, and therein lies its special significance and value. Now the one with moral objections can be approached, and often persuaded, to favor law reform on the fundamental basis of the need to separate theological morality from state power; the cause of the homosexual thus becomes identified with, and understandable to, all those groups whose history contains instances of persecution resulting from the joinder of morality and criminal law.

The second new philosophical position is that sexual acts should not be condemned morally simply because of their nature, but rather that sexual acts, like any acts, are moral or not depending upon the intentions behind them and the effects of them. In an address before the Missionary Society of the Berkeley Divinity School, on November 23, 1964, Dr. Alfred A. Gross, Executive Director of the George W. Henry Foundation, and long-time advocate of homosexual law reform, expounded this view as he has continued to do since.

And in the January, 1967, issue of *The Living Church*, a weekly magazine of the Episcopal Church, The Reverend R. W. Cromey, Vicar of St. Aidan's Church in San Francisco, calling for homosexual law reform as recommended by the Wolfenden Committee, stated:

I believe that the sex act is morally neutral. There is no sex act which in itself is sinful... I also believe that two people of the same sex can express love and deepen that love by sexual intercourse.

Acceptance of this view would necessarily lead to the law reform sought by the homosexual in light of the absence of any valid utilitarian reasons for the present restrictive laws.

The progress made by the homosexual toward equality has been assisted by a rash of plays (*The Toilet A Taste of Honey*, *The Sign in Sidney Brustein's Window*), movies (*The Victim*, *Darling*, *The Leather Boys*), non-fiction books (*The Homosexual Revolution*, *In Defense of Homosexuality*, *The Homosexual in America*), and fiction by such established authors as Jean Genet, Gore Vidal and James Baldwin. In the law of obscene communication, the United States Supreme Court has facilitated the creation and distribution of literature dealing with homosexuality, and especially matter designed especially for homosexuals, by ruling that homosexual materials, including male nudes, are not ipso facto obscene. As the result of *Mishkin v. New York*, decided by the Supreme Court on March 21, 1966, material is obscene if the dominant theme of it taken as a whole appeals to the prurient interest in sex, not of the average man, but rather of the members of any special group—such as homosexuals—for which such material was designed and to which it was primarily disseminated.

The attitudes thus expressed should be contrasted, to be appreciated, with a 1922 Ohio case in which the judge referred to males who commit homosexual acts as "human degenerates" and "sexual perverts," or the 1938 Maine case in which the Maine Supreme Court had this to say:

The statute (sodomy) gives no definition of the crime but with due regard to the sentiments of decent humanity treats it as one not fit to be named, leaving the record undefiled by the details of different acts which may constitute the perversion.

Contrast it also with the older attitudes manifested in the sodomy statutes of the various states. In fourteen states the forbidden acts, which include acts between males and females as well as between persons of similar sex, are described as "abominable" or as both "abominable" and "detestable." (What does "detestable" add that "abominable" omits?) In seven states the acts are called "infamous." In ten states the phrases "crime

against nature" or "against the order of nature" are used adjectivally; in three states "unnatural," "abnormal," or "perverted" are used. The depth and degree of antipathy which once characterized the public view of homosexual acts can be best appreciated when one recalls that no other crimes, including premeditated murder and rape, are so described.

It would be facile and utterly misleading to imply that the American homosexual is on the threshold of victory in his battle for equality. It is still painfully true that every state but Illinois condemns the private, adult, consensual acts of homosexuals as criminal, that in seven states life imprisonment is a possible sentence for such acts, and that in thirty-five other states the maximum penalty is at least ten years. When Sir Cyril Osborne, Conservative Member of Parliament, said during debate, "I am rather tired of democracy being made safe for the pimps, the prostitutes, the spivs, the pansies, and now, the queers," he may have spoken for a distinct minority in England (a recent Gallup Poll in England showed 60 per cent of those polled favored homosexual law reform), but it is probable that he reflected the opinions of a larger percentage of Americans, though many would not be quite so intense about it.

John Gerassi tells us that only a decade ago a great number of Boiseans thought that homosexuals were communists. But the trend is clear. The opposition to homosexual law reform is progressively diminishing. The large amount of extortion and blackmail which has victimized the homosexual has reached public consciousness and created sympathy, and forced upon the public the realization that these anti-homosexuality laws, even when not strictly enforced, set the stage by their very existence for this extortion and blackmail. People are becoming aware that England is on the verge of making adult, private, consensual homosexual acts lawful, and wondering whether our oldest teacher has yet another lesson for us to learn.

There is a new sense of perspective alive in the land, born at Hiroshima, which has equipped men to appreciate the dimensions of real danger, and has made them less able to view alleged sexual dangers such as homosexuality quite as seriously as once was possible. There is a sense of reappraisal, an unwillingness in an age of incredible change to presume the rightness of doctrine simply because doctrine is and was. Fittingly, sexual mores are getting perhaps the most serious reappraisal, partially because of the pill and intrauterine device, but more, I think, because the sexual dogmas have had the greatest rigidity and least realism. Homosexuality therefore is hencefitting, as part of the general field of sexuality, from this rising examination of the old rules governing intercourse out of marriage, abortion, censorship, and divorce.

There is also not a new, but an increased sense of the dignity of man and of man's right to dignity. The goals of the Negro are now national goals to an extent never before even approximated, not because he is Negro but because he is human. The homosexual is being gradually recognized as one seeking similar goals and deserving them.

Where a sexual act is done publicly, it is a nuisance and an invasion of the public's right to public propriety. It deserves punishment. Where a sexual act is committed with a minor, it is an invasion of the minor's right to privacy until he reaches the age of consent. It deserves punishment. Where a sexual act is done through force, duress, or fraud, or under any circumstances where consent is absent, it is an assault and deserves punishment. But where the act is private, between two consenting adults, where there is no victim, where nothing occurs but the physical expression of affection, it should not be punished.

Equality for the homosexual is an ethical imperative and the American people are beginning to realize this. ▲